The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JANUARY 2, 1925

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Our hearty Christian Greetings are extended to every reader and friend of the Christian Exponent at the beginning of this new year. The Editor hopes that it may be a year of happiness and growth for each one, and that it may bring much that is lasting and worth while.

Several changes in the Christian Exponent become effective with this, the first issue for the new year. The most important one, so far as the paper itself is concerned, is the omission of the Young People's Bible Meeting Topics which have been so ably discussed by Ray Eschliman during the past year, and the substitution of a Young People's Page to be edited and supervised by Wilbur Miller. The reasons for the change have been previously explained. The new department will be devoted exclusively to the interests of boys and girls in the teen age, especially of the high school age. We believe that it will make a real contribution to the right kind of literature for our young people today.

We welcome Bro. Miller on our staff. He is naturally gifted for work with young people, has had considerable training and a great deal of practical experience in Sunday school work, as well as in teaching in public schools. For several years he has been engaged in High School work, and so is in real touch with the problems and interests of this period. Our prediction is that his department will be a live one and will create much interest among our young people.

Our thanks are due Bro. Eschliman for his faithful and efficient work on the Young People's Meeting Topics during the past year. He has given faithful and conscientious effort to his department and it has been immensely appreciated. We are sorry to lose Bro. Eschliman on our departmental staff, but are glad to welcome him as a contributing editor for the coming year.

Bro. Kreider as editor of the S. S. Lessons department, and Sister Shank of the Mission Department, will continue in their respective departments for the coming year. Their efforts have been sincerely appreciated during the past year, and we are sure that the fact that they are to continue for another year will prove welcome news to our readers. We surely thank them for their efforts and their interest in this work.

The list of Contributing and Consulting editors has also been somewhat revised. It has been the settled policy of the board from the start to distribute this work as much as possible, and to make frequent changes in the personnel of the board and the list of editors, so that the work may be as completely representative as possible. We thank those who have so faithfully served us during the past year, and trust that we may still have them as valued contributors on different occasions during the coming year. We welcome the new members to our staff.

The Editor wishes to express his sincere gratitude to all of the friends of the Exponent who have so nobly supported it during the past year, by financial contributions, by their moral support, by letters of encouragement, by a sympathetic understanding of our motives and purposes, by written contributions for the paper, by enlisting the help and interest of others, and in other ways. This venture could never have reached the degree of success which it has without the sympathetic and loyal support of these many friends, many of whose names have never appeared on our pages. We thank you one and all.

We hope all of our friends will realize, however, that it will need their continued good will and hearty support to make this effort a success. We trust that these may be even more evident during the coming year than they have in the past. In other words, we want to grow, and all of us can have a part in making it possible for us to do so. This is no one-man enterprise, and no one person or small group of persons can run it alone. All who are interested must help in one or more of the ways mentioned in the preceding paragraph. This is absolutely essential.

It is no secret that in these days of high prices for printing the greatest problem of a publication such as The Exponent is the financial one. Our present supscription list does not nearly make the paper self-supporting, and is not likely to do so within the next few years. We need the hearty financial support of all who are really interested in the success of this publication. Some of our readers have been solicited for finances and have responded nobly. Others have not been reached, and probably will not be reached in a personal way, but their help will surely be appreciated. Send us whatever donation you feel able to give, and it will be applied to the carrying on of the work, and will be gratefully appreciated.

Another way in which all of our readers can help financially is by renewing your subscriptions as soon as you get a notice that they are due. A large number of subscriptions expired with the last issue in December. All these have been sent notices, and if you have not yet renewed please do so at once. It will help us immensely, and will insure your receiving the paper without interruption. **This is important.**

If you receive a notice of expiration shortly after you have sent in your renewal, please disregard the same. It is necessary to begin addressing these some time before they are actually sent out, and in the meantime some renewals have come in. If you should, however, receive a second notice, please write us at once and we will see that the matter is taken care of if there should happen to be a mistake.

Beginning with this issue, The Christian Exponent is being printed by The Berne Witness Company, Berne, Ind., and is mailed direct from their establishment. We believe that their service will be satisfactory in every respect and anticipate cordial and pleasant relations with them. They make a specialty of printing periodicals, and at the present time print and mail no less than twenty different periodicals, edited in eight different states.

It is possible that with the transfer of the mailing list and the putting into effect of the new system mistakes may be made. Please call these to our attention at once, so we may correct them and get matters running as smoothly as possible without any delay. We will consider it a great favor if you will report any inaccuracies or irregularities in your paper, and assure you that it will be our endeavor to correct any such to the full satisfaction of all concerned.

And now, may we again wish all of our readers a very happy and successful New Year, and express the hope that it may be a year of consecrated Christian service for all those who have enlisted in the Master's cause.

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THE
CHRISTIAN EXPONENT

VOL. II. JANUARY 2, 1925 No. 1.

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Application for entry as second-class matter at the post office at Berne, Indiana, pending.
Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

HAPPY NEW YEAR!

AS WE enter the new year the Exponent extends to all of its friends the compliments of the season, and wishes to express the hope that the year 1925 may be for all of them a "Happy New-Year" in the highest and best sense of that term.

It is a common thing to hear greetings and good wishes expressed at this time of the year. It is an easy matter to glibly express the sentiment with words, but a Christian's duty does not end with that. When we express the wish in its fullest and truest sense we will also do what we can to make the new year happy for others. Too many times we wish our friends a happy new year and then proceed forthwith to live and act as though we ourselves were the only persons existing who had a right to our consideration and concern. Instead of making others happy we make them unhappy by our own selfishness and thoughtlessness. The true New Year's wish is more than a matter of mere phrases of polite nothingness. It requires a real effort to make life pleasant, cheerful, and worth while for those round about us. The burden of the wish lies upon ourselves. We must so live that others **can** be happy.

The Exponent promises to do its best to help to fulfill its own good wishes. It aims to bring real happiness, joy and satisfaction by pointing out the things that are really worth while in life and which will help to make this old world a more fit place to live in because it more nearly falls in line with the Master's program. To the extent that all professing Christians seek to do what they can to bring this about it will become a "Happy New Year!"

THE PAST AND THE FUTURE

SOME people live too much in the past. They continually sigh for what might have been, and are unable to forgive either themselves or others for mistakes which have been made and which should be forgotten. Others go to the opposite extreme and live chiefly in the future. They get no lessons from the past and seldom live even in the present. They are visionary, impractical, and always eager to plan new schemes and try out new ideas. Neither of these two classes contribute very much to practical progress and efficiency, although both have some splendid traits which all of us should seek to emulate and make our own if we would reach the highest degree of success, and accomplish the most in the years alotted to us here.

There is much to be said for the value of reflection over past activities. It gives an opportunity for noting what have been the worth-while things in the past. One can often see where mistakes have been made and can guide his course in such a way as to avoid similar mistakes in the future. He who learns no lessons from the past loses many opportunities for the present and the future, and he who fails to remember lessons of value that have come to him can never achieve the highest success in life.

But there is, on the other hand, much in the past that needs to be forgotten. The injustices that may have fallen to our lot, the mistakes of our fellowmen, the weaknesses we have noted in those round about us—all these are but dead timber and worse than useless for us to carry in our memories and our thoughts. There are plenty of things which are unpleasant, disappointing, and seemingly unjust which are continual-

ly coming into our lives, and the best we can do is to take the lesson which they bring and then dismiss them utterly. If we harbor the thought of them in our hearts they are sure to embitter and unfit us for effective service. They are a subtile poison which saps out the generous, the noble and the virtuous qualities from our being and leaves us sour, bitter and envious. Such a state of mind can never receive the rich blessings which God has in store for His children.

Happy indeed the individual who can think back over his past without pride or bitterness, without indifference or resentment, and can take from it those things that are helpful and worthwhile, store them up in his mind and heart, and then resolutely and reverently face the future with a calm trust and a quiet confidence which knows no fear and admits no defeat. Such an one can never fail, for the eternal God is his Refuge, and underneath are the everlasting arms.

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ENLARGING OUR HORIZON

THERE are many things in life which are not as they seem. We have found that appearances are many times deceptive, and frequently conclusions which had seemed to us to be absolutely certain and without error must be changed in the light of new facts and greater knowledge. The earth was formerly considered to be a flat surface, and the men who first advocated that it was round were deemed heretics and deceivers. So it has been with many other of the most common and accepted facts known today. The man who dogmatizes about his ideas and who regards his own conception of truth as the one that is final, unchangeable, and absolutely correct only reveals how little he knows. This is true in every realm of knowledge and endeavor, including even the religious.

This does not mean, of course, that one must not have definite convictions, and that one should not act on the basis of his beliefs and convictions. It simply means that we must keep minds that are open and susceptible to revelation and truth in whatever stages or forms it may come. There is a horizon in the natural world about us beyond which we cannot see from a fixed point of view, yet we know that realities and facts exist beyond it even though we cannot see them. If we observe from a higher elevation, we can see farther, but there is always a horizon beyond which we cannot see. So it is in every realm of knowledge and truth. We may see and observe certain portions of the truth, but let us remember that they are only a small part of the whole truth which is lying beyond the horizon and out of our sight. By training, development, experience and education we may enlarge our horizons, so that we can see clearer and more perfectly, but always there is that beyond us which we cannot see. No one's conception of truth is perfect. That which we now see may be truth without any doubt, but where we make the mistake is by assuming that it is the whole truth and the final word on the subject. Theoretically, of course, we never claim to be final authority on a subject, but practically we oftentimes act as though we did.

The reasons men differ in their conceptions of truth is precisely because the education, training, experiences, and environment of each individual give him a point of view which is different from that of anyone else. His horizon is not the same. It may not be larger or smaller, but his point of view is different, and truth, therefore, appears in a different light. Unless he can make allowance for this fact in his thinking, he will be very apt to regard all who do not agree with him as being in the wrong and himself as having a monopoly on the truth. It is exactly this situation today which is causing much of the difficulty in the religious world today, including that in our own church.

In order to illustrate this point still further it will perhaps be sufficient to call attention to the story of the six blind men who went to see the elephant. Each of them became familiar with a different part of the elephant and each thought that he had learned to know exactly what an elephant is like. The result was a long dispute. Or recall the story of two knights viewing a shield from opposite sides. One declared it was a silver shield, the other that it was golden. After fighting for some time they discovered that it was silver on one side and golden on the other. Both were right and both were wrong. They were honest in their differences but their points of view were different.

There are many things for which a Christian should pray, but certainly not the least among these is that God should give us a constantly growing and enlarging horizon and a consequent greater field of vision and comprehension, so that we may be able more fully to cooperate sympathetically and intelligently with those who do not see things just as we see them. To young people who were reared in certain environments it comes almost as a shock and a decided surprise to learn that other young people who were brought up under a somewhat different religious atmosphere can also have decided religious convictions and are interested in a conversation on religious topics. To many adult people it would really be a matter of surprise to learn that some other folks whose conception of truth is different from their own may be as nearly right as they are themselves. Their horizon is not large enough to enable them to see that there is anything beyond their own limited grasp of truth. This always makes for controversy.

There is undoubtedly much room for differences of opinion among various groups of people. Recognizing that there are folks who may have just as much of the truth as we have does not mean that we should relinquish our portion and accept the other man's part. It should mean, however, that we have more sympathy, a greater degree of toleration, a mind ready to accept new truth, and a more congenial spirit of co-operation than might otherwise be possible. Undoubtedly there would be a decided lessening of the number

of groups into which people are divided today. It is hardly likely, for instance, that there would continue to be seventeen different branches of Mennonites, with prospects for several more. And it is certain that between the groups that did exist there would be a noticeable increase of cordiality and the spirit of cooperation and real brotherly feeling. One cannot help but feel that we are decidedly un-Christian in some of these things today. There are fundamental principles on which all Mennonites in America today agree. But we are allowing minor differences and non-essentials to separate us—and worse than that, to cause us to regard each other with suspicion and mistrust, and in some cases decided hostility.

It is unfortunate indeed that any one branch of Mennonites today should consider itself as the only true exponent of "The Faith of Our Fathers", even to the extent that it ignores or discounts what others are trying to do, refuses to cooperate heartily and willingly, and apparently considers that any permanent arrangement into which we might enter with them would be about the same thing as "being yoked unequally together with unbelievers." Such an attitude of self-righteousness and superiority is anything but harmonious with the spirit of Christ. It displays exactly the same spirit as that of the blind men who went to see the elephant, or of the two knights who fought because they could not agree as to the nature of a certain shield. It discloses an extremely narrow and limited horizon. It comes dangerously near to the attitude of the Scribes and Pharisees who were so heartily condemned by the Master for their self-righteousness and their emphasis of certain forms and traditions to the neglect of the vital and fundamental principles of their religion.

May the coming year bring to all of us a wider conception of truth, a clearer conception of our duty to our fellows, and a closer and more cordial relation with those round about us who are fundamentally in accord with us. As these conditions come to pass we will find ourselves in closer touch with our Master and therefore, able to accomplish more for Him and for our fellow men.

Looking Forward

Alma W. Fisher

AT the close of an old year and the beginning of a new one we think back over the year just passed. Its events come vividly before us. We linger over the memory of happy experiences. There are others which we recall with regret. Changes have come into our lives since this brief span of twelve months began. During the period of our lifetime, how customs have altered and thinking has changed. We try to contemplate some of the changes which have come into the world since the dawn of recorded history and find them immeasurable.

The normal attitude, however, is looking forward. Our faces are turned in that direction. We can and do, often with profit, cast glances backward over our course thence, but if that act is prolonged unduly we cease to progress.

Much of life is spent in anticipating time to come. It begins in early childhood. A birthday anniversary or a holiday is scarcely over before the child begins to count the days until the next one will be reached. He looks forward to the time when he will be old enough or big enough to realize some of his ideals of accomplishment, but the days pass by so slowly. As he grows older his ideals assume different forms. They spur him on and the days roll on more swiftly. He knows they cannot all be realized in the allotment of three score years and ten. Then he looks toward the life beyond death for their full realization in immortality.

We are looking forward into a new year. Many questions arise as we contemplate the twelve months ahead. How will this year differ from the years preceding? What will happen in the world at large? With what great catastrophes may nations be overwhelmed? What scientific discoveries will be made? What new inventions will startle the world? What attempts will be made at the solution of problems of grave import which confront the nations? What contributions will our own country make in answering these questions? How will America endeavor to meet the problems peculiarly her own? In the Christian church what fields of effort will enlist its support? What will be the status of our own church one year hence? How will our individual habits of thinking react toward new ideas as they come? Who of our friends will cease to move among us? Have I lived and shall I live so that I do not fear if I should be among that number? Many more local and personal questions arise in our minds but the mention of one more will suffice: What do I, as an individual, contemplate in 1925?

My daily tasks will again occupy the major portion of my time. Some days they may become irksome and I shall tire of the necessary repetitions. Even then my hands can perform many operations while my mind travels near and far both in time and space. I shall often think of the many men and women, who, too, are going about their daily occupations. Some of them are working steadily day after day in spite of serious handicaps. In the sweat of their faces they are eating their bread. They are, indeed, a large human family and each member should do his share of productive labor. I, too, should endeavor to perform mine and do it cheerfully.

Probably many things will happen in 1925 for which I have not planned. Though I try to plan wisely I need not be surprised if Robert Burns' statement is often verified: "The best laid schemes o' mice an' men gang aft a-gley." At best I can only project general ideas concerning the future. It is well that it is thus.

There may be griefs and disappointments before me which I would live in dread of. Or, perhaps, my cup of joy will be full and even overflowing and I might become too self-sufficient. Events will probably come to pass and conditions arise which I little contemplate or even dream of now. So, paradoxically as it may seem, I shall expect many unexpected things.

Very easily our days can pass by and be spent, for a large part, in a trivial manner. Through ease of communication and modes of travel we are brought together easily whether we live in town or country. Time thus spent with each other can be very profitably employed. On the other hand, it is possible to fritter away our hours in idle, if even harmless gossip, with nothing worth while to offer for the time spent. Ruskin points out a good use of time in an address to young ladies on the treasures to be found in books. He says: "Will you go and gossip with your housemaid, or your stableboy, when you may talk with queens and kings; ... all the while this eternal court is open to you, with its society, wide as the world, multitudinous as its days, the chosen, and the mighty of every place and time?"

I believe that I shall accomplish more helpful reading if I thoughtfully prepare a short list of books I ought to read. This will probably lead me into reading some good books which I might otherwise neglect. They need not all be kept in the bookcase or on the library table, but at various convenient places where I can readily turn to them if I find a few minutes of unexpected leisure during my day's occupation. With a definite reading program I shall surely accomplish more than by confining myself to mere desultory reading.

Each year is a sifting and testing of friendships. Our real friends remain true throughout the years and become dearer to us. We share many interests, but differ in our attitudes toward certain questions, yet we are friends. Though we be separated for years we shall remain true. There are others, however, concerning whose friendship I feel less sure. In the coming days I shall probably find some of them moving into the circle of real friendship and others, perhaps, unexpectedly receding into the realm of mere acquaintance. I expect, also, to meet new acquaintances and form new friendships.

I expect my Christian experience to develop more fully. Probably I shall find that I have been emphasizing some less important aspects of life and underestimating some of the more worthwhile things. This re-adjustment of my scale of values I believe to be a normal condition of growth. I should not become pessimistic or cynical when I find that my ideals need revision. I should also become more open-minded, more considerate toward those from whom I differ.

During the coming months I shall, no doubt, realize more than ever before how each new year is to a large extent the product of the past. What I do this year is in no small measure determined by what I did during the years gone by. Habits of thought and action which I bring with me into the new year will certainly tend to give direction to my life. This being true it behooves me to so live in this year that the tendencies formed will be forces which will ever carry me into a larger and fuller life.

One year hence I shall be one year older. I shall have had one more year of life and its experiences. I do not dread it. I like the attitude toward life expressed by Robert Browning in his "Rabbi Ben Ezra":

"Grow old along with me!
The best is yet to be,
The last of life, for which the first
was made:

"Our times are in His hand
Who saith, 'A whole I planned
Youth shows but half; trust God: see
all nor be afraid!'"

Again will be given to me, if my life is spared, twelve months. This gift I shall have in common with every one else. I have observed, however, that while everyone is given an equal distribution of time, the accomplishments of the different individuals vary widely in value. I realize that natural ability, environment, opportunity, and force of will are among the contributing factors; and further, that standards of achievement vary. Some people are satisfied to be entertained and have the time pass pleasantly. They do not require that their diversion be uplifting either to themselves or others. Their time is worse than wasted for they develop in capacity for more worthy occupations. Each one should endeavor to employ his time in useful pursuits. Life is so brief that he who carefully guards his time and busily engages his powers finds his days of activity far too short and too few to accomplish all that he wishes to do. The following rule of Jonathan Edwards' is worthy of acceptance by each of us: "Resolved, to live with all my might while I do live."

Fruits of the Year That Has Passed

Ivan Groh

DO YOU look with anticipation to the harvest of your last year's sowing, or do you wish that just for once the order of things could be changed, and that you could make thistles ripen into wheat, and thorns produce apples? But you say it is too late to do any wishing in the matter. Then, are you prepared to make the best of the harvest that must come? These questions always come to us at the beginning of a new year. Our silver-haired, wrinkle-browed elders, and indeed all wise men of all ages, tell us with an ever-fresh emphasis that "whatsoever a man soweth that shall he also reap."

This kind of advice was put in the form of an interesting story by some wise old Greek. We know

the story is not true, but that does not affect the moral. Aeschylus, it would seem, had wronged the powers of heaven, and in punishment the Fates decreed that he should die by having a house fall on him. Now, Aeschylus was like many of us. He laughed in the face of the powers of heaven and defied all the gods in heaven or hell to carry out their decree. The story tells us that he sought to escape by sitting "an old and solitary man" on a Sicilian plane and singing,

"Ah, ha, these flats are wide!
The prophecy which said the house would fall
And thereby crush me, must bring down the sky,
Or, ere it prove its oracle today.
Stand fast, ye pillars of the constant Heavens
As life doth in me.'

Aeschylus thought to defeat the gods, but he met his fated death "at the hands of a tortoise dropped by an eagle." The moral is plain.

Another illustration of the same truth can be found in the words of a great scientist shortly before the close of his career. Sir Charles Darwin spent a busy life investigating the facts of science. He studied animals, bugs and slimy creatures; trees and flowers and the meanest of weeds; he studied the hills and rocks and even the very mud beneath his feet; in fact, there are few things in nature that he did not study, so great a student was he. Few men have made greater contributions to human knowledge than Darwin. Even his bitterest enemies are unconsciously using his methods while quite consciously condemning him. Could such a man have any regrets when he comes to the end of life? Hear his testimony. Darwin tells us that when he was a young man he was very fond of music, art, poetry and all forms of good literature. When he became too old to dig in the rocks and to dissect animals he tried to find enjoyment in poetry and music. But, alas, his appreciation of these things had gone: it had died in infancy. This was the fruit of his neglect. And is it possible that his scientific work suffered from this neglect? Possible, indeed, and more than that—inevitable.

We can be sure of one thing then: the life we lived last year, the work we did, the books we read, the joys and sorrows we experienced were all seeds that must bring forth fruit which we ourselves must reap. And this is not a thing to be regretted. It is a wise provision of the Great Lawgiver. Think of how chaotic things would be if the fruits were not forthcoming. The farmer who plowed and sowed would have no harvest, and the criminal who stole would steal some more. The moral law of the universe decrees that sin shall have its recompense and righteousness shall have its reward—a wise provision. If there were no correlation between our conduct and rewards there could be little progress. I learned that by neglecting my Latin I was "flunked" in my exams., and that by real conscientious efforts I finally "made the grade." To the sluggard shall "poverty come as a robber" and "want as an armed man", but the wise ant "provideth her bread in the summer, and gathereth her food in the harvest."

The wise individual will continually correlate his character and conduct. When he finds himself in want he will ask himself whether he has been the sluggard. The spirit of this present season suggests that it is a very appropriate time to thus study ourselves. The benefits, or good fruits, will be ours as we correct the bad conduct, cease sowing the seed, that has made our lives less sweet, our love less pure, our characters less sublime than the Lord of our lives intended them to be. And what is more than this He will give us seed for sowing: His storehouse is full and He giveth freely to all who ask. How better can we avoid the errors of the past and in the future fulfill His will a little better than by sowing in our thoughts and actions that divine seed which "is perfect, restoring the soul"; which "is sure, making wise the simple"; which "is right, rejoicing the heart"; which "is pure, enlightening the eyes"; which "is clean, enduring forever", which is "true, and righteous altogether"?

The Principle of Baptism

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber.

Article VII

Section B—"Extract from Menno Simon's Writings on Baptism"

IT IS always well to go back to the leaders of a movement to see what they had to say about certain important points. The greatest authority outside the Bible would certainly be the words of the great organizer Menno Simons himself. In the abundant writings of his varied life there is much touching the subject of baptism. This section is a direct quotation of several consecutive paragraphs on pages 24-32 taken from "The Complete Works of Menno Simons", as translated from the Holland and published by John F. Funk and Brother, Elkhart, Indiana, 1871. The reader will note that throughout the extract Menno Simon is emphasizing believer's or adult baptism which is the great essential in the principle as Mennonites see it.

"Christ, after His resurrection, commanded His Apostles, saying, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world, Amen.' Matt. 28:19, 20.

"Here we have the Lord's command concerning baptism, when and how, after the ordinance of God, it shall be administered and received; namely, that the Gospel must first be preached, and then those baptized who believe therein, as Christ says, "Go ye into

all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not, shall be damned.' Mark 16:15. Thus has the Lord commanded and ordered; therefore, let no other be taught, or practiced forever. The Word of God abideth forever. Young children are without understanding and cannot be taught, therefore, baptism cannot be administered to them without perverting the ordinance of the Lord; misusing His exalted name, and doing violence to His Holy Word. In the New Testament there are no ordinances enjoined upon infants, for it treats, both in doctrines and sacraments, with those who have ears to hear, and hearts to understand. Matt. 13:16. Even as Christ commanded, so the holy apostles also taught and practiced, as may be plainly perceived in many parts of the New Testament. Thus Peter said, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,' Acts 2:38. Again, Philip said to the church, 'If thou believest with all thine heart, thou mayest", Acts 8:37. Here, faith did not follow baptism, but baptism followed faith. Mark 16:16.

"Christ has thus commanded baptism, and received it himself, according to the following manner: When the time had come, and the hour had approached, in which he would fulfill the commission enjoined upon Him, preach the Word, and make known His Father's holy name, He came to John, to the Jordan, and desired to be baptized of him, that He might fulfill all righteousness. He prepared to meet temptation, misery, the cross and death, and as a willing, obedient child, resigned Himself to the Will of His Almighty Father, He Himself saith, 'I came down from Heaven, not to do Mine Own will, but the Will of Him that sent Me", John 6:38. He was baptized of John, attested to by the Holy Ghost, and acknowledged by the Father, as a beloved Son, Matt. 3:17; 17:5.

"Behold, thus Christ commands, and was himself baptized; thus the Apostles taught, and practiced. Who will rise up against the Lord, and say, it shall not be so? Who will teach and instruct wisdom? Who will accuse the apostles and evangelists with falsehood? It would be entirely unbecoming for a child to command and judge his father, or a servant, his master, and it is much more unbecoming for the creature to exalt himself above his Creator. But now it is manifest that the whole world, with its unprofitable doctrines, and commandments of men; with its anti-Christian customs, long standing usages, its tyrannical, murdering sword, judges over Christ and His Word. The truths of Christ are esteemed lies, His wisdom, foolishness; His light, darkness, and His Gospel, perverted and false. In short, Christ must be silent and suffer.

"Now it may probably be said, that this was necessary in the beginning of the Gospel, because at that time, there were no believers whose children might be baptized; but now, if the parents are believers, then are the children also to be baptized, even as Abraham, when he believed, circumcised his children, Gen. 17:23. Oh, No! This does not follow.

"Although Abraham believed God, only one-half of his seed was circumcised, namely the male children, and not the female, as well as of the male children, of which, by the grace of God, more shall be said in the replication.

"In the beginning the Gospel was to be preached, and faith followed hearing, and baptism followed faith; this is incontrovertable, for so the Scriptures teach, Rom. 10:7. But that the children of believers should be baptized because Abraham's children were circumcised, can in no wise be sustained by Scripture; but if it could be established, though it cannot, there would then be but few baptized, for the number of believers, it is to be lamented, is very small, as any one may see.

"They are not all Christians who are so-called. But those only who have the Spirit of Christ, are true Christians, though I know not where many are to be found. Yea, what more shall we say? All who with Abel bring an acceptable offering; those who are born with Isaac of the free woman, and with Jacob have the birthright, and have obtained the paternal blessing, must be slain by blood-thirsty Cain, mocked by Ishmael, and hated by Esau, even as we hear and see on all sides. May God effect a change for the better.

"Behold, this is the word and will of the Lord, that all who hear and believe the Word of God, shall be baptized (as above stated), thereby to profess their faith, and declare that they will henceforth not live according to their own will, but according to the Will of God. That for the testimony of Jesus they are prepared to forsake their homes, chattels, lands and lives, and to suffer hunger, affliction, oppression, persecution, the cross and death; yea, they desire to bury the flesh with its lusts, and arise with Christ to newness of life, even as Paul says, 'Know ye not that so many of us as were baptized into Jesus Christ, were baptzied into his death? Therefore, we were buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Col. 2:11, 12; Rom. 6:3, 4."

It is hoped that the above quoted extract will stimulate the reader to a further search of Menno's writings. The Volume is still available from the original publisher.

Next Issue

Section C—"The Part the Principle of Baptism played in the Formation of the Mennonite Church."

"Love envieth not; it has no mean, miserable desire to pull another down to its own level; will not climb to preferment on the shoulders of others; cannot intrigue."

OUR BI-WEEKLY SERMON

Onward and Upward

J. N. Smucker

"This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

AN AGED man is sitting in his prison cell penning an affectionate letter to his friends who are specially dear to him. There comes to his mind the mental picture of the Greek races. A runner, not thinking of the ground already covered, is straining every muscle to bring the race to a successful end. He stretches forward with bent body and with eager anticipation fixes his eyes upon the goal ahead. So St. Paul thinks of the goal, the distance already covered and the progress yet to be made as he zealously continues his spiritual journey.

At this season when there comes to us the thought of the New-Year we cannot help but look forward with certain anticipations. No doubt, too, we think back over the year just past. This is also a very fitting time to again fix clearly in mind just what is our goal in life; to give serious thought as to how we may best move onward and upward toward the attainment of that goal.

There was nothing hazy or uncertain in the mind of Paul as to what occupied the foremost place in his life. Should the question suddenly have been put to him, "What is the chief object of your life?", we can imagine his answer coming back like a flash, "To me to live is Christ". His aim was to reach that high destiny to which God through Jesus Christ had called him. His entire life was permeated by Christ. He preached, He traveled, He labored with His hands, he wrote, always that Christ might be glorified. Paul dared to take Jesus Christ seriously, believe in Him absolutely, and follow Him unswervingly.

There is much uncertainty and obscurity in many a Christian's life. He has not the clear-cut, "One-thing-I-do" certainty, that was characteristic of Paul. Let us, as we enter the untried path of the New-Year, have the very definite object in mind of pressing forward with devoted loyalty to that same mark of the prize of the high calling in Christ Jesus. Let us keep our eye upward on the Lord we love.

Paul thinks of two things necessary to run successfully. A "Forgetting" and a "Reaching Forth." We hear a great deal of memory training, but not enough of the art of forgetting. Let us forget and leave behind in the old year those things which would but be excess weight in the new. What are some of the things we should lay off and leave behind?

In the first place let us forget our past mistakes and failures. This does not mean that where we have done wrong we should simply try to blot out the memory of it. No, but let it be blotted out by Christ Jesus. Before entering the New-Year, let us humbly confess our sins and receive forgiveness. But having been forgiven and having done what we could to make wrongs right, let us then no longer worry, for God Himself has promised that He will no longer remember our transgressions and iniquities. Many an individual staggers on in the race, haunted and worried by a forgiven past. The dead past dare not hinder our present race. We have made our mistakes in 1924, but having received God's forgiveness, let us believe in Him and go forward.

In the second place we need to lay off and leave behind whatever suffering or unpleasantness we may have experienced. We must forget what others have done to us. Indeed, compared with Paul, we would have nothing worth remembering. He was abused, slandered, misquoted and misunderstood and even wrongfully persecuted and imprisoned, yet in fine spirit he could say, "forgetting the things which are behind." What a really New-Year this would be if all Christians forgot their petty differences, forgot the wrongs and slights received, forgot the little unkindnesses and discourtesies and in fine Christ-like spirit joined with each other in going onward and upward in the Race of Life. We dare carry no bitterness with us into the New-Year.

But there is a third-class of things which needs to be forgotten, and this is perhaps what Paul had more particularly in mind. To go onward free and unhindered we need to forget the accomplishments and achievements we may have experienced. This is as ncessary as any of the others mentioned and may perhaps be the hardest of all for many. Think of all Paul could have mentioned had he cared to enumerate and glory in his accomplishments. But it is the small man that constantly refers to what he has done in the past. The really great soul is the humble and modest individual who seldom refers to his accomplishments and never in a selfish way. Paul's life was drawing near its close. All the events recorded in the Acts had already taken place, and most of his letters had been written. Did he, like many pitiable old people, live in the past and pine for "the good old days that used to be"? No, not he! Paul, the heroic follower of Christ, was forgetting the marvelous achievements of the past and was even now eagerly pressing forward as he came nearer the goal. Deriving his strength and courage from the Christ for Whom he ran he was not looking backward but pressing on!—A noble example for all who feel tempted to live in the past or who glory in their own feeble accomplishments.

But, forgetting the things that are behind is not a mere act of the will. We forget as we are caught up in larger and nobler endeavors. Not by looking back but by pressing forward does the past slip from us and

leave us free for the present and future. Let heart and mind be occupied with the sun-lit future and it will dim our past.

The "reaching forth" implies a real effort. To be a Christian does not mean to be a spectator on the sidelines. It means running the race with a determined effort which nothing shall hinder. Few are as good as they might be because they do not put into their Christian life the spirit and energy found in the life of Paul. Not that works should save us. We are saved by Grace. But he who appreciates this free gift is straining every nerve in so running that he may express his appreciation by loyal, loving service for his Lord. We ought to be experts in the art of living. To become an expert in any line of work implies hard and strenuous effort. To whatever place in life God assigns us we can in that place glorify our tasks and make them contribute to the great cause of the Lord Jesus. He goes on ahead and gives us the clear command, "Follow Me".

The effort put forth must, of course, be properly concentrated. We run not aimlessly, but with definite purpose, not to the right or to the left, but straight ahead. The year should be one constant upward progress pressing toward the definite goal of Christ Jesus. Starting with the first day let us lay aside every weight and the sin which does so easily beset us and let us run with patience the race that is set before us.

And finally let us run, not only with real effort and concentration, but with a great faith in our Lord. No one can foresee what the year may bring forth, but with renewed consecration to our Master, we know we cannot drift beyond His love and care. May the future have no fears nor terrors for us but let us commit unto Him all that may lie before us. We run not blindly nor yet alone. "My heart is fixed" cries the Psalmist, "looking unto Jesus" says the Apostle. Keeping the Goal in clear view, joyfully and gladly let us leave behind the old year and enter the new with a Faith that knows no faltering, and let us proceed onward and upward in His strength.

"But my God shall supply all your needs according to His riches in glory by Christ Jesus."

Samuel Writes to Father

Dear Father:—

Your last letter was a pretty "stiff" one. I read it over a few times and then put it safely away to read when in some more serious mood. It seemed almost as if you had forgotten that you were writing to me and thought you were writing an article for some paper. Anyway I appreciated the compliment in your thinking I would be able to absorb it all, and hope I may be able to do so some day.

My work is going along pretty well. I did have a good scare the other day, though. I had to miss French class because of a bad headache and the next morning I got up at five o'clock to get the next lesson—for we always plan on taking a lesson at a time. At Chapel I asked one of the fellows in my class if that was our lesson and he said we were to be prepared to have a test that day—and I only had a few minutes' time before class! Well, I certainly "concentrated" some in those few minutes. In class the instructor had us to translate some back sentences and fortunately I struck an easy one and did it without difficulty. Some of the others were so slow at it that the period was up before we got to the test. So that was once where I got through pretty easy without much study. I have noticed that some fellows follow that plan most of the time and often seem to get along just as well as those of us who study hard. Do you think it is so very important to always get out a lesson just right? Will it make any real difference in after life?

Another thing that has been bothering me of late is that little green cap all of us Freshmen have to wear. I don't see any sense in it. At first I took it as a joke, but of late I am getting so that I hate the thing and the whole idea of wearing it. I have been tempted many a time to throw it in the river and defy the whole bunch to make me wear it. Everybody knows by this time who the "Freshies" are and, anyway, I don't think some of the upper classmen are much better than we are. I know it's an old tradition here, but why not break such nonsensical traditions and customs. Don't you think it would be a good thing if a bunch of us would get together and all agree to stop wearing them and suffer the consequences and at least show them that we do not need to submit to things when there is no good reason for doing so? Well, I probably won't lead the "rebellion" before hearing from you again, but I confess I feel pretty strongly like doing it, especially since it is getting colder and I have trouble in keeping my head warm.

Last week was the first of the season's Lectures. Yes, I bought two season tickets and had a very enjoyable time. The lecture was good and so was the trip going and coming. Saturday evening was such a fine evening that I thought it would be a good time for a walk before it winters up and the party that shared the lecture with me seemed to think so too, and so we had another nice time. I am glad there will be more lectures soon. Don't you think that's all right?

I have been taking your advice and try to get plenty of exercise. I take a "run" nearly every evening and get so I like it. I haven't tried out yet for the regular basket-ball team of our class. I hardly know what to do. I enjoyed it in high school, but here it would take lots of my time and I am not sure if that would be the best way of spending it or not. Of course I probably would not get a place on the team if I did try, for there are some good players here. If I can bring any honor to my home folks I believe there are other ways that I would rather do it than by being merely a good basket-ball player. I enjoy the literary work and may try out later for the annual oratory contests if I think it worth while.

I had the best letter from our pastor the other day. I don't know when anything did me so much good since I am here (outside of the "home" letters, of course). Really it was a big surprise to me. I did not think he knew me very well before I left home. He was always very friendly, but never seemed to force his acquaintance upon us fellows. Well, in this letter, he did not "preach" nor tell me what to or what not to do, but just wrote in such a way that I could feel that he had a deep interest in me and knew just about how I was feeling about a number of things. He said he really misses me in services and then referred to some of the things I tried to say the last evening at Young People's Meeting. I was surprised that he even remembered them. He finished by saying that I am remembered in his daily devotions. That made me feel a bit strange at first. If that is the way he feels I shall try hard to live up to what he expects of me. Tell him when you see him that I appreciated his letter very much. And, of course, don't let up any on your good ones.

With love.—Samuel.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

The Question

"If this whole world followed you—
Followed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malicė, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would the world be better?"

Foreign Mission News by Radio

Foreign Missionary news is now broadcasted by radio through Station WFBH, 273 meters, New York, for a half hour each week at half past three on Fridays. It is expected that some evening broadcasting will be done. Feature missionary stories and news are sent out into the air and those having receiving sets will find it interesting to "tune in" for "World's Neighborhood Events."

This latest method of informing people about the progress of Christianity is both commendable and valuable since it reaches numbers of persons who would never go to hear about the work of foreign missionaries. And modern missionary methods as well as modern methods of travel must be judged by their real purpose and value.

Modernizing Missionary Methods

There is no modernized commission. Our Lord's command: "Go ye into all the world and preach the Gospel" has stood unaltered for two thousand years.

There is no modernized plan of salvation—"For there is none other name under heaven given among men whereby we must be saved."

The Christ of our salvation is an unchanging Christ—"Jesus Christ the same yesterday, today and forever."

But in carrying out the unchanging commission to give an unchanging plan of salvation, through an unchanging Lord and Savior, to an ever-changing world, we may use every modern discovery and method.

The men and women who insist on carrying on mission work exactly according to the methods of our fathers should be required to forego street cars, telephones, cables, air mail, service, and radio in their daily living and to revert to stage coaches and ox carts or to cave dwelling customs.

Missionary methods may be modernized without becoming devitalized or despiritualized."—Mrs. F. C. Cronk.

A Summons

"Is this a time, oh, Church of Christ, to sound retreat?
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect;
And to thy kingdom come for such a time.
The earth with all its fulness is the Lord's;
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime!"

—Charles Hoyt.

Week of Prayer

The Federal Council has issued the topics for the Universal Week of Prayer, Sunday, January 4, to Saturday, January 10, 1925. The topics, prepared by Dr. Speer, are: Monday, Thanksgiving and Repentance; Tuesday, the Church Universal; Wednesday, Nations and their Leaders; Thursday, Missions; Friday, Families, Schools, Colleges and the Young; Saturday, the Home Base. From Dr. Speer's introductory message from the Federal Council to the Churches the following is taken:

"Never was there deeper need for penitence. As individuals, as nations, as a church, we have failed in our duty. Never was there deeper need for petition. Only God can help us; let us pray. We cannot doubt that the Spirit of God is abroad in the world. This is the assurance of our Lord Himself. It is the Divine Spirit who is making men discontented with conflict and division, and quickening their hope and purpose

toward a better order on the earth. Let us open our lives in sincerity and love to the fullest realization of the presence of God. Laying aside all pride and prejudice, all self-satisfaction and judgment of others, all malice and cunning, all party strife and ill-will, may we ever let Christ dwell in us richly."

Do You?

"God loved the world, not just a few,
The wise, the great, the noble and the true;
Nor those of favored class or race or hue,
God loved the world; do you?"

Let us prove it.

The Opinion of a Prime Minister

The following tribute to missionaries was paid by J. Ramsay MacDonald, former Prime Minister of the British Government:

"Theirs is a great adventure; their task is not an easy one; and the results accruing from their labors cannot be calculated by the commercial method of profit and loss account. So long as they may cause one home to be brighter, one human heart to be unburdened, and one child to be educated in a higher faith, that is a profit to the human race which cannot figure in any balance sheet. Theirs is a spiritual crusade; and work for the spirit of things that are noble is more essential now than ever. The world requires the crusader once again. I wish them well in their magnificent labors."

Are We Doing as Much?

Some time ago an old Christian woman with her non-Christian husband left one of the stations in Belgian Congo to live in a village where there were no Christians. When a native worker visited her later, she brought forward fourteen people whom she had been trying to lead to Christ.

Old Momo gave her offering to God in food. She spent most of her income in entertaining those who wanted to hear more of the Gospel and who came long distances for that purpose. There was one time she was disabled from long tramps because of hunger. When the missionary expostulated with her she explained, "All these years that I never knew of our Lord I fed to satisfaction. Now that I have so little to give Him I don't mind starving for Him that others may know the Way."

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

THE PURPOSE

There are several thousand Mennonite boys and girls that attend high schools. There are also a large number of high school age who do not have the privilege of going to school. These "Teen" age folks, a score of years later, will be carrying on the work of the Lord which He has delegated to our church to do. Most of these young people like to read, many of them have talents to become writers. All of them look forward to a place in God's program where they can best serve Him and their fellowmen. Truly service is the dream of Youth. **To guide them into the right way of life is no small task and to inspire them to press forward when once they see the way is even greater.** To this end is this page dedicated. May it be a page about them, and by them, and for them, blessed by our Saviour in such a definite way that its purpose will be accomplished.

LITERARY SOCIETY WORK

Note: This is the first of a series of articles aiming to give suggestions for organizing and planning Christian Literary Society work. The programs, we hope, will serve existing Societies with ideas for their regular meeting.

Minutes of the Meeting of the H——Literary Society

The young folks of the H—— church met at the home of Mr. and Mrs. Samuel Miller on Friday evening, January 16th. Bro. Miller gave a short talk welcoming us to their home. Mrs. Miller practised her welcome to us by passing around apples and popcorn. They are both active church workers and it surely encouraged us young folks to be treated so kindly by them.

We asked Mary Burkholder to give the reading she gave the night she graduated and then we also persuaded the boys' quartet composed of Ora Bontrager, John Hartzler, Amos Miller and Harry Nehf to sing several songs for us.

After this impromptu program, Lester Weldy, who was one of those wanting a Literary Society, gave a talk describing Literary Society work. He didn't need to urge an organization much for we all favored it and when he asked us to vote we voted unanimously to organize. Lester was elected temporary chairman and Gladys Stahl was elected temporary secretary.

Lester asked us to discuss the question of having committees to make a constitution and arrange for a program for the next meeting. It was decided that the chairman should appoint these committees. The following people were appointed: Constitution Committee—Glen Miller, chairman; Mae Yoder, and Elmer Steiner. Program Committee—Alice Nehf, chairman; Amos Miller, Roy Yoder.

Several invitations were presented for the next meeting. It was finally decided to meet in four weeks at the home of Mr. and Mrs. Silas Werner.

Secretary: Gladys Stahl.

ANOTHER PARABLE

The family had just returned home from the cemetery where they had laid their eldest sister to rest. In the heart of each burned a new desire to live a life for others, as their sister had lived. The youngest girl shyly approached her mother with the question, "I'm 'most too young to do much, am I not, Mother?"

The wise mother looked into the wistful eyes a moment and answered: "'Inasmuch as ye do it unto the least of these, ye do it unto Me.' Come, dear, let me tell you a story." —

Once upon a time a little pilgrim found herself on the road to heaven. She was given a fine white robe to walk in, and she knew that only if she kept it spotless would the gates of the golden city open to her. Very carefully she picked her steps, for the way was both rough and muddy. But as she went on she was horror-struck to find that not only was it rough and muddy, but it actually was built of

pilgrims who had fallen in the march and who lay bleeding and unheeded in the mire. Presently one of these unhappy creatures cried to the little pilgrim, "Help! Help me up for Christ's sake!" The little pilgrim was about to stoop when suddenly she remembered her white garment. "No, no," she cried, "I dare not. If I touched you I might be defiled." and she passed on. But even as she passed on she was aghast to see that the edge of her white robe was stained with scarlet. At every step she took the stain spread till at last her whole garment was scarlet. "What have I done?" she cried. But there was no reply save the moans of the fallen pilgrims.

In despair she turned back. "If I cannot keep my robe white," she said, "at least I can help a lost sister." So she knelt down on the dreadful road and put her arms tenderly 'round the poor pilgrim who had craved her aid. By exerting all her strength she managed to pull the fallen one out of the mire; then hand in hand, the two passed on together. At last, sad and ashamed, they reached the golden gates. "We cannot enter here," said the pilgrim, "for my robe is scarlet, and yours is a filthy rag." But just as they reached the gates, lo, a miracle! — the scarlet robe and the filthy rags turned in a moment to robes of dazzling white —white so dazzling that even the angels could not look. And the gates of heaven fell back.

A YOUTH PROGRAM FOR 1925

Not to think great thoughts but to make each thought I cherish a worthy one.

Not to do great deeds but to perform all duties faithfully, great and small.

Not to live a long life but to live with purpose each moment allotted to me.

Not to long for large opportunities for service but to daily love and serve those nearest to me.

Not to long for a distant and future heaven but to fill full of it the little corner in which I am to dwell.

—Selected.

WHERE MENNONITES ATTEND HIGH SCHOOL

I

Shipshewana, Indiana

Shipshewana High School is located at the edge of a small town of the same name. The school yard is quite large, and includes a baseball diamond.

The High School is rather small, having an enrolment of from seventy to eighty. The building itself has seen its best days, but it still serves its purpose. As it is my Alma Mater, I certainly shall remember it for the portion of instruction and knowledge which it imparted to me.

This High School has always had a large Mennonite attendance. It has had quite a number of Mennonite teachers, two of whom were superintendents, Ernest E. Miller, now at Dhamtari, India, and S. E. Weaver, Goshen, Indiana. Last year Gladys (Miller) Rutt was assistant principal, and teacher of Botany and English. She was very well liked by all the pupils. During her sickness this fall, the school sent her a bouquet of flowers as a token of their sympathy. Mr. Robert Stemen and Mr. Frank Stolzfus, Miss Susanna Nice, Mr. Arthur Diller and Mr. Jonathan Stutzman, have also taught in our High School. About forty-seven per cent. of the pupils are Mennonites. This necessarily means that they must take a large part in school activities. There are quite a number of Mennonite boys in the basket-ball and baseball teams. They take part in all athletic activities as freely as non-Mennonites.

The High School has two Literary Societies which furnish literary programs alternately every two weeks. Here is an opportunity for our young people who are students to do a good work.

In the fall of every year, the agricultural classes put on a farm-products show. As these classes are composed of perhaps sixty per cent. Mennonites, they play a very important part in putting it across.

In school life, Mennonites and others mingle without any discrimination or restraint whatever. I think this is one of the commendable traits of this school. It is not so large but that every pupil has an opportunity of becoming personally acquainted with all the others. This makes the school more nearly like a big family. Of course, there are occasional disputes, when everybody does not like everybody else equally well. But on the whole, not many schools can boast of a finer spirit or better record.

As this is the only school I have ever attended perhaps many of you will think I am greatly biased in my opinion of it, and perhaps I am. In order to even things up I would like to hear your opinions of your High Schools and their members. B. Franklin Stahly, S. H. S. 1925.

(An article from West Liberty next week.)

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE LAST JUDGMENT

Lesson Text: Matthew 25:31-46

January 11, 1925

JESUS is sitting with four of His disciples on the slopes of the Mount of Olives. They are looking across to the city of Jerusalem. They see the temple, the outline of which is fading in the twilight of the western sky. There, in that twilight hour Jesus presents the wonderful picture of this lesson.

In a sense this may be regarded as a last attempt to lay upon His disciples the burden of His heart. Jesus came to save men from sin. He came to deliver men from the bondage of selfishness. He came to teach men how to live here so that they might be prepared to live in eternity. The saved, redeemed, receive a life that expresses itself in deeds of love —in feeding the hungry, clothing the poor, receiving the stranger, and visiting the imprisoned. Once more Jesus emphasizes that the saved life is a life controlled by unfailing love. Plainly enough in this passage Jesus pictures the qualities of life for which He shall look. In a tender but very earnest manner Jesus says to His disciples that the final destiny of a man is determined by the life lived here.

Bitterness, malice, hate, envy, selfishness, lying, vanity, vice, spring from an evil heart. But kindness, thoughtfulness, compassion, love, devotion, purity are really found only in those whose lives have been created anew through Jesus Christ our Lord. Deeds are an index of a man's heart. The quality of a life shows itself in outward acts. The man into whose life the Spirit of Jesus has come, will not fail in good deeds. Wheat-life never appears except in the blade and the head of a wheat stalk. The Christ-life manifests itself in Christ-like deeds. The Judge of life expects every individual to be fruitful. Deeds such as these enumerated by Jesus are the fruit which our Lord seeks.

Jesus demands that His disciples abound in kindliness and goodwill. The disposition to serve must be found among those who follow Him. Jesus one time said, "I am among you as He that serveth." Jesus came to minister. That which He demanded of Himself He demands of those who call Him Lord. Furthermore that which He asks of us is the very thing this world needs. Our communities need the ministry of love. We have no higher duty than to live a

life of love among men—among our friends, neighbors and even strangers.

Daily life, if we but open our eyes, abounds in opportunities for the exercise and expression of sympathetic goodwill. The relationships of home and the community furnish the occasions for many forms of loving service if we but notice them.

And who is our Judge? None other than the Son of Man. There is no reason for fear when we stand face to face with our Lord if we have in daily life ministered and served men in the power of the Spirit of Christ. Our conduct is now determining issues which are eternal.

Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me.

THE LORD'S SUPPER

Lesson Text: Luke 22:14-23
January 18, 1925

FOR almost three years Jesus had lived very close to twelve humble followers. These disciples loved their Master. Step by step He led them. He was the Master in a school where they were the learners. When they first came to their Teacher they held certain cherished hopes and notions that were contrary to His. They possessed some very crude ideas. The Teacher patiently worked with them. They made progress slowly. There were some things which they could scarcely understand. Some of their Master's teaching they understood only partially. They accompanied Him from place to place. They saw the compassion of His heart which moved Him to heal the blind, the lame, the deaf and deliver the demon-possessed. They saw their Master maliciously accused. They saw Him treated with scorn and hatred. They undoubtedly were impressed by His behaviour in such trying circumstances. They saw that He was more than a mere man. Many forsook their Master but they continued with Him. They loved Him. They were led to see that He was the Christ, the Son of God. Jesus received the twelve as His own. He loved them fervently. We are not surprised when we read in the text of this lesson, "With desire have I desired to eat this passover with you before I suffer."

This is the last evening with the twelve. In this last hour He would bind His loved disciples to Himself with the bond of a sacred fellowship. Jesus sought to strengthen this spiritual tie—binding His own to Himself. The hour of His suffering was at hand. The twelve must be ready for that hour. He sought to reveal to them the meaning of His death. He would have them enter with Him into the sacred experience of suffering. What a helpful experience this was when the apostles afterwards understood its full meaning.

Jesus took bread and wine as the emblems of His own suffering and gave thanks. How was He able to give thanks, that is, rejoice in His own death? He knew that through the laying down of His own life and through the shedding of His own blood the redemption of man would take place. Through Him we have been reconciled to the Father. It was for us He died. Through His suffering we have become rich. He could rejoice in His death. The bread as the symbol of His broken body and the cup the symbol of His shed blood are fit memorials of our Saviour.

A thoughtful, reverent observance of the Lord's supper leads to a renewal of the Spirit of our Saviour within us. His Spirit passes into our hearts. Through this service we worship Him who is the giver of our salvation. The strength, the fruitfulness and beauty of our lives are increased.

The Lord's supper is also a service of fellowship with those who in common with us receive and love the Saviour. "We being many are one bread and one body." Unity of spirit should prevail in the brotherhood of believers as we gather around the table of our Lord.

This do in remembrance of Me.

THE EARLIEST PICTURE OF CHRIST

If one discovered a document twenty years older than the Gospel of Mark that gave an authentic record of Christ and His sayings there would be a sensation in the world. And that is precisely what modern criticism has done. It is now clear that Matthew and Luke used Mark as one sees from any Harmony of the Gospels. Luke used "many sources" (Luke 1:1-4). A Harmony of the Gospels also shows that there is a considerable portion of Matthew and Luke, given by both of them, that is not in Mark. This non-Markan part of both Matthew and Luke is accepted as part of the original "Sayings of Jesus," the "Logia of Jesus," written by Matthew according to Papias. Sir W. M. Ramsay holds that Matthew wrote these sayings down during the life of Jesus. Prof. A. T. Robertson of Louisville, in his new book "The Christ of the Logia" (Doran), has examined with clear eyes and balanced scholarship the picture of Jesus found in the earliest canon record. The result is a book of prime importance for the student of the life of Christ. The book has been warmly received. President E. Y. Mullins of the Southern Baptist Theological Seminary says in the **Louisville-Herald Post** that this is a book much needed today. Dr. E. C. Dargan, Editorial Secretary of the Baptist Sunday School Board, Nashville, says in the **Convenition Teacher:** "The refutation of extreme or unsound opinion is powerful and convincing." Prof. F. M. Powell, Th.D., of the Southern Baptist Theological Seminary, calls it "the cap-sheaf of all of Dr. Robertson's books." Dr. W. O. Carver, Professor of Missions and Christianity and Modern Thought, says: "This book has stirred my soul." In the **Review and Expositor** he says: "Just such a meeting of the critical attack on the deity of Jesus was needful and none could have come to the task with more ability and authority." The book is a powerful defense of the identity of the Jesus of History with the Christ of Paul, of John, of Hebrews. The Christ of the earliest known document is in all essential features the same as the Christ of the latest.

DR. WILFRED GRENFELL

After thirty years of missionary labor in Labrador, Dr. Wilfred Grenfell, leaving his remarkable work in competent hands, is taking a year's vacation. After resting in Europe he will journey around the world.

The history of missions and humanitarian effort does not reveal a more notable career than that of Wilfred Grenfell, nor one more marked by unassuming self-forgetting service. In the spirit of Christ Dr. Grenfell went to the bleak and ice-bitten coast of Labrador, and wrought wonders among the people, healing and cheering the sick, planning, helping, uplifting, working at first against tremendous odds. At the risk of his life he journeyed, sometimes by water or over the ice, sometimes in fierce Arctic storms, forcing his way through the snow on foot or by dog team, to answer the call of need. He finally established hospitals, schools, and cooperative stores, but his greatest work is in the lives of the people themselves, the new vision and hope, the new meaning of life which he gave as freely as he gave his skill in bodily healing.

Up to his eighteenth year, when his father put the question to him, "What do you want to do with your life?" Wilfred had been well content with his gun and boat, the stalking of sea-birds, the heave of the tide through the night watch on the fishing smack under the stars, the racing gallop along the sands; content with school, its stir and clash in playing field and class room. Now after a talk with the family physician the boy decided to be a doctor.

While in his second year in the London Hospital, while on his way from visiting an out patient, he heard singing

and turned aside into a tent. He heard a long dull prayer, and was abount to leave when the leader interrupted the man by saying, "While our brother finishes his prayer let us sing a hymn!" It was Dwight L. Moody, and the young Grenfell remained to hear more. After listening to Moody's address he made up his mind that he would either throw up pretending to be a Christian at all, or as he put it, "do as Christ would do in my place as a doctor." He began work with a group of lively, ragged, cheeky, East End boys, and when he graduated, leapt at the chance offered by Sir Frederick Treve to be doctor to the fleet of deep sea fishermen round the British Isles.

How Dr. Wilfred Grenfell went to Labrador and his stirring adventures and wonderful work among the people there is told with absorbing interest by Basil Mathews in his new book "Wilfred Grenfell. The Master Mariner." (Doran), a volume that appeals to young people, and to older people as well, with a power possessed by few missionary biographies. With beautiful photographic jacket and appropriate illustrations. For younger boys and girls the life story of this master missionary is told in simple language by A. G. Hall in the New Missonary Hero Series (Doran); cover in colors, illustrated in black and white.

"READ, PRAY, OBEY"

A Christian physician bequeathed his entire estate and personal property, valued at $60,000, to the American Bible Society for the purpose of translating the Bible into the Chinese, Japanese, Indian and African languages. The will specified that the words, "Read, Pray, Obey," be printed on the fly leaf of every Bible. A worthy example of wise investment. No doubt the donor has proved the value and vitality of the Word of God in his own life through **reading, praying and obeying.** He was safe in putting the residue of his possessions into the infallible Word "to give light to them that sit in darkness and the shadow of death." Let us by God's grace "be a walking Bible and not a walking libel." Let us live out and give out the Word of God, watching and waiting for Him, "who has the sharp sword with two edges," when the wheat shall be separated from the tares and the glory of the Lord shall fill the whole earth."—Alliance Weekly.

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Notes from Here and There

A Missionary Conference under the auspices of the Illinois Mission Board is arranged to be held at the Peoria Mission December 29-30. A series of meetings was just held there under the leadership of A. C. Good as evangelist.

Jacob Rutt and wife, natives of Lancaster County, Pa., but lately of Los Angeles, California, where they were enrolled in and graduated from the Los Angeles Bible Institute, expect to sail as missionaries to South America early in January under the auspices of the Mennonite Board of Missions and Charities.

Radio Station WFI, Strawbridge and Clothier, Philadelphia, is scheduled to broadcast a lecture by J. E. Hartzler on Saturday evening, December 27th, at 10:15 P. M., Eastern Standard Time. This will be Bro. Hartzler's third appearance before the microphone of WFI.

H. A. Fast, teacher in Witmarsum Seminary, Bluffton, recently spent a week in Chicago where he did research work for his Master's Degree as Garret Biblical Institute, Evanston.

A Christmas pageant entitled "Christ Is Born in Bethlehem" was presented by the Y. W. C. A. of Bethel College on December 17th, in the college chapel.

John W. Hess, formerly of Manson, Iowa, now of Akron, Pa., is scheduled to begin a series of meetings at the Oak Grove Church near Smithville, Ohio, on January 1st.

Sixteen families, totaling 105 individuals, traveling on a special train of fifteen cars composed of passenger coaches, box cars, and stock cars, comprised the latest party of Canadian Mennonites of the Northwest migrating to Mexico. The reason for leaving Canada is because the Canadian Government insists that English shall be taught in their schools, while these people wish to teach only German. Their destination was the state of Chihuahua whither many of their brethren had already preceded them. It is said that the Mexican Government is eager to have these people settle in Mexico, since as a class they are the most thrifty and industrious agriculturists to be found anywhere.

Mennonites of Upland, California, are planning to erect a new church building in that city. It is expected that the building wil cost in the neighborhood of $40,000.

A series of meetings was held at the Mennonite Church, West Market Street, Nappanee, Indiana, December 4th to 14th. Wm. B. Weaver, of Danvers, Illinois, was the evangelist. There were five accessions to the church as a visible result of these meetings.

The committee which had been appointed to investigate the matter of establishing a new Mennonite hospital with tubercular annex, instead of the tubercular sanitarium now being operated at La Junta, Colorado, recently made its report to the Executive Committee of the Mennonite Board of Missions and Charities. In the report they recommend that La Junta be given favorable consideration as a location for the proposed hospital, but that investigations relative to other proposed locations be continued. Substantial inducements are being offered by the city of La Junta to have the hospital located at that place.

Bluffton College offers a special Bible Course continuing for five weeks beginning January 6th. The courses are outlined for the special benefit of Sunday School and church workers. Courses will be given as follows: Church Doctrines, by Pres. Hartzler; Mennonite History, by Dean P. E. Whitmer; The Hebrew Prophets, by Professor Quiring; Life of Christ, by Prof. Fast; Sunday School Methods, by Prof. Kreider. Private work will be given in music and oratory. No tuition fee will be charged, and board and room can be secured at the college at regular rates.

A series of lectures is being delivered at the Walnut Creek, Ohio, Community Church by J. E. Hartzler of Witmarsum Seminary, December 18th to 26th. From here Bro. Hartzler goes to Souderton, Pa., Zion Mennonite Church, where he will deliver a series of lectures on "The Kingdom of God," December 28th to January 4th.

Oscar Burkholder, of Breslau, Ontario, recently held a series of meetings at the Ft. Wayne, Ind., mission.

Orie O. Miller, of Akron, Pa., recently made a trip to Mexico in the interests of the Mennonite Colonization Board of which he is a member. D. H. Bender, president of Hesston College, accompanied him at least as far as the Imperial Valley in California where he looked after some land interests.

The annual Christmas Cantata was sung at Hesston College on Wednesday evening, December 17th.

Amos Showalter, Ph. D., who for two years has been engaged in research work abroal in the field of Botany under the fellowship of the National Research Council, and who is continuing this same work at the University of Wisconsin this year, is scheduled to present some of the results of his research work before the annual meeting of the American Association for the Advancement of Science at Washington, D. C., December 29-31. Bro. Showalter stopped with friends in Chicago, Goshen, Indiana, and in Ohio on his way East.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JANUARY 16, 1925

400 th ANNIVERSARY NUMBER

TO RECALL in sacred memory the godly labors of the early leaders, and to celebrate in a wholesome manner the beginning of the Mennonite Church, in order that the present-day followers may renew their zeal for the cause and re-dedicate their lives to the task which the founders so nobly advanced, this issue of The Christian Exponent is humbly dedicated.

The Editor's Chat

How many times have you caught yourself writing "1924" since the first of January when you meant to write "1925"? Habit is a curious thing. It can be overcome only by a conscious effort of the will, or by a powerful stimulus which causes us to deviate from our accustomed course of action. And sometimes habits are so deep-seated, and so thoroughly ingrained into our beings that trying to break them becomes a really painful process. No doubt all of us have had experiences along this line.

But 1925 is really here, and soon we will find ourselves writing it and thinking it as easily as we wrote and thought 1924 last year. And right here the editor would like to make a suggestion. Before you take 1925 entirely for granted, and while you are still conscious that there has been a change, recall whether or not your subscription to the Exponent expired with the close of the old year, and whether or not you have already renewed if it did. We don't like to write "24" after any of our subscribers' names; we want to make it "25". We are sure that you will want to be "up-to-date" in this, as in other matters. So if you have not yet attended to this little matter you will do us a great favor by doing so at once.

Our subscribers will note that with the change in printers there is also a change in the system of addressing the papers. The date of expiration of each subscription appears after the name. If your label says "dec24" that means your subscription expired with the last issue of December, 1924. If it says "dec25" it means that you are paid up to the last of December of this new year. The number refers to the year, and all subscriptions expire with the last issue of the month preceding the numerals. Watch your label, therefore, and you will know the exact status of your subscription.

The putting into effect of this new addressing system involved a great deal of painstaking clerical work, and even then some mistakes were made. We have already discovered several. If your credit is not correctly shown on the label, or if your name is wrong, or if you are not getting your paper, please write us and state exactly what is wrong. We will be very glad to make any necessary corrections. While mistakes are liable to occur at any time, they are especially apt to happen in connection with a change such as we have just put into effect. Do not hesitate to write us if there is any occasion whatever for doing so.

Instead of sending specific acknowledgments of money received for subscriptions we have adopted the plan used by many publishers of allowing the address on your label to serve as a receipt. If the date on your label is not changed within a few weeks after sending your renewal, kindly write to us again and call attention to the matter, stating when and how you sent your remittance, and the amount sent. We will then look the matter up carefully, and endeavor to find our mistake.

We wish to thank our readers for the prompt and courteous way in which subscription renewals have been sent in during the past few weeks. They are still coming, and we hope that in a few weeks practically all expired subscriptions will have been renewed. Your prompt response will be very much appreciated and will help us more than you can realize.

It has been extremely interesting and on the whole very gratifying to receive a number of comments concerning the Exponent from those who wrote in response to the notifications of expired subscriptions. We wish we might be able to print all of the letters which were especially interesting, but it would require many more times the space available here to do this. We do wish to share a few of them, however, as representative of a very large number.

"I am enclosing my check for two dollars, ($2.00) in payment of my subscription to The Christian Exponent for 1925. I enjoy it very much indeed. It seems to live up to its name in the fullest sense. May you have a Happy and a Prosperous New Year. Sincerely, ——."

"Please find enclosed my check for $2 to renew the Exponent for another year.

"You will recall that I paid subscriptions for several of our brethren last year. I now feel that if they read the paper and appreciate it they will renew. If on the other hand they would rather not read it I suppose it would be money wasted to send it to them.

"As for me and my house we all like the paper, and would not like to do without it. We like the fine Christian spirit you maintain toward those who choose to attack your paper. We also deplore the fact that some of our brethren are so prejudiced that they will even adopt resolutions condemning your work without any apparent reason, or at least without giving anything to prove their statements. This we feel is uncalled for, unreasonable, and unchristian-like.

"We wish you success, and trust the good Lord will open the eyes of some who choose to be blind on some things.

"I am, yours very truly, ——."

We have purposely chosen letters for this page which were somewhat restrained in their praise of the Exponent. We could publish many which are much more lavish in their statements concerning the benefit which they have received from the Exponent during the past year, and their hopes for the paper in the future. We now wish, however, to give you a sample of a different type of letter, if indeed it may be called a sample, for there are very few others of a similar strain.

"Your request for the renewal of my subscription to The Christian Exponent was awaiting me on my return from the ——. In reply beg to say that I wish my subscription discontinued for the folowing reasons. First, it is too expensive for what I get out of it. Second, it does not agree with the ideals and practices of our beloved church. Third, it is sarcastic and sometimes antagonistic, both in editorials and news notes. Fourth, it is breaking faith with God in its club rates with magazines that are positively sinful. Fifth, it makes for disunity in the church instead of union. Sixth, whatever good there is in the paper is easily obtained from our church papers from whatever standpoint you wish to think, and in far greater measure. Sincerely, I am, ——."

We are glad that so few of our readers share the point of view held by our Brother, and we hope that ere long even he may revise his opinion concerning the Exponent. We are thanking him for telling us so frankly why he does not wish to subscribe again. We believe he is honest about the matter, even though we entirely disagree with him in his reasons. But we have no desire to quarrel with him, and only pray that if there be any truth in his charges, which he has not attempted to substantiate, our eyes may be opened so we may see it and right the wrong.—The Editor.

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Several articles prepared expressly for this issue have been omitted for lack of room and will appear in our next number.

THE
CHRISTIAN EXPONENT

VOL. II. JANUARY 16, 1925 No. 2.

VERNON SMUCKER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Crissie, Shank, Missions; W. Wilbur Miller, Young People's Page. **Consulting Editors:** Lester Hostetler, Paul E. Whitmer, S. S. Yoder, Wm. B. Weaver. **Contributing Editors:** N. E. Byers, Ruth Yoder, A. R. Eschliman, I. R. Detweiler, A. M. Eash, Elsie Byler Burkhard, Hervey Schnell, Ivan Groh and J. Boyd Cressman.

Application for entry as second-class matter at the post office at Berne, Indiana, pending.
Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

AFTER 400 YEARS

JANUARY 25th is the date chosen for the celebration of the 400th anniversary of the beginnings of the Mennonite Church. According to the best historical data it was on this date, in 1525 that the first adult baptism was performed by the leaders in the new movement,—a movement which a little later was to cost the life blood of hundreds of faithful followers. But it was a movement which was motivated by an undying conviction, and persecution could no more stop it than water can quench burning oil. It merely served to scatter it, and to purify and intensify the flame of conviction to a white-hot heat which through centuries has never lost its burning ardor. The Mennonite Church is what she is today because of the faith and conviction and God-given courage of the men who were its founders.

It is particularly interesting, in these days of disturbed conditions and confused issues within the Church to stop and look back over the conditions which brought about the beginnings of the Mennonite Church, and to remind ourselves again what were the principles for which our fathers were thus willing to give their lives and their all. We hope that this anniversary will be generally observed throughout the church, and that our attention everywhere may be drawn to the really vital and fundamental principles of our faith. The anniversary date falling on a Sunday, gives ample opportunity for every pastor and Christian worker who has any conviction on the subject to try to impress some of these things upon those whose thoughts they have the privilege of directing. We hope the opportunity will not be neglected, and that everywhere throughout the Church our minds may be recalled to the great principles for which our faith stands and the great price at which a recognition of these principles has been won.

We hope too that a sober consideration of the lessons of the past four hundred years will cause us to see the utter sinfulness of our being turned aside from the fundamental principles of our faith on account of some of the petty and temporary issues which face us today. The tragic fact that we are in serious danger of doing this very thing faces us on every hand. Our vision is being obscured by lesser things which are continually held before our eyes. Our Fathers bled and died for the great fundamental principles of the Faith,—for religious freedom and tóleration and the right to worship according to the dictates of their conscience. We apparently are in danger of being more concerned about keeping ourselves "pure", and "separate" from the world. That this is a part of our Christian duty we heartily affirm, but when it comes to making it our first and highest consideration, and when it is interpreted in such a way as to cut us off from our contact with a needy and sinful world and thus actually hinder us from giving these principles to others and living the Christ-like life of helpfulness and service to others outside of our own group, then we fear that we have sadly misinterpreted and abused a very Scriptural and proper idea.

If the observance of this four hundredth anniversary of the beginning of our Church can serve to draw our minds from non-essentials to essentials of our faith it will have served a very worthy and much worth while purpose. It should renew our purpose,

strengthen our determination, and cause us to dedicate our lives anew to the great Principles of the Master's Kingdom.

FUNDAMENTALS OF THE FAITH

THE Christian Exponent has frequently spoken of the "Fundamentals" of Mennonitism and expressed itself as being in hearty accord with them. We are conscious of the fact that the term "Fundamentals" is somewhat loosely used these days, and that its meaning is more or less indefinite to many. In order to clarify our own stand, therefore, and in order to give added significance to the observance of our anniversary celebration, we wish to express at this time our conception of the fundamentals of our Faith. We do not attempt to give a detailed exposition on any of the points involved, nor to even mention all of the things for which we as Mennonites stand, but merely to mention a few of the outstanding principles for which Mennonites in the past have stood and for which we believe they should stand today. In other words, we refer to the distinctive principles of Mennonitism.

With this introduction, it should hardly be necessary to state that we take for granted and fully accept the principles of Christian faith which are held in common, reputedly at least, by all of the great evangelical denominations. This includes such cardinal principles as the Deity of Christ, His atonement for sin, the necessity of the New Birth, the punishment of the wicked and the reward of the righteous. It holds the Bible as the authoritative revelation of God to man and the guide for the conduct of the believer. It believes the miracles of our Lord and His bodily resurrection to be historical and authentic. It recognizes the Church as a divinely instituted organization whose Head is Jesus Christ and whose mission is to extend the borders of His Kingdom here on earth. All these things and many more, for we do not claim the list to be an exhaustive one, we take for granted. We repeat this because there are still those of our own brethren who mistakenly, if not willfully, accuse the Exponent of being "unorthodox" on these points, in spite of our explicit declarations on some of these things in the past. Primarily, of course, we are not interested in vindicating ourselves, but in propagating the Truth. We insert this paragraph only parenthetically.

Primarily and fundamentally, it seems to us, Mennonitism stands for an experimental and individual relationship with God through Jesus Christ, and a freedom for the individual to worship Him according to the dictates of his own conscience. While this same idea is now held by many of the evangelical denominations, it was because our fathers insisted on this right that they suffered persecution and death. Catholicism did not permit men to think for themselves, and no one but the priest and the Pope were supposed to be on speaking terms with God. The insistence upon established forms and beliefs was universal and without exception. Any person who believed in adult baptism, for instance, as opposed to infant baptism, was considered a heretic worth of death in its most severe and terrible form. It was such a system against which our fathers found themselves arrayed when they began to advocate and practice some of the doctrines and beliefs which were not in accord with the established order. And it was because of their firm belief in these principles, and their disbelief in the system which would compel them to deal with God **en masse** or through priests and popes instead of individually that they were compelled to suffer persecution and death. When one today hears Mennonite leaders glibly declare the individual's access to God to be through a series of intermediary organizations and conferences he is made to wonder whether we are not in serious danger of forgetting this fundamental principle of Mennonitism. It is not questioned for a moment that such organizations have a legitimate place and sphere of activitity, but when they seek to legislate definitely for congregations and individuals and to impose their decrees with an iron hand of "authority", disregarding the individual conscience and conviction, it would at least seem fitting to call attention to this fundamental principle of our Faith which obtained from its very inception.

The doctrine of Simplicity is an important and essential one of our Mennonite Faith. No one can doubt that our Gospel is a simple and direct one. Our fathers accepted it for what it was, and believed in it to the extent that they made it practical in their daily lives. Mennonites generally, through the four hundred years have been noted for their simplicity and freedom from ostentation. Simple living, and a simple faith in a simple Gospel have enabled us to exist through four hundred perilous years. Largely a rural and an agricultural people we were spared many of the peculiar temptations which so frequently assail those who live in the more or less artificial life of larger towns and cities, and we have therefore acquired a heritage and an endowment which are rich in spiritual values and which must be conserved in spite of the changed conditions about us which so tellingly militate against this vital principle of simplicity. One of the very vital messages which we should have for the world about us today is the fact that it is possible in this complex and artificial age to live a simple, natural, unassuming, God-fearing life, and that this kind of a life is productive of the largest blessings and happiness. This does not mean that we must refuse to avail ourselves of modern inventions, or that we must not adapt ourselves to modern conditions of living. That would be but the outward and superficial aspect of simplicity. The essential requirement is that we have the "meek and

quiet spirit" of a godly life,—a life patterned after that of our Master and Savior, Jesus Christ.

A third fundamental which we desire to mention here is our tenet of Non-resistance. This is but an attempt to make practical the principle which our Master taught on various occasions, both by precept and example. We have been fairly successful in holding to it, theoretically and in outward form at least, and it is one of the very vital and essential messages which we have for the world today. Our interpretation of this principle as applied to war has won for us a distinctive place among most of the denominations, and has put us in a position where we can do some effective work for the cause of peace if we will make use of the opportunity. But we must not neglect to learn for ourselves the deeper and more positive meaning of the doctrine. It is not a merely negative principle, but has for its fundamental idea the use of love instead of force, in every walk and avenue of life. We must not allow our conviction and our vision of this ideal to grow dim through neglect or misuse, but must ever seek to give it to others.

But there is that which is more vital, and of fundamental import even to the things which we have already mentioned. Our Fathers from the beginning have insisted on a regenerated life and separation from the world as a fundamental basis for the fellowship of believers. We do well in these times to emphasize these same things and to insist with equal emphasis on evidences of their presence in the lives of our brethren. In the days of our Fathers separation from the world necessarily meant a physical separation, and even an isolation. That was the only way in which our faith could have been spread and propagated, for otherwise all would have been put to death and none left to carry on. There are those among us who even today seek to put this same interpretation upon the doctrine, but it has become increasingly evident that this can never be maintained, and that it is highly undesirable even if it could be, for it would preclude the possibility of giving our faith to others, and thus carrying out Christ's command. There are plenty of ways in which the real Christian will be separate and distinct from the "world",—peculiar in fact, without an artificial barrier which in itself serves no good purpose and which only tends to make it impossible to reach those with whom we come in contact.

We feel grateful to our Heavenly Father for the heritage which the past has given to us. We pray that we may be able to pass it on to our posterity with new vitality and strength. We are not sure whether four hundred years hence will see any "Mennonites" or not, nor do we think this to be very essential. In fact, we hope that all Christians will be "One" by that time. But we are mightily concerned that these fundamental principles of our faith which have come to us in the past and which have meant so much in our own experiences may continue to work and to spread in the world, for we are convinced that they are eternal and enduring as the Truth of God always is. That God has a place for the Mennonite Church today is proven without question by the wonderful way in which He has preserved and blessed us thus far. That we may prove faithful to this trust and to the things which God expects of us should be our serious prayer and our earnest endeavor as we think and meditate on the history of the past four hundred years.

The Life and Times of Menno Simon

Emmett L. Harshbarger

THE years immediately preceding the Reformation saw Christianity in a lamentable condition. The Roman Catholic Church had been supreme for centuries both in ecclesiastical affairs and in matters of state. It became very powerful and likewise very corrupt. The clergymen were living lives of dissipation in the name of religion. Indulgences, which originally were sold to free the holder from temporal punishment for a sin whose guilt had been forgiven, were at this time actually taking the place of repentance. The vice and corruption existing in the Church in this period is without a parallel in history. It was the dark night before the dawn.

Politically the church was also supreme. Not only was the Pope the head of the Church but in most countries he also wielded considerable control over the State. It is true that western Europe had been trying to oust the Church from state affairs but thus far their efforts were futile. Germany consisted at this time of over three hundred independent, self-governing units held together by a weak imperial government, which could advise but not enforce, and which was controlled by the Church. In fact, the Pope was the final and supreme authority on any important question.

The period was one of uncertainty and gross superstition. The great mass of the people accepted unquestioned the dogmatic principles of the Church and obeyed them implicitly. Many leaders had arisen who might have led great numbers through the darkness of that period, but the hand of Roman Catholicism was heavy upon them. One after another such leaders as John Huss, Jerome of Prague, Peter de Bruis, and Felix Mans were hurried to the stake or to a watery grave. Then came the "Ninety-Five Theses" of Luther, in 1517, which shook Europe to its foundations and finally resulted in the breakdown of the old religious and political theories. Zwingli and Calvin are the other great names in this movement.

The movement with which we are now concerned is the emerging of the Anabaptists from the Lutheran

and Zwinglian revolution, At first, both Luther and Zwingli desired a radical departure from the Catholic Church. But when they began to imbibe many Catholic principles and to embody their beliefs in a state church, many dissenters withdrew from their ranks. These dissenters, or Anabaptists as they were called, soon divided into many sects. Some, called "Münsterites," believing that Christ's coming was near at hand began to prepare the earth for Him by exterminating all heretics by force of arms. The activities of this sect were responsible for the Peasant's Revolt of 1524, which did not cease until a hundred thousand lives had been sacrificed, all southern Germany devastated, and reproach thrown on all reformers.

Another group of Anabaptists were opposed to all military force and preached and lived a Gospel of love. But, because of their ideas they were commonly associated with the Münsterites and were subjected to the same persecutions. The story of these persecutions by "dungeon, fire and sword" can well be summed up in a statement by Cornelius, a reliable Catholic historian, "The blood of these poor people flowed like water. Hundreds of them of all ages and both sexes suffered the pangs of torture without a murmur, refusing to redeem their lives by recanting, and went to their execution with joy and singing psalms."

It was in this turbulent period and among this detested people, that another reformer, in the person of Menno Simon became known. He was born in the little village of Witmarsum in Friesland. The exact date of his birth is still questioned but many recent authorities are inclined to accept the year 1496, although some prefer 1492. Little is known of his parentage and early life except that he was educated for the priesthood and assumed the duties of a priest at the age of twenty-eight in the village of Pinjum, near his birth place. Like many priests of that time he knew very little about the Bible and his priestly duties were of very little consequence to him. But he had an open mind and an eagerness to learn which were certain to involve him in the great religious controversies which were then raging.

One day, about three years after his advent to the priesthood, while administering the mass, the thought came to him that he was not really handling the body of Christ. He immediately tried to dismiss the thought but the conviction would not leave him and he turned to his New Testament for light. The more he read and studied, the stronger became his new-born convictions. The execution of Sikke Frerichs, a tailor, at Leuwarden, because he had been rebaptized, caused Menno to study the subject of infant baptism. He eventually came to the same conclusions as the Anabaptists but for a number of years he hesitated to join them.

In 1535 several hundred Anabaptists, who adhered to Münsterite ideals, fortified themselves in a cloister near his home. They were finally besieged and completely exterminated. Menno was greatly disturbed by this event, because he felt he had been playing the hypocrite. The fact that his own brother was among the slain made the event doubly impressive. Finally, in 1536, at the age of forty, he publicly renounced the Catholic Church and the next year he left his home to take up his residence in Groningen.

In Groningen he formally cast his lot with the Anabaptists, being baptized by Obbe Philip, the leader of the group in that community. He was soon ordained to the ministry and for the next twenty-five years he labored faithfully preaching the Gospel and organizing churches. His work for the first seven years was confined largely to Groningen with occasional visits to other provinces where Anabaptists may have been located. Everywhere he was engaged in controversies and disputations with leading church officials.

So important a leader did Menno become that in 1542 Emperor Charles V offered a large reward to anyone who would capture "Minne Symons". The penalty of death was placed on the person who would read Menno's literature or offer him food, drink or shelter. History tells us of a man who violated this decree and was tortured to death at Leuwarden. Menno said ". . . I, my poor, feeble wife, and children have for eighteen years endured extreme anxiety, oppression, affliction, misery, and persecution, and at the peril of my life have been compelled everywhere to live in fear and seclusion."

With a price resting on his head he carried on his evangelistic work in constant fear of the stake.

He found refuge in those principalities that had not yet decided on the form of a state church for their lands. He visited Cologne, Holstein, and we soon find him in Wismar in Mecklenburg. When the Hanseatic League, of which Wismar was a member, issued a decrease against the Anabaptists Menno was compelled to seek another hiding place—his last.

His last refuge was at Wuestenfelde in the county of Fresenburg between Lübeck and Hamburg. Here he spent the remaining years of his life writing and publishing his treatises on his own printing press, and traveling to the very end in the interest of the great cause he loved so well. He died January 13, 1561 and was buried in his own garden. The exact place of his burial is unknown for during the Thirty Years War Wuestenfelde was reduced to ruins.

Menno Simons was a voluminous writer. His writings were not philosophical but his arguments were soundly Biblical and were well substantiated by Biblical quotations. Among his most important writings are his "Renunciation of Rome," in which he gives his reasons for leaving the Catholic Church; "Testimony Against Jan van Leyden," in which he clears himself of being a Münsterite; and the "Foun-

dation Book", which is a statement of his religious principles.

These are a few of the facts concerning this great reformer and the turbulent times in which he lived. Brown remarks: "Posterity will marvel to perceive how slowly the church recognized the noblest reformer of the sixteenth century."

"He was faithful unto death."

Lessons from the Past

Paul E. Whitmer

IT has frequently been said: "The only trouble with the Mennonites is that they lived a few centuries before their time." By this it is implied that the position of the Mennonites is Biblical and in harmony with essential truth but blazers of the way are always misunderstood and persecuted by their brethren of less vision and courage. The long sad history of fiery persecutions through which the Mennonites passed down through the centuries is an eloquent tribute to the prophetic mind and spirit of our forefathers.

The very fact that **religious toleration** has for generations been championed by increasing numbers of Christians and that, in the course of centuries, it has become one of the specifically stated corner stones of our American institutions, is evidence that the Mennonites adhered to and suffered for a great truth that is now properly prized by both church and state. The underlying truth upon which religious toleration rests is no more true now than it was a few centuries ago but our own age is just awakening to the real significance of Christ's teaching on brotherhood among Christians, even though they do not fully agree in every particular in their personal views. Christians are not only to show the Christian spirit towards those who agree with them but they are to be kind and loving towards the uncharitable and unmerciful as well. Persecution of those who differ from us is neither Christian nor even good strategy in winning the erring. For this great truth our Mennonite forefathers suffered and died a few centuries ago. Have the Mennonites of the present generation forgotten, in part, this priceless teachings? Are we tolerant as Christ and our fathers taught us to be? Or are we tempted to go back to the discredited methods of coercion and persecution which our forefathers long ago regarded as unchristian and ineffective?

Probably no teaching cost the early Mennonites a greater price than the doctrine of **peace** or **passive resistance** to the agencies and institutions which they regarded unchristian. Our fathers took Christ at His word when He said: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." The methods of this world are coercion and force. Christ had no confidence in these methods for His kingdom and interests were not of this world. He taught that God is a Spirit and they that worship Him must worship Him in spirit and in truth. Christ had boundless confidence in a renewing of the minds of men in accordance with the spirit and purpose of God but but He had no confidence in "the poor devices of men" to compel others to be good and spiritually minded by coercion and force. Jesus' understanding of man and God was such that He felt sure that conversion and the life of the spirit in man and nations can be promoted only by spiritual means and not by force. For this reason Christ very specifically recommended spiritual means and disapproved of carnal means. Coercion and force may command the bodies of men but they can never command the spirits of men. The issues of life lie in the mind and heart and not in the body. For this reason the controversies and contentions incident to suits before the law courts and magistracies were disapproved by the early Mennonites. Soldiers fight and kill. Our Mennonite forefathers set their faces like a flint against this whole program of force. In the early centuries Christians were mercilessly persecuted because they were too spiritually minded to be soldiers and magistrates, consequently they were regarded as enemies of the state. Does this story of our Mennonite forefathers' attitude towards coercion and force contain a lesson from the past for us? Do we as consistently show an appreciation of spiritual values as they did or have we reverted to the position that they repudiated as unchristian? Do we believe in God or in force? Do we believe in Christ's transformation of the human soul or in man-made devices to compel men to do what we think they ought to do? Essential Christianity is at stake in this alternative. No wonder that our fathers were willing to sacrifice everything, even life itself, in the endeavor to make Christianity a spiritual force and not a man-made device of coercion and physical force!

No one can pore over the original records of the Anabaptists and early Mennonites without being deeply impressed with the many permanent contributions that they made to the practical application of Christianity to every day life. They were pioneers not only in one thing but in a multitude of things. Here is a partial list: Religious toleration, the doctrine of peace or passive resistance, believers' baptism, a church composed of regenerated believers only, congregational church government, non-swearing of oaths, the simple life, the priesthood of believers. Some of these positions had been held by different groups of Christians at different periods in the past. No group, however, had held all these positions nor made as consistent an effort to apply them to actual life as did these early Mennonites. They are deserving of great honor for this unusual service

to essential Christianity.

Where did they get these teachings and their unusual understanding of Christ and His Gospel? They did not get them from the Catholics nor from the early state church reformers for they were dissenters from the one as well as from the other. Nor did they get it primarily from the past history of the church, even though the early Swiss leaders were nearly all university trained men who knew the history of the past. **They obtained their teachings from the New Testament alone.** By way of illustration and corroboration they quoted from the past history of the church but the Scriptures were their meat and drink night and day. In this they were the despair of the Catholic and Reformation theologians. They knew their Scriptures as no other group of Christians in their time did. They not only knew the words of Scripture but they also had the ability to interpret them in the original languages. They never put forth a teaching without fortifying it with abundant references to the Scriptures which fairly interpreted actually and convincingly proved the point in question. They were seldom guilty of far-fetched and forced Biblical interpretations. In this respect they are a worthy example to their followers of the present day, a lesson from the past.

When the Catholic and state church Protestants urged traditions and customs of the past, the early Mennonites replied that the past traditions and customs of the church have often been proved to be wrong for they are man-made. Even general church councils have often grievously erred and had to be corrected at later sessions of the same or succeeding bodies. Our forefathers always demanded Scripture for every teaching and practice, and were satisfied with nothing else. Every position was tested at the bar of Scripture and if it was found wanting here, it was rejected. Have we Mennonites been true to the practices of our early leaders in basing all our beliefs and practices squarely upon the Bible or are we satisfied with a less secure foundation such as the customs and traditions of the past or the authority of the councils of the church? If our forefathers had been satisfied with the traditions and customs and councils of the past, there never would have been a Mennonite church. The Mennonite church is the product of the New Testament teachings fairly interpreted and sad will be the day when we surrender her Biblical foundations for any other. The guiding slogan of Menno Simons all through his wonderful life work was: "For other foundation can no man lay than that which is laid, which is Jesus Christ." This foundation is found in the New Testament and was the corner-stone of the faith and practice of our early Mennonites, whose followers we profess to be. **A Biblical church and a Biblical Christianity was their gift to the world.** Let us safeguard and transmit to our children this priceless heritage,—a Biblical Christianity and a Biblical church!

What of the Future?

N. E. Byers

THE impetus given to the study of our history by the celebration of the four hundredth anniversary of the founding of the Mennonite Church should result in valuable lessons to guide the church in the future. We study the past, not that we may go back, but rather that we may get the direction of the lines of progress and project them forward into the future. We nesire neither to imitate the past nor to destroy it, but rather to fulfill it. We wish to be true to the faith of our fathers and yet not unmindful of the faith of our children and neighbors' children.

We are made to realize more than ever that we have a rich heritage of vital truth and holy living that has come to us through succeeding generations. Our fathers adjusted their faith to historic changes and to the conditions of many lands, and so today and in the future, we must hold fast to essentials and give them to our own generation in a form practical for the needs of our time. There is always the danger that our life express itself in certain forms and we mistake the forms for the life and retain them after they have become empty and lifeless.

In our own time we have two illustrations of this tendency. Most of the Mennonites that came to America spoke the German language. This served to isolate our people from the common American life and gave them a clannishness which held them together and gave them certain distinguishing traits that seemed to them to be essentially Mennonite. Not many years ago a well-trained scholar who had received a Ph.D. degree from a leading university expressed some doubt as to whether we could maintain the true Mennonite spirit if we gave up the German language.

Those who were among the first to come to America, in their attempt to live the simple life and keep themselves unspotted from the world, gradually came to wear a certain garb and finally required it as a condition of membership. Now, even some of our most intelligent members seem to think that if we give up this particular garb there is no excuse for continuing the church. Now, of course we know that Menno Simon neither spoke German nor wore a Pennsylvania Mennonite garb, and yet for his faith our fathers suffered persecution and sought refuge in this land of freedom.

By retaining our own language, and peculiar garb and customs we can so isolate ourselves from the common life about us that we can keep our forms and traditions and transmit them unchanged to our children, but if we wish to give our Gospel to the world we must in each nation use the prevailing language and we will overcome much prejudice if we can adopt the dress and customs of the respect-

able common people. Like Paul, we must be made all things to all men, that we may by all means save some.

It seems to me that in America today there is a realignment going on largely with reference to the attitude we take in regard to our essential principles and traditional forms. We are grouping ourselves in three main divsions. The ultra-conservative have taken the position that they will keep the exact language, forms, customs and methods of their fathers, keep themselves isolated from all other people and make no effort to win any others to their faith. It is evident that this group is lifeless and fruitless. "The salt has lost its savor." A few among them will find their way into the more progressive groups and the latter should regard them as legitimate missionary subjects.

The second group has in the past half-century made some progress in the way of adjusting themselves to the times and conditions of our day and have used more progressive methods and developed a strong evangelistic and missionary spirit. The leadership which has led the way thus far is now becoming alarmed and they have called a halt. Some are taking a position that would place this group with the first, others are finding themselves naturally transferred to the third group.

What the outcome will be is not as yet altogether evident. If those now in control continue the present policy long enough they will disrupt the group entirely, some going back to the first and many forward to the third. If a more progressive leadership can gradually get control of the schools and publications the main body may move forward and in time cooperate with the third group.

This third group is just forming and is not as yet fully conscious of its aims and policies. The first great need is a united leadership with true insight as to the essentials of our faith, a vision of our mission and a generalship to organize our forces for the task. I believe that Mennonite Colleges must meet this challenge, and produce the leadership and working force,—both ministers and laymen—that is needed to build a strong, true American Mennonite Church. Other institutions do not know our principles, our people or our problems. If we have the men and means to build strong institutions that will interest our young people and train them as loyal workers, with intelligent convictions, to give a living Mennonite faith to the world, then we can move forward with confidence.

In order to lead the whole group forward and thus have a strong united working force, we need a strong, sound, forward looking, English Mennonite journal. As the progressive forces have united in our educational program so we must unite in fostering a strong organ for the group. Ministers can unify and lead congregations but the press is needed to unify and lead denominations. Petty, sectarian differences and sentimental preferences must give way to interest in essentials of faith and the forward looking constructive work of the denomination.

All who wish to work for the promotion of the Mennonite cause must, in my humble opinion, identify themselves with either the second or third group. Missionary, relief, educational and publication work cannot be carried on by small branches or independent groups or congregations. We would do well to cease all strife and find the place where we can work with confidence and wish Godspeed to others who work for the same cause in their own way.

While we are making plans for our own work we must not forget that in the providence of God many other churches are at work in the Kingdom, and after all the Kingdom and not the Mennonite Church is our final interest. For the present the work of the Kingdom is largely done through denominations, and therefore, the denominations must be strong if good work is to be accomplished. However, we should be glad to welcome the effort of any group that is trying to promote some of our own aims. Whoever is not against us is for us. We should be able to cooperate for the common Christian cause without compromising our own faith.

However, may we not be drawn into the destructive controversies too prevalent in our day. May we have neither "modernists" nor "fundamentalists" among us, but true to the faith of our fathers, under the guidance of the Spirit may we find in the Word the truth to guide our lives. If we follow man-made systems of thought we violate one of the most prized tenets of our faith. It is for us to find our task for today and tomorrow and unitedly move forward with peace among ourselves and in cooperation with any who are going in the same direction.

The Principle of Baptism

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber.

Article IX

Section C.—The Part the Principle of Baptism Played in the Formation of the Mennonite Church.

FROM the other sections it has been seen that at the beginning of the sixteenth century the Catholic world believed in a saving baptism. The application of the water was supposed to have actual saving power, it being so vitally necessary that if one died without it he was lost. With this attitude it was necessary to baptize the infants for fear, they dying, would be lost. With this very wrong idea in the world of that day is it any wonder that some faithful followers of the Living Truth would rise to declare it? All through the dark centuries there were voices raised against the Catholic errors but being weak they were not heard until this century they became numerous enough to command attention. The im-

morality of the Roman Church caused Luther with many Germans and Zwingli with many Swiss to break away from the established church. In Switzerland the principle of True Baptism is brought prominently to the front by the early Mennonite leaders. It became the center of the arguments not because they objected to the form of the baptismal ceremony but because they believed that anyone who was worthy to be called Christian was one who had had a definite religious experience. The formal view then held was of the directly opposite effect. Proper view of baptism meant a heart religion, a knowledge of the Christ and a belief in His saving power, and faith in Him producing an actual change in the sinner's life. Not because baptism was in itself so vital but these things which grew out of its interpretation being so important brought the principle into first place.

"The question of infant baptism was first brought prominently forward by Wilhelm Reublin in the spring of 1524. As pastor at Wytikon, while not refusing to baptize such infants as were presented, he had expressed himself against infant baptism. If he had a child he would not baptize it until it should come to its days and could personally choose godfather and godmother. As a result of such teaching many withheld their children from baptism. A number of such were arraigned before the council and commanded to have their children baptized without delay. Reublin was thrown into prison and a fine was imposed upon parents who should refuse to obey the mandate. Largely through Reublin's influence the sentiment against infant baptism had extended to Zollikon, where many violated the order of the council for conscience sake. Hans Brotli, pastor at Zollikon, Andreas Castelberg, Georg Blaurock, Conrad Grebel, and Felix Manz now declared themselves against infant baptism. After a number of private conferences between Zwingli and the opponents of infant baptism, in which the latter complained of unfair treatment at the hands of the former, the council arranged for a public disputation to be held January 17, 1525. The chief disputants on the Anti-pedobaptist (i. e., those against infant baptism) side were Grebel, Manz and Reublin. The usual arguments for and against infant baptism were ably stated. Zwingli had by this time come to feel the importance of pedobaptism as a necessary concomitant of a state church. It had not occurred to him at first that the abolition of infant baptism would involve the setting up of churches composed exclusively of baptized believers and the unchurching of the great mass of the population in each community. Such separatism, he was sure, could never secure the approval of the magistracy. Persecution would ensue and evangelical Christianity would give way to more politic Romanism. When these consequences had once dawned upon him he devoted all the energies of his being to the maintenance of the existing order.

"The Anti-pedobaptist leaders, as was natural, bitterly charged Zwingli with inconsistency and with insincerity. Inconsistent he surely was, but it is entirely conceivable that his change of opinion was real. His opposition to infant baptism had never been based on profound conviction of its pernicious character. He had never gone much beyond the feeling that it was non-scriptural and useless. He was of a wholly different spirit from the Anti-pedobaptist leaders and was completely out of harmony with their plans and purposes. It is not improbable that he actually succeeded in convincing himself of the defensibility of a practice so essential to civil and ecclesiastical order. His chief argument was based upon the practical identity of baptism with circumcision. He did not fail to call attention to the possibility that among the households baptized in the apostolic times there may have been infants, nor to the fact that the children of believers are spoken of by the apostle as holy. 'Children are with their parents in God's covenant, they belong as their parents to God's church, and hence are also God's children. Should water baptism be denied to those who are God's children?' (Do not get this argument confused with the opinion of the writer for it is just the opposite to his, being the argument advanced by Zwingli the opponent of the Early Mennonite leaders—recall from the extract printed in the preceding issue how Menno Simon met such arguments.)

"The council as might be expected, declared Zwingli victorious, commanded that all unbaptized children be baptized within eight days on pain of the banishment of the responsible parties, required the abandonment of all special meetings for the discussion of baptism and like questions, and banished such foreigners as had become prominent in the Anti-pedobaptist movement. This last ordinance involved Reublin, Brotli, Hetzer, and Castelberg." (Quoted from pp. 105-107, "A History of Anti-pedobaptism" by A. H. Newman.)

Thus it is seen that baptism was the first issue of the new denomination and the one which fostered the division. That is what is meant by calling the matter of baptism, "the First Principle: Chronologically", for now it is seen that it was the first in the point of time. The baptismal element was further emphasized by the enemies who nicknamed them Anabaptists (Re-baptizers). However the new denomination did not mean to include rebaptism in their creed. The rebaptism was merely incidental to the insistence on Baptism with faith, possible only to those old enough to believe. Thus if one had been baptized a child and now being an adult having the repentant faith he was baptized again but the first was of no effect. Certainly it was never meant that one had to be baptized twice to become a Christian. The case could not happen after the practice of infant baptism had ceased. Thielem J. van Braght the compiler of Martyr's Mirror felt the principle of bap-

tism so important that he included an account of it, century by century, paralleling the story of the persecutions.

In summary, it will be well to conclude the discussion by briefly stating the Mennonite attitude on the principle of baptism. The sinner through some experience and understanding realizes that he is a sinner. He is sorry and repentant for the error of his past life. Still more he is willing and does change that life with and by his faith in Christ and the Holy Spirit and by Them is saved and becomes a Christian. To symbolize this inner change of the believing one and to initiate him into the visible body of Christ on earth (i. e., church membership) water baptism is applied. This is called Believer's or Adult Baptism for the individual must be advanced enough in life, experience, and conscience to possess faith and to believe for himself.

Father Writes to Samuel

Dear Samuel:—

Mother tells me to remember that you are "Only a child," and not to write you such serious letters that you are compelled to lay them away for later readings. Knowing myself what usually happens in such cases I shall try to hold myself in check. But I do think that you are old enough and mature enough to think seriously on some of the serious things of life.

This has been an unusually long holiday vacation for us. We are all very sorry that it was impossible for you to come home. We hope that your room-mate is well again and that you are now out of quarantine. Much as we were disappointed, however, in not having you with us, it was a thousand times repaid in the joy and satisfaction we felt in knowing that you were unselfish enough and responsive enough to human needs to voluntarily give up your vacation and care for your sick room-mate instead of allowing him to be sent to an isolation ward of some hospital to be cared for by strangers. Of course if he had been dangerously ill the hospital would have been the only recourse, but with only a very mild case of the Fever, so that he was scarcely confined to his bed after the first few days it would no doubt have been a severe punishment for him. He surely appreciates your kindness, for his father has written to me and told me all about it, expressing his own appreciation and that of his son. I am sure you will never regret any unselfish deeds of service such as this which you may render to your fellows. It shows the true Christian spirit.

Have you heard from our pastor recently? He told me he was expecting to write to you. He too expressed both keen disappointment and unbounded satisfaction in the turn which events had taken and in the way you had met the situation. I am sure that you will not be "puffed up" if I tell you that he spoke about it in his sermon, and in the prayer he remembered both you and your room-mate, asking God to help you to see and feel the blessedness of service and praying that your life might be definitely dedicated and consecrated to Him. He has several times told me that he has great hopes for your future. Of course, so have your mother and I.

I really think our pastor is wiser than many in his way of getting in touch and influencing young people. Just to know that someone takes an interest in young people and has confidence in them often helps to draw out the very best in them and to safely guide them through many temptations and conflicts. I recall in my own experience that at the age of seventeen, when I had very little confidence in myself and no future outlook, a very able and much respected Bishop from a neighboring community spoke to me one day for just a moment. He said something about the great need for Christian young men and women in the work of the church, expressed confidence in my ability, and uttered the hope that I might dedicate my life to definite Christian service. That he should even stop to speak to me seemed marvelous, but that he had confidence in me and hope for my future proved to be a help and mainstay in many a crisis and dark hour of discouragement and temptation. I have often thanked God for the encouragement and the help which those few words gave me, though the Bishop himself is unconscious of the fact to this day. While I am not a Bishop, I hope that some words of mine in the past may prove to be as fruitful and helpful in other lives as these have in mine.

I am glad that you happened to get an easy sentence to translate in the surprise Greek examination of which you spoke in your other letter. But listen, my boy! Don't you depend on that sort of thing happening every time, because it won't. True, some students seem to have a knack of "getting by" with a minimum of real effort, but rest assured that those are not the men who will ever make a mark in the world. "Getting by" is not enough. You must "know your stuff". Even if you should successfully "get by" your examinations without adequate preparation and obtain your diploma, you will cheat no one but yourself. The end of school life is not the end of real life; it is but the beginning. Never forget that you can't "get by" in life; you must "know your stuff".

As for the little green caps, take my advice and wear them. True it is a tradition and a custom, and has no real significance, but you have more important and worth while things to do than to become involved in a long and trying struggle merely to break a harmless custom. When traditions and customs become real barriers to progress, as they sometimes do, then they need to be broken. One must be ready to sacrifice himself and take the consequences when there is a worthy cause at stake, but I am hardly

convinced that you are justified in doing this in the present instance.

Mother and I were interested in the fact that it required two tickets for you to appreciate the lecture properly. It brought us some vivid college recollections. Yes, "That's all right," but don't forget that you are still young and that there is no hurry or reason to get excited about anything. We want you to know as many of the right kind of young women as you can, and no doubt lecture courses offer some good opportunities along this line. But try not to be partial or exclusive in your philanthropic enterprise of furnishing lecture tickets for other parties. You are not yet old enough to "specialize".

I am glad you are interested in the oratorical contests and hope you will decide to take part in some of them. But do not neglect the physical side of your recreational activities. Basket-ball is a fine game, and I would advise you to get on the gym floor and play occasionally. If you have a chance to make the team why not do it, and possibly try out for the oratorical contests later. It should not take an undue share of your time, although I am ready to admit that in some colleges it does. You might find out definitely about this from the athletic coach and make your decision accordingly. Basket-ball and the other athletic games of school life give one splendid training in team work, quick thinking, clean playing, and all round sportsmanship and physical development. I have always regretted that I did not take a more active interest in these games when I was in college. It is only when an undue emphasis is placed upon athletics and it becomes commercialized that it becomes harmful in our colleges and schools.

What progress are you making in your devotional studies? I hope you are keeping up your morning watch periods, and that you are finding them really helpful to your spiritual growth and development. It is easy to become spiritually impoverished during one's college career if he does not make special efforts to avoid it. Don't forget that the real values of life are spiritual and not material.

But I must close. Hope the Christmas box arrived safely. Thanks very much for the remembrances which you sent. They are fine. With love,

Father.

OUR BI-WEEKLY SERMON

The Foundation

A. E. Kreider

For other foundation can no man lay than that which is laid, which is Jesus Christ. I Corinthians 3:11.

ON this four hundredth anniversary of the founding of the Mennonite church no theme is more appropriate than Christ the Foundation. The apostle Paul placed Jesus Christ central in his life and teaching. He declared, "Jesus Christ liveth in me." He assured the Corinthians that he himself was determined to know nothing among them, "Save Jesus Christ and Him crucified." The brotherhood of believers scattered in the cities of Asia, Macedonia and Achaia he called the church of Christ. In his thought he likened the church unto a beautiful temple of which Christ Jesus was the corner-stone. Paul also speaks of the church as a body of which Christ is the head. The mind expresses itself through the body. The mind directs the hand, the eye, the foot. Christ as the head of the church is the life and the spirit of its members and it is He who directs. Such is the importance Paul attached to Christ's relation with the believing Christians. Again the thought of Paul chooses to portray Christ as He who delivered and emancipated man. He shouts aloud as it were to the Galatians, "For freedom did Christ set us free." Paul knows Christ as the source of the life within Him. He says, "All things are of God, who reconciled us to Himself through Christ." Paul further declares a sober but glorious conviction of his when he writes of the glory of God shining forth from the face of Jesus Christ. Christ is central. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

Throughout the New Testament and the history of the apostolic church Jesus the Christ is given an exclusive place. He stands alone. He is the supreme figure of history. He is the One of whom the prophets spoke. He is the One through whom the final purpose of God is achieved. In Him the hope of humanity rests. Jesus the Christ was first in the faith and first in the preaching of the apostles. Of Him it was said, "In none other is there salvation." To Him the New Testament church attributed the gift of the Holy Spirit. The teachers and leaders of that church were not content unless the Spirit was realized as an indwelling presence. The possession of the Holy Spirit was a sufficient and a final proof that a man was right with God. Paul plead with the Galatian church that they might "walk in the Spirit", that they might "be led by the Spirit", that they might "live by the Spirit". Paul taught the Galatians the signs of the Spirit's presence. The fruitful and joyous presence of the Spirit was the crowning, the triumphant feature of a Christian's life. This gift which all might enjoy was the gift of Jesus Christ. Such was the place which the early church assigned to Him.

When we open our New Testament we find ourselves in the presence of a religious life that is strong and warm and vital and irresistible. The religious life of these early Christians as attested in the books of the New Testament stands without parallel in the history of the world. It is unique. In a preeminent degree it is an example of what faith in Jesus the

Christ accomplishes. The advent of the Christian faith in the world was accompanied by a great tidal wave of spiritual blessing and power. The religious life of those who were animated by this new faith was singularly rich and complete. There is nothing wanting in convictions or motives, in faith or ideals, in power or loyalty. The elements of this glorious religious life, in all of its aspects, is determined by Christ. Its convictions are convictions about Him. Its ideals are born of His teaching and life. Its hopes are inspired by Him. Its strength is the strength of His indwelling presence. Its power is His Spirit. To sum it up in one word the faith of the New Testament Christian which was so virile and victorious was a faith in and because of Jesus of Nazareth, the Anointed One.

Faith in the sufficiency of Jesus Christ was the faith of the founders and leaders of the religious movement begun in the days of the reformation, and of which the Mennonite church stands as a living monument. The faith of our spiritual fathers was, as I understand its history, a faith akin to that of the first preachers of the Gospel of Christ. A text that embodied their conviction is the one around which these words gather, "For other foundation can no man lay than that which is laid, which is Jesus Christ."

Our text asserts that Jesus Christ is the foundation. He is the rock, the foundation rock upon which the enduring, the abiding things of life rest. It is needless to urge that the foundation is all-important. Although it is beneath the ground and out of sight never-the-less the permanency and the stability of the structure is largely determined by it. The builder who knows that his foundation is rock goes forward with the work in confidence. Paul as a builder of souls was fully confirmed in his faith that Jesus Christ is a sufficient and adequate foundation. Paul went ahead with his work undismayed because he knew Him upon whom he was building. He was a dauntless preacher of the Gospel. He had no apology to offer. He said "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth." He knew the One who served as the foundation which underlay and upheld his work and life. Paul in the words of our text expresses in positive language a deep seated conviction.

The church at Corinth was in grave danger of deserting the Lord Jesus and of accepting a Peter or a Paul or an Apollos as the foundation. These were all able and god-fearing men but they were not sufficient as foundations. The church of our day must examine with a scrutinizing eye that which is accepted as the foundation. We can neither be careless or indifferent about the truth that goes into the foundation of our faith. There is no greater need in our own time than a strong, vigorous, victorious life and experience among the followers of Christ. This is only possible when we make Jesus Christ central in all things.

An observing student of the history of the Christian Church states that the periods of advance in the course of the nineteen centuries since the beginning of the church were the periods when Christ was exalted to first place in the thought and the life of His professed followers. We know definitely the achievements of Paul. He was among those who gave Jesus Christ first place. The advance of the church of Christ is assured if we make the Lord Jesus central. Jesus Himself declared that the gates of hell cannot withstand or prevail against a church rightly founded.

Our common concern is to have just such a satisfying, fruitful, winning spiritual life as portrayed in the New Testament. Through Jesus Christ it was and now is possible. He is the foundation. Upon Him rests our faith in God as loving and merciful. It is He who has taught us to pray, "Our Father". The heavenly Father made Himself known in Jesus Christ. Because of Him faith is easier and more real.

Jesus is the living embodiment of strength and virtue, unselfishness and loyalty. The enduring ideals of life and duty are perfectly manifest in Him. He is the One who provides the foundation for the con-convictions of truth, the ideals of right and an abiding sense of personal duty. He is the source of the inspiration necessary to godliness. His words come to us bearing the impress of authority. They convince and convict. His life stirs and empowers by its gracious influence.

Jesus Christ is the foundation of institutions. The home, the school, the mission, the church find their foundation in Him. He supplies the incentive for such endeavors. The love, the sympathy, the common purpose essential to every form of Christian fellowship flow forth from Him.

The Lord Jesus is the foundation of our confidence that the Father forgives. It is sin that blasts and ruins. Destruction is its end. The world's greatest need has been satisfied in Jesus Christ. He is Deliverer and Saviour. Calvary gives us a picture of sin at its height. Jesus Christ waged the struggle to the end. He gave His life, shed His blood. But not in vain. He triumphed. The bondage of sin, of our baser nature has been broken. He lives as the resurrected One. Through Him we have the assurance of forgiveness of our sin and victory over its power.

Paul speaking out of a long experience and a tried faith assured the Phillipians, "My God shall supply every need of yours according to His riches in glory in Christ Jesus." Is there any part of the great temple of life for which He is not the foundation? He is sufficient. "For other foundation can no man lay than that which is laid which is Jesus Christ."

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

HOW MANY OF THESE DO YOU KNOW?

BELOW is an alphabetical list of Mennonites who helped make history, some for good and a few for harm. Their lives are as guideposts to inspire us, their followers, to deeds of service in the cause for which they died. A few of them are a warning to us. Their mistakes stand as danger signals. God be praised for the noble lives which most of them lived!

Amman, Jacob, was a minister in the Mennonite church in Switzerland. He believed in stricter church discipline and in 1693 led the conservative group, contending for a complete "Avoidance" of unfaithful members in all social, business and domestic relationships. As a result the church split. Amman's followers have since been known as the "Amish".

Bracht, Thielman van, compiler of Martyrs' Mirror, a book telling more about the persecutions of Christians than any other account.

Coffman, John S., student, teacher, minister, editor and evangelist. This man will always be remembered because of his love for the young people of the church. Hundreds of souls responded to the call of Christ heard in Coffman's sermons and became Christians. His last years were spent largely in promoting the cause of education.

Dock, Christopher, a Mennonite school teacher, who put his whole soul into his work. He wrote the first treatise on "School Methods" in America. The Governor of Pennsylvania wrote his biography. Dock died on his knees praying at his school-room desk for the pupils that were in his care.

Epp, Claas, an extravagant Mennonite dreamer who wrote a book expaining the prophecies of the Books of Daniel and Revelations. He said Christ would appear in 1889. His followers traveled with him for miles to witness the unusual occurrence. When the prophecy failed Epp set another date. Later he claimed to be a son of Christ as Christ was the Son of God. Many people perished because of his foolish beliefs. Putting undue stress upon chiliastic and apocalyptic literature has unwholesome influences.

Funk, John F., is still living. He has been a real pioneer in practically every church project still carried on. Largely through his influence Mennonite Sunday schools were organized. The first church papers were published because of this man's efforts. To him belong the praises for being the promoter of numerous mission, church, publishing and school interests.

Grebel, Conrad, was the man who assumed the responsibility for adult baptism among its first advocates. He baptized Blaurock the first to receive the new initiation.

Hartzler, Jonas S., pastor of the Elkhart Mennonite Church, is still living. He is one of the older men of the church who is a sincere friend of young people. He has been very active in encouraging young people to help the cause of missions, both as volunteers and with their means and prayers.

Imbroich, Thomas von, was one of the first Mennonite printers. His tract on Baptism is still a part of the Amish hymn-book—the Ausbund. He was beheaded for refusing to recant from his belief.

Jansen, Peter, emigrated to America from Russia with his father. He did much toward helping his fellow-countrymen locate upon our western prairies. Pres. McKinley appointed Jansen as a U. S. Commissioner to the Paris Exposition in 1900.

Kratz, Clayton, went to Russia to help in relief work during the World War. He has not been heard from since. He was a fine spirited Christian student at Goshen College when he left. The present generation of young people who knew him will never forget him. His unselfishness can never die. It is said the Russian Mennonite Church appreciates his sacrifice more than any other efforts the Mennonites of America have put forth to help them. He gave his life to save them.

Lapp, Mahlon died while at his missionary post in India. The simple life of service he lived in India did much to help the people of that land to learn to know Christ.

Manz, Felix, was the first Mennonite Martyr. He was condemned to death at Zurich, Switzerland, in 1527. With his hands tied over his knees and a stick inserted between he was thrown into Lake Zurich.

Nold, Jacob, was the first Mennonite bishop to move to Ohio. He organized churches at Georgetown, Canton, North Lima, Orrville and Wadsworth.

Oberholzer, John H., was the leader of the party of Mennonites who left the old church in 1847. His group contended for less form in the church and wanted aggressive steps taken towards a union of all Mennonite bodies to do mission work, etc.

Plockhoy, Cornelius, was the leader of the first known Mennonite colony to come to America. This was in Delaware in 1662. Two years later this colony was destroyed. Forty-two years later Plockhoy, then blind, with his wife came to Germantown, Pa.

Quiring, Jacob, is a minister still living, at Bluffton, Ohio.

Ris, Cornelius, was the author of the "Confession of Faith."

Simons, Menno, the great reformer from whose name the word "Mennonite" comes, lived from 1496 to 1561. It is presumed that this man's biography is published elsewhere in The Christian Exponent.

Telner, Jacob, was a Mennonite merchant from Holland, who, with five other men purchased 18,000 acres of land in Pennsylvania in 1682.

Unruh, H. E., is pastor of the Mennonite church at Shafter, California.

Voth, Tobias, was one of the leading educators among Mennonites in Russia. He had day and night school. It is notable also that nearly a hundred years ago this man had a class in mission study.

Wyngaert, Tobias van der, was fifty years a minister in the Mennonite church at Amsterdam, Holland. He was a delegate to the convention which framed the famous Dordrecht Confession of Faith in 1632.

Yoder, C. Z., is a living disciple of the Gospel. In songs and stories he tells His glories. Well known and loved all over the church is this man. He is a devoted friend of missions and our missionaries.

Zobel, George was a famous Mennonite doctor in Austria-Hungary. In 1581 he cared for the Emperor Rudolph, and God saw fit to crown his efforts and restore the Emperor to health.

GOOD FUN

Noble—Where are you going with so many coats on such a hot day?

Bob—Well, y' see I'se goin' to paint mah barn; an' it sez on the can, "To obtain the best results, put on at least three coats."

Bill—During my vacation I tramped an average of thirty miles a day.

Phil.—Ha! ha! I owned a second-hand car once upon a time myself.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

JESUS COMFORTS HIS DISCIPLES

Lesson Text: John 14:1-17.
January 25

THIS is the last evening Jesus spends with His disciples. Judas has gone out from the supper. His purpose to betray his Master is fixed. The eleven remain behind in the Upper Room. They are troubled. They had just heard the words, "Yet a little while I am with you." Fears and forebodings disturbed them. Jesus unburdened His heart. He was alone with the eleven. He spoke in a very intimate, personal manner. He was direct and confidential with His beloved disciples. He cast aside the reserve and the restraint so often practiced when with those who were hostile and prejudiced toward Him. These confidential words to the eleven move us to exclaim of Him who spoke them, "He is the way, the truth and the life."

Occasions come to all of us when our friends and even strangers deserve to know the deepest within us. It would be unfaithfulness on our part if we withheld our sincere and true words. Have we ever denied the needy the best within us? Jesus on this occasion gave of Himself freely. He revealed Himself in a confidential manner. It is our duty to report our experience, state our faith, tell of our peace and joy to those who are troubled.

Our words to those who are troubled have little weight unless we speak out of experience. A shallow experience or a faltering faith never produce a powerful testimony. Jesus spoke of things of which He knew. Our testimony concerning God and eternal life if it be fruitful must be a testimony coming forth out of our experiences. We should desire a closer walk with God so that we may give to others a more convincing testimony.

The disciples are troubled and worried because of what Jesus had said about going away. Jesus would quiet their fears. What could He say to quiet and comfort them? What is the remedy for a troubled heart? More faith, more confidence, more trust. "Ye believe in God." The disciples held fast to God. If they could place their trust in God they could in a like manner trust Him, Jesus says.

Jesus offers Himself as the Way, and the Truth and the Life. He says, "Learn of Me." He is the Way. The way which He walked is the way of God. He walked the way of obedience and sacrificial love. He calls upon all who would be followers of Him to walk the way of obedience, love, service. In Him truth is perfectly manifest. What is truth? The truth—the things that really count—are found in Him. The seeker after the truth finds it in Him. Jesus is also life. He lived life in a deeper, fuller, richer sense, than any others. In Him we may see life lived at its highest. Jesus, our Lord and our Savior is the Way, the Truth, the Life.

Our Father, we thank Thee for the comfort and cheer found in the words of our Lord Jesus. Let our trust be in Thee.

THE VINE AND THE BRANCHES

Lesson Text—John 15:1-11
February 1, 1925

JESUS lived in a land of vineyards. The hillsides were planted with vines. The husbandman cultivated, dug about and pruned the vines. The sun sent forth its warm rays. The rains fell gently. The husbandman looked for fruit. He would have been disappointed if nothing but leaves would have appeared. Everything was done that was within the power of the husbandman. He was satisfied with nothing less than fruit.

The "Father" is the husbandman. He has planted and watered and nurtured our lives. As husbandman He is not satisfied with merely leaves. He, too, demands fruit. As the keeper of the vineyard had little patience or pleasure with non-producing vines, so the Heavenly Father has no pleasure in unfruitful lives. Jesus demanded fruit in the lives of His disciples. Because of His labors with the Twelve he was justified in this expectation. Undoubtedly He was disappointed more than once. When He expected to find much fruit he found little.

Our Master has been disappointed with us. From childhood we have had noble teachers, parents, friends. The good seed has been sown. We have been surrounded by uplifting, wholesome influences. We have enjoyed the fellowship of the church. The privilege of prayer and the reading of the Scriptures has been ours. But the fruit of our lives has been so imperfect, so small in quantity, so knotty. Our lives are too often as withered branches. The Holy Spirit which is as the sap of the branch flows through our lives so little. There should be much fruit, in fact there is little.

The branch is unfruitful except it be firmly joined to the healthy main stalk of the vine. The life of the disciple is unfruitful except it be firmly joined to the Master. "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me." He who thinks little of His Lord and Savior; he who prays little; he who reads his Bible little; he who spends little time or energy in serving his Master could hardly be said to be abiding in Jesus.

"Abide in Me" is the condition which insures fruitfulness. What fruit appears in the life of the one who loves Jesus Christ, ponders His teaching, and obeys His words? What kind of a character appears as the fruit of a life firmly joined in love and service to Jesus as Lord? The Apostle Paul is a noble example of real fruitfulness.

The measure of discipleship is determined by the quantity and quality of the fruit borne. He who bears little fruit is an indifferent disciple. He who bears much fruit is a devoted disciple. The sight of much fruit is the Father's joy, "Herein is My Father glorified, that ye bear much fruit."

It is easy to talk about fruit bearing. It is more difficult to actually live fruitfully. Fruitful living is the purpose of every true disciple.

Gracious Father, teach me to live fruitfully. Teach me to abide in Thee, that I may bear much fruit.

Absurd as the statement sounds, it is true that men hear and do not hear. We have in our personal experience made the simplest statements of facts and had hearers almost immediately ask for the information which had just been given.

The chimes of Trinity Church in lower New York, which are quite swallowed up and lost in the roar of traffic on Broadway, are frequently not heard at all by pedestrians passing up the thoroughfare.

A dying man once said in despair to a minister whose church he had attended regularly for twenty years, "I have never heard a sermon!" And he explained that always during the sermon he had been planning his business affairs.

There are delicate ears that can hear sounds, like the shrill noise of certain insects, that are entirely inaudible to most men. The trained eye of an astronomer can distinguish a star as double where the novice can see only one star, or none at all. So it is possible for anyone to train his soul for the perception of the highest truths. "Take heed how ye hear" is a practical and an important admonition.—Augsburg Adult Lesson Book.

Notes from Here and There

Evangelist John W. Hess of Akron, Pa., formerly of Manson, Iowa, is holding a series of meetings at the Oak Grove church, near Smithville, Ohio.

At a recent meeting the Mennonite Central Committee decided to raise $5,000 per month to meet the needs for relief work in Russia and Siberia. The relief work is being carried on under the supervision of A. J. Miller, who has been in Russia for several years as director of the Mennonite Relief Unit.

Dean Paul E. Whitmer, of Witmarsum Theological Seminary, is scheduled to deliver a series of Bible lectures at the First Mennonite Church, Philadelphia, Pa., in the near future.

"The Messiah" was very creditably rendered to two large and appreciative audiences by the Bluffton College Choral Society on one of the Sundays preceding Christmas Day.

The Fiftieth Anniversary of the immigration of Mennonites from Russia to the vicinity of Acme, Alberta, was celebrated some weeks ago. At the meeting twenty-five persons were present who were of the original company of pioneers.

Sailing arrangements have been made for the return from India on furlough of Missionary J. N. Kauffman and wife and Mrs. Sarah Lapp. The party plans to leave from Bombay on the "City of Exeter" on March 5th.

The Mennonite Historical Society at Goshen College, Goshen, Indiana, is planning to publish a book on the life and work of Conrad Grebel, in commemoration of the 400th anniversary of the beginning of the Mennonite Church. Dr. Correll and Harold Bender are in direct charge of the work.

N. E. Miller, of Springs, Pa., is at the present time engaged as an instructor in the Short Bible Term of Hesston College, Hesston, Kansas.

The German-English Mennonite Academy at Rosthern, Sask., has an enrollment of 37 students. Ten of these are immigrants from Russia, of whom several have been teachers in Russia. A night school has been arranged for the benefit of those immigrants who cannot attend the day school, with about twenty-five students meeting twice a week.

"Church and Home", the monthly periodical of the Zion Mennonite Church at Souderton, Pa., is now a neat little 8-page publication giving an account of the activities and plans of that congregation, as well as the church news of interest. Rev. G. T. Soldner is the pastor.

C. Z. Yoder, of Wooster, Ohio, who spent some months traveling and visiting the churches in the East, recently returned to his home. Brother Yoder is almost 80 years of age, but is blessed with remarkable strength and vitality for his years.

The Oklahoma Bible Academy at Meno, Okla., has planned a special Bible Course for January and February, especially intended for those who cannot attend throughout the year. All the regular Bible work will go on, and will be strengthened by special courses in Bible, Bible Geography, Life and Teaching of Menno Simons, and Sunday School Methods.

The annual Christmas dinner for the Sunday School children at the Home Mission in Chicago was given on December 18th. About five hundred children were fed, and on the following day a number of baskets of provisions were sent out to the homes of the poor in the neighborhood.

The Brethren College at North Manchester, Indiana, has about six hundred college students this year, and the endowment, equipment and faculty that makes it a standard college. Miss Bertha Leaman, who received her A. B. from Goshen College and her A. M. at the University of Chicago, has charge of the History Department this year. She reports her work very interesting.

Chas. R. Erdman, of the Princeton Theological Seminary, Princeton, N. J., will deliver the annual series of Bible lectures at Bluffton College, Feb. 8-13th.

Miss Martha Burkhalter, returned missionary, who has been touring the west for the past few weeks and speaking in Mennonite localities, recently underwent an operation for appendicitis at the Bethel Hospital, Newton, Kansas.

The new Sterling Avenue Mennonite Church at Kitchener, Ont., is now under roof and the heating system installed. It is planned to use the basement for holding services while the remainder of the church is completed.

Dr. J. Heinrichs, dean of the Northern Baptist Theological Seminary, recently delivered a series of German lectures at Berne, Indiana, under the auspices of the Berne Ministerial Association. January 25 to 30, Dr. R. A. Torrey, the famous evangelist, will deliver a series of English lectures under the same auspices. This is the twentieth year for this annual union series of German and English lectures at Berne.

C. F. Derstine, pastor of the First Mennonite Church at Kitchener, Ont., was recently engaged in Bible Conference work with the congregation at West Liberty, Ohio.

T. K. Hershey, missionary on furlough from South America, is doing some Bible study work during the winter months in the city of Philadelphia.

The cantata "The Herald Angels" was sung by the choir of the First Mennonite Church of the Chicago Mission Church and broadcasted from radio station WBCN, on December 26th.

BOUND VOLUMES

A few copies of Volume I of The Christian Exponent may be available in the course of a few weeks. Orders will be accepted now and filled in order of receipt when the copies are ready. Binding will be in durable cloth covers, with name stamped in gold on side and back. A valuable and attractive addition to your library.

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The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

JANUARY 30, 1925

GROSS SINS AND OTHER SINS
An Editorial

MENNONITE IDEALS AND MODERN LIFE

MENNONITE INSTITUTIONS
II. Bluffton College

THE VIRGIN BIRTH
Our Bi-Weekly Sermon

SAMUEL WRITES TO FATHER

THE MARTYR'S MIRROR
Our Book Review

The Editor's Chat

This issue of The Christian Exponent contains several articles which had originally been prepared for the Anniversary number published two weeks ago but which were crowded out for want of sufficient room. We are sure, however, that the subject matter will be of interest now as well as then, and we hope to continue to publish such articles occasionally throughout the year.

The second in the series of articles on Mennonite Institutions appears in this issue. As before announced, it is intended to publish frequent articles during the coming year describing various institutions in every branch of the Church which make an appeal to the various constituencies for support. We believe that such a series of articles will be informational, helpful, and interesting. We hope to print the next one in an early issue.

The Editor has not yet made a complete list of all the institutions which will be asked to contribute for this feature of The Exponent. He finds that there are Mennonite hospitals, schools, charitable homes, etc., of whose existence he has never been aware, and we are sure that the same thing will be true for many of our readers. The Editor will appreciate very much if those of our readers in some of the various branches of the Church will send in suggested lists of institutions with which they are well acquainted, so that a complete list may be obtained. Along with this list we will be pleased to have you send names of officials or others closely connected with the institutions who would be qualified to furnish the write-ups. Let us hear from you.

The Christian Exponent would like to help us all get better acquainted with each other, and the Editor believes that this is one way of doing it. He has actually found people during the past year who have been Mennonites all their lives and who were really surprised when they learned that there were other branches of Mennonites besides their own who had foreign missions, charitable homes, and were otherwise engaged in similar activities. No reader of The Exponent will be lacking this knowledge.

The Editor has been very much interested in learning of some of the reactions of readers to the various departments of the paper. In the many letters which have come to him during the past few months, and in frequent conversations with readers during the past year, no other department in the paper was more frequently or more favorably spoken of than the "Notes from Here and There" columns on the back page of each issue. And the thing that was invariably mentioned about this department was the fact that it contains news items from the various branches of the Church, and gives a class of news which is found in no other periodical.

The Editor is frank to state that he began the department of news items on the back page as an experiment, and was not at all sure whether or not it would prove popular with the readers. He is glad for the expressions of opinion which he has received on this point.

Nothing has surprised us more, however, than the number of people who have during the past year expressed their appreciation and approval of the very department in which these lines appear, —The Editor's Chat. We had our serious misgivings at the beginning as to how such a page would be received, and intended to use it only a very few times in order to make a few explanations and introductory remarks. It seemed to meet favor instantly, and has been favorably mentioned almost as often as any other department. The result is that it has been continued at more or less regular intervals up to this time.

There have been a number of inquiries recently regarding the non-appearance of the Open Forum department. Some of our friends wondered whether our policy with reference to this department had been changed so soon, and whether we no longer had room in our columns for a free and unrestricted expression of opinions by sincere and thoughtful people. To all such our answer has been the same. We have not changed our policy. The columns of The Exponent are open on exactly the same conditions on which they always were. It seems, however, that most of our folks are more interested in reading Open Forum expressions of others than they are in taking part in the discussions themselves. This is the sole reason for the absence of this department for some time past. Come on, friends! If you like the Open Forum, help to make it interesting.

Again we urge you to notify us promptly of any irregularities in the addressing or receipt of your papers. Our publishers are using a splendid system of wrapping and addressing copies, and are doing their best to discharge their part of the responsibility faithfully and well. If you will cooperate and help us in this we will deem it a great favor. If you know of anyone who is not getting his paper, let us know at once. Renewals are acknowledged by a change of date on address label. This should be shown not later than the second issue after the renewal is sent in. If for any reason this is not done, let us hear about it. We are eager to avoid all mistakes possible, and to correct the unavoidable ones. Thank you.

We again wish to express our thanks and sincere appreciation for the loyal support which our readers have shown during the past few weeks and months, and for the promptness with which so many of you have renewed your subscriptions. There are still a few who have thus far not renewed and to you we express the hope that you will do so in the very near future. If for any reason you cannot do so at once, we will appreciate your dropping us a line and informing us, and we will be glad to continue you on our list until such a time as it will be convenient for you to remit.

We are always glad for names of prospective subscribers and friends, and thank all those who have sent us the names of such in order that we might send them sample copies. We are grateful, too, beyond words, for the active interest which many of our readers have shown in securing new and renewal subscriptions for The Exponent to send in with their own renewals. We will appreciate if still more of our subscribers will do this. If you know of someone who should be interested in The Exponent speak to them about it and perhaps he will allow you to send in his subscription.

We quote the following letter from a prominent Mennonite minister:

"I have received every copy of The Christian Exponent since its first number. I have very carefully noted its contents and different articles pertaining to the good and welfare of the Mennonite Church. Also enjoyed the Open Forum and the Editor's Chat, and am pleased to say I am convinced the Christian Exponent is a credit to the number of Mennonite periodicals now published by the different branches of Mennonites. Am herewith enclosing check for $2.00 for second year's subscription.

Yours in Christian love

....."

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THE
CHRISTIAN EXPONENT

VOL. II. JANUARY 30, 1925 No. 3.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

KEEPING SWEET

IT IS not always an easy matter to keep smiling when things seem to go against you, but it is a real test of one's manhood and womanhood none the less.

The man who "Keeps Sweet" in the midst of the perplexing duties and distracting problems of life is a greater hero and deserves more recognition than the hero on the battlefield who is acclaimed by the multitudes.

Not only must we keep a sane and sympathetic attitude toward life in general, but our contact with our fellows must show entire fredom from bitterness and resentment, even to those who may be our severest critics or our chief opposers.

It is a sad thing to notice that in these days of religious controversy and disagreement the spirit of bitterness and enmity so frequently creeps in upon those who are most vitally concerned or most active in the matters over which disagreement occurs.

It is a fact that no controversy makes such bitter enemies, or causes wounds among friends which are so hard to heal over, as does a controversy about religious matters.

The individual who really has the Spirit of Christ in his heart will not become bitter against his fellow man, even if the latter has seriously wronged him. He may be grieved and wounded and disappointed, but he will keep sweet.

Moreover, he will pray for the one who opposes him, and he will do all in his power to show him that he harbors no resentment or ill feeling, and that he is always ready to treat him as a brother or a friend.

Of course this is hard—very hard. There is only one thing that will enable an individual to do it—the Spirit of Christ in his heart and life. That is the only way in which we can always keep sweet.

LEST WE FORGET

A FEW years ago when heart-rending appeals for aid came to us from every hand we surprised ourselves by the "generous" amounts of money which we gave in order that the hungry might be fed, the sick healed, and the destitute and homeless clothed and provided for. We may even have prided ourselves somewhat because we did so well. Some of us doubtless sought by our gifts to purchase immunity from other duties which were not so pleasant for us. Or, perhaps we sought to salve our consciences for things which we had neglected in the past. Many gave, of course, because they wished to help fellows in need and from pure motives. We did raise large sums of money, and much good was accomplished, regardless of the motives which may have prompted our giving. Many who have been helped are testifying to this fact today.

But, let us not consider that our duty has been done, and let us not forget that the work of the Lord is as needy today as it ever was. True, there may not be as many people starving or freezing to death today as there were several years ago, but the need is none the less urgent. While there is still much physical need of which we dare not lose sight, the greatest needs today are for the support and development of spiritual forces—forces which offer the only real solutions to the problems of the world. Mission interests, educational institutions, church activities, and a host of other related causes must be generously supported

and gladly encouraged if the work of the Lord is not to suffer. The appeals may be less heart-rending than they were a few years ago, but the need is not less. We have learned that we can give largely without suffering. Let us not forget our lesson. Let us give "as the Lord hath prospered."

"HARMONY, ECONOMY AND PROGRESS"

OUR attention has been called to the above slogan which was used by a certain political party in a recent election. It strikes us as being pretty good philosophy for Christian people, as well as for political parties. In fact there are a number of things about secular organizations which the church might well consider seriously and perhaps adopt in behalf of greater efficiency. It was the Master Himself who said that "The children of this world are wiser in their generation than the children of light."

What would it mean for Mennonitism in America, for instance, if the watchwords, "Harmony, Economy, and Progress" could really be put into effect? Concerning the first word little need be said here in view of what has been said in previous issues. Obviously there is a serious lack of harmony, not only within some of the separate branches of the church, but among these different branches themselves. We are apparently distrustful, suspicious, and somewhat jealous of each other. At least our actions would indicate that to the casual observer. If The Christian Exponent can do anything to promote harmony among the different branches of Mennonites, and if it can help to bring about a better understanding and a closer cooperation on the part of all of those who are in fundamental accord and working for practically the same things, it will certainly have performed a great service for the Master. It is our ambition and our wish to do this.

And what about economy? If instead of maintaining separate publishing houses, Orphans' Homes, Old People's Homes, Hospitals, Colleges, and Mission Stations, the different branches would unite their endeavors along these lines and would run the institutions under the control of joint boards, so that all would be represented and have a share in their direction and in shaping the policies to be carried out, and if Mennonites everywhere would then rally to the moral and financial support of these Boards and Institutions, does anyone doubt that there would be a tremendous saving of effort and energy, and a corresponding increase in the amount of good that the given energy and money could support? Business has found such procedure economical. Why not the church?

Now, just a word about "Progress." To some folks, progress spells loss of spirituality. In the right sense of the term this is not true. The work of the church is to extend the borders of the Master's Kingdom. Any steps she may take that can accomplish this more rapidly, economically, and efficiently, may rightly be called progress, in the real sense of the word. Christianity must be progressive. It cannot stand still. If it is not making progress it is retrograding. And the Mennonite Church, as a part of the Christian movement, must likewise make progress or she will be a hindrance rather than a help to the cause. We believe that in no way could she have greater influence and contribute more toward real progress in the great task of the evangelization of the world than by a systematic and earnest endeavor to accomplish a greater unity of spirit and purpose among her various branches. If the Exponent can help our people to see this we will be happy.

We are well aware of the fact that such a plan as we have just enumerated has a great many practical difficulties which would need to be overcome, and that if it ever does come to pass it will be a slow and gradual process—a growing together, rather than a forced amalgamation. But we need not wait to begin working in this direction. Someone must blaze the trail, and gradually people will see the reasonableness of the whole plan. Whether it results in a complete organic unity may well be a secondary consideration. Meanwhile let us get acquainted and begin to love and appreciate each other, and the first and most important step will have been taken.

GROSS SINS AND OTHER SINS

THERE are many Christian professors who have a holy horror, as they should have, for all sorts of what may be called the gross sins of humanity, — sins of the flesh, appetites, and sins concerned largely with moral transgressions. Let a brother fall along these lines and they cannot find words strong enough to condemn him, or to express their disgust and their humiliation over such conduct. They speak of the disgrace which such conduct brings upon the church, and wonder what the world will think about it. They talk about it to their friends in low awe-struck tones, and speculate as to what might have been the cause which led to such a terrible fall. The event becomes an outstanding one in the history of the community, and the unfortunate individual is held up as an awful example of the results of wrong-doing.

Now we are not trying to defend or mitigate such wrong-doing in the least, nor to say that it should not receive the hearty and severe disapproval of every righteous person. Such sins can never be tolerated in the true church of Christ, and it is the duty of those who are responsible for her discipline and her oversight to do all in their power to teach, preach and warn against them. But we do wonder whether there is danger sometimes that some of us who are so unsparing in our denunciations and criticisms concerning such conduct may have lost something of our sense of comparative values, and of our ability to discern rightly as to moral and spiritual values and standards of Christian conduct. In other words, are we sure that we are not many times tolerating in our own lives those things

which need condemnation quite as much and which are just as sinful as those grosser and more spectacular sins? We believe that this is a question well worth serious thought.

It is worthy of note that Jesus Himself had little to say about the so-called gross sins of His day. The woman taken in adultery was quickly forgiven, although the seriousness of her offense was not discounted in the least. Jesus Himself was called a glutton and a winebibber because He associated quite freely with those who were guilty of these and worse things. By a slight stretching of interpretations it might almost be made to seem that He looked with a certain degree of tolerance upon some of these evils. The bitter vials of His wrath and the fierce invectives of His anger were not poured upon harlots and publicans, but upon the Scribes and Pharisees, the respectable religious leaders and professors of His day. There is not the least excuse for trying to maintain that He esteemed the grosser evils lightly, but His forceful denunciations were uttered upon those sins of hypocrisy, pride, arrogance, selfishness, and utter formalism which were so common among the "Church members" and leaders in Jerusalem and vicinity. The mask of false righteousness with which so many evils were thinly veiled was torn away, and the hideousness of sin was discovered in the very places where it should have been least expected. And it was because the real condition was hidden and covered that He exposed it so relentlessly and so fiercely. People had been blinded and there was real danger of deception. The gross sins carried their own warning.

We believe that the situation which Jesus faced in His day was not such an unusual one after all. It has frequently happened since that time that religious leaders have been quick to ferret out and punish the grosser transgressions, or any deviations from established customs, standards and beliefs, and at the same time have largely forgotten to be concerned about some of the vital and absolutely essential standards of personal righteousness, unselfishness, and purity of heart and motive which are the very heart and core of Christianity. There is a tendency towards the same thing today. It is very easy to become so much concerned about the perpetuation and preservation of certain established and cherished forms or tenets of faith that we entirely lose sight of some of the most fundamental elements of the Christian faith and belief. Real religion is after all not a matter of form, but a heart condition, and unless we manifest the spirit of it in our everyday life in our contacts with our fellow men we may be ever so zealous in our efforts along other lines and still fall far short of our duty and responsibility as Christians. It is easy to cry out against the great sins, but it takes real Christian character and grace to live consistently, earnestly and honestly in every phase of our activities.

We wonder what would chiefly merit the condemnation of Jesus if He were to appear among us today. Would it be on questions of creed or orthodoxy, or would it be against the gross evils and sins among us, or might it perchance be directed against those of us who are loud in our professions of righteousness and in our zeal for the purity of the faith but lacking in the simple elemental qualities of Christian love and character? We might do well to ponder seriously. "These things ought ye to have done and not to leave the other undone."

Mennonite Ideals and Modern Life

O. B. Gerig

IN 1525, when the Mennonite church was founded, men believed they lived in a snug little universe. The earth was the center around which revolved nine planets. Above the earth was heaven and in the deep caverns of the earth was hell. Human history was confined to some five and a half thousand years. A complete system of salvation had once for all been revealed from heaven by which the elect were to fill all the vacancies created by the fallen angels.

In 1543 Copernicus published his findings in astronomy. It was revolutionary. He was pronounced a dangerous heretic for stating the truth that the earth was one of a number of planets revolving around the sun. He demonstrated that this is a universe inconceivably extended in space. People had to give up the old notion that the earth rests on an elephant's back and that the elephant stands on a big turtle. This was painful but after some generations it was accomplished.

Similarly, came Newton, Gallileo, Pasteur and Huxley, each adding a fragment of knowledge to the slowly accumulating fund. Like Copernicus they were stoned and persecuted by "the Lord's elect", not because they were liars, but precisely because they discovered and uttered some of the truth, albeit this truth was in conflict with orthodox religious opinion. On Sunday the devout would declare "how marvelous are Thy works" and on Monday they would burn at the stake the truth-teller who helped them to see how marvelous they are.

About 1870, a widely known and respected Mennonite Bishop declared to his congregation, "Die Knepp kumma von dem Teifel" (Buttons come from the devil). A few members were excommunicated for wearing them. But before this Bishop died he changed his opinion. There are still Mennonite communions waiting to take this significant step.

In 1924 there were Mennonite Conferences still passing resolutions on bonnets and plain coats, radios and pianos. There will likely be Mennonite Conferences considering these question in 1950. A few will be left in 1975.

At the end of the Midway Plaisance in Chicago stands Loredo Taft's remarkable sculptural group

"Father Time". People of all ages and centuries pass in review before him. Ancient Egyptians, prehistoric races, Bible patriarchs, early Christians, Protestant Reformers, modern peoples, child and grandparent, the gay and the sad, aged and youth all in an impressive concourse appear as for a moment, then pass on and die. But Father Time remains with a wise and serious expression on his face, an abiding spectacle in the face of incessant and inevitable change.

Ten laws were laid down by Moses which were to be faithfully observed by his people. Jesus simplified them to two. The early Mennonite church increased them to some twenty. The Mennonite Book of Bible Doctrines now has a volume of 700 pages covering forty-four main statements of belief. Oddly enough, some of these pertain to simplicity.

The early Mennonite fathers believed in "the priesthood of all believers". They repudiated the authority of the Pope and the Catholic church. Their authority was the conscience of the individual who had faith in God, hope in Immortality and love for fellowmen. Their church government, historians agree, was congregational. This idea has pervaded all modern thought and expresses itself in modern life in the various forms of democracy. Most people believe today that no man, be he king, priest or bishop or bishop's council, is competent to entirely govern other men. Only a few kings and bishops are left who try it. These few, like their forebears, seem to think it necessary to hurl anathemas upon this "unruly, wicked and perverse generation".

Formerly the Mennonite church believed in the principles of peace. Not so today. In the eyes of the world we preach what we practise. We are practising all the arts of conflict and war. Were the rest of the world as intolerant of us as we are of each other, life would be hopeless. Surely no one would think of selecting the Mennonite church as an example of peace, brotherhood and harmony when we are becoming more and more hopelessly divided with each generation. Tolerance is essential to peace. We have not yet learned to tolerate people whose opinions differ from our own. We practise closed communion, closed to all who do not subscribe to our creed. John Calvin, Saint Francis of Assisi, Phillips Brooks or Paul would be excluded from our communion on this principle. We are proving to the world that peace is a vain dream. But what matters this if we believe that wars will always be, that the world is waxing worse, and that life on earth is only to be endured. We say that peace can only come when individual hearts are regenerated. Strange, then, that the regenerated cannot live at peace among themselves.

Modern life is not bad just because it is modern. Nor is the term "modernism" expressly the work of the devil. We may try to shrink back from modern life but we are usually careful to retain our autos, telephones, electric lights, vacuum sweepers, bath tubs, gas engines and power machinery. We claim to be pilgrims in a strange land but we manage very well to keep a sharp eye on the price of wheat. Such inconsistency is much like that of the Old Order Amish boy at Camp Sherman during the war, who, though wearing a plain coat and long hair, was nevertheless able to spit his tobacco juice to unbelievable distances and to use words never seen in print in a respectable dictionary. (A tolerant government exempted him from military service on religious grounds).

Early Mennonitism had a clear and definite message for mediaeval Europe. But later generations have by division, bigotry, intolerance and ignorance, allowed the flaming torch to flounder in the dust. A feeble spark flared up, once in the late 17th century and again during the late war, the latter to be smothered in the post-war conservative reaction. Today official Mennonitism is not much concerned with modern life nor is modern life even aware for all practical purposes that Mennonitism exists.

A small section of the Mennonite church, mostly the younger generation, has come to see the really noble sentiments and ideals of their historic faith. They believe that these ideals can and should be applied to modern life. These Mennonites do not want to "join the English". They are not conspiring to be "like the popular churches". They know that no bishop or conference has the power to take their Mennonitism away from them and they are not even deterred by such an impediment as excommunication.

Some day Mennonites in general, all branches, will learn that in essentials we can have unity, in non-essentials liberty, and in all things tolerance and charity. But it will require more of tolerance, more of enlightenment, than we exhibit today.

That day will come when we have the courage to rest our religion on the real fundamentals,—faith in God, hope in Immortality and love of Jesus and humanity. Modern life needs these. It does not need 57 other varieties of creedal statements in addition.

NEED FOR CHRISTIAN EDUCATION

Roger W. Babson, the world's greatest statistician, says:

"The need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education.

"$1 spent for a lunch lasts five hours.

"$1 spent for a necktie lasts five weeks.

"$1 spent for a cap lasts five months.

"$1 spent for a waterpower or railroad grade lasts for five generations.

$1 spent in the service of God lasts for eternity."

He also says:

"The Sunday school is one of the most valuable institutions existing. Its possibilities are unlimited."

Mennonite Institutions

BLUFFTON COLLEGE

By S. K. Mosiman, President

(Editor's Note:—This is the second in the series of occasional articles giving information about various Mennonite Institutions. All the institutions in the various branches of the church will be given an opportunity to furnish similar articles for the benefit of our readers.)

BLUFFTON College is the enlargement and outgrowth of Central Mennonite College, which was founded by the Middle District Conference of Mennonites in the year 1900. The Middle District Conference comprises the churches of Ohio, Indiana, Illinois, Missouri and Iowa belonging to the General Conference of the Mennonite church of North America.

On January 27, 1914, Central Mennonite College was transformed into the larger Bluffton College and Mennonite Seminary. Later the Mennonite Seminary was transformed into Witmarsum Theological Seminary as an independent institution.

The movement leading up to the present organization of Bluffton College had its inspiration in the conviction of several of the leaders in educational work in a number of branches of the Mennonite church, that the young people of the church demanded a well-equipped, fully-endowed, standard college, where they might receive preparation for their life work. Such an institution, it was felt, could be established only by cooperative effort. Therefore, its Articles of Incorporation provide that "Such institution of learning is to be patronized and controlled by the various branches and conferences of the Mennonite church in North America, but it shall be open to all irrespective of creed."

Bluffton College, therefore, is an effort at cooperation in education in the Mennonite church. For ten years this work has been carried on by a Board of Trustees selected from five branches of the Mennonite church, each represented by three trustees, some elected by the conferences, others unofficially appointed by the Board. There are also three Trustees representing the Alumni. The cooperation on the part of these Trustees has been splendid, and the work of the Board furnished abundant proof that men from various branches of the church can work together in a great cause.

Bluffton College in its aims as a Christian institution stands for the highest type of manhood and womanhood based on the enduring foundation of a practical Christian religion, expressed in terms of life and service rather than in dogma. We believe that the most valuable thing in the world is a human life, harmoniously developed in all of its powers and spiritually regenerated in the image of Christ. The College, therefore, endeavors, through intimate association with scholarly, Christian teachers, to lead the student into conscious daily fellowship with the risen Christ. Accordingly, the College seeks to provide the religious atmosphere, the curriculum and the College activities, which will inspire the student with a sincere love for the truth, and to cultivate within him a passion for the truth, in the firm conviction that "The Truth Shall Make Free".

The simple life and the fundamental importance of peace and good-will as applied to groups and nations, as well as to individuals, are emphasized. The student is therefore urged to order his life in accordance with the principles of love and self-sacrificing devotion to human welfare, which characterize the life and teaching of Jesus. In its denominational aspects, Bluffton College seeks to train a leadership for the Mennonite Church, not only devoted to her historic principles but also adequately prepared to help the church fulfill her mission to our generation.

The enrollment at Bluffton College this semester is 300; of these 226 are college students. Seventy per cent. of these are Mennonites, representing six branches of the church; the rest are distributed among twelve denominations. These students come from eleven different states and countries. Ohio, Indiana, Illinois, Pennsylvania, Minnesota, Iowa and Canada, taking the lead in numbers in the order named.

Since 1915, 232 A.B. degrees have been granted. Of this number 14 are missionaries in the foreign field, 19 are ministers or the wives of ministers, 5 are medical missionary candidates, 7 are Y. M. or Y. W. C. A. workers, 13 are college teachers, 2 are students of Theology, 2 are physicians, 4 librarians, 33 women are married, 12 are doing graduate work, 6 are studying medicine, 17 are in business.

Bluffton College has been making progress in its Permanent Fund Assets and in its Plant Assets as well; more than $500,000 have been added during the past ten years. Ninety-five per cent. of all its gifts have come from Mennonites. There are eight buildings valued at $260,000. Its permanent fund assets consisting of annuities, investments and farms are valued at $367,000; its current assets at $18,000.

Its great need is to raise the Endowment Fund to $500,000 in order to meet the requirements of a standard college demanded by the various standardizing associations. It is only when this is done that a Mennonite college can hope to make its contribution to the church and to the forces of Christian education so much needed in our generation.

The outlook for the future is encouraging. However, the work of Bluffton College in its cooperative efforts and its aims should be better known among all branches of the Mennonite church. The young people of the church are anxious and willing to cooperate, and on the basis of its foundation Bluffton College is in a position to make a large contribution to any branch of the church that is willing to cooperate in the work of Christian education for the church.

OUR BI-WEEKLY SERMON

The Virgin Birth

A. J. Neuenschwander

Text, Luke 1:35; also the statement from the Apostles' Creed: "I believe in Jesus Christ, His only begotten Son, our Lord, who was concieved by the Holy Spirit, born of the virgin Mary."

THe miraculous conception of Jesus, is not to be placed on the same plane as the miracles He performed in His life. It needs a different type of study and investigation. Mere affirmation does not make it a miracle, for if such a miracle were asserted of another ordinary man, we would certainly not accept it as true. The fact that Jesus is not ordinary as other men makes us delve into the matter more carefully. Jesus, according to authoritative reports, worked many miracles during His life, including even the raising up from the dead, and after His own death He rose again; thus adding to the unusualness of His life. Also the wonderful manner in which He left this world, makes it easier for anyone to expect an extraordinary entrance into this world. At the Christmas time of the year, when songs resound and children's voices re-echo of the story of the "Wondrous birth of Christ", one may well say: what does the Bible teach on the subject of the Virgin Birth. Another reason for giving consideration to this topic is the wide-spread interest and discussion on this subject by every class of people.

Who then would be expected to know anything about it? Let us see what Mary and Joseph have to say regarding this subject. St. Matthew gives the matter from Joseph's point of view. Joseph, after he was betrothed to Mary, discovered the condition of Mary, 1:18. Not knowing the reason, and not being desirous of making her a public charge, he considered putting her privately away. His conclusion is that Mary had been untrue to him. But behold an angel comes to him and announces to him that it is a miraculous conception, "that which is conceived in her, is of the Holy Spirit". Joseph accepts this as true and later on he is again instructed by an angel what he was to do to save the life of the little Infant.

St. Luke gives us the information as Mary revealed it. It is to Mary that Gabriel appears, 1:26; and announces to her that she is to be highly favored of God, and bring forth a son, and "Thou shalt call His name Jesus". Mary full of awe and wonder inquires of the angel: "How shall these things be, seeing I know not a man?" and the angel answered and said: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore the holy thing which is begotten shall be called the Son of God." This constitutes the New Testament record of the matter as Mary and Joseph have given it.

Mark, who wrote the earliest Gospel, as Peter had given the information to him makes no mention about the Virgin Birth. John, who wrote many years later, and who founded his Gospel on the Incarnation does not say anything about it either. Paul in all his Epistles does not make mention of it. If a study is made of the book of the Acts, which gives the historical records of the Apostolic church, no mention of it will be found.

Of what value and importance then is the doctrine? When the Gospels are carefully studied, we do not find that Jesus demanded faith in His Virgin Birth; there is no such statement where He mentions it as a requisite for salvation. In the first great sermon by Peter, after Pentecost, no mention is made, not even after the guilty and penitent Jews ask him, "What must we do to be saved?" Stephen, the first martyr, preached a heart-searching sermon before he was stoned to death, but here not a word about the Virgin Birth was recorded. When Paul, some time later, had his wonderful experience in the Philippian jail, with the jailer, who asked what he needed to do to be saved, no mention was made of this doctrine as a requirement for salvation. Still we read that he and his whole house were saved. On the other hand there are statements in the Gospel according to Luke that indicate that people accepted Joseph as Jesus' father. Note for example His parents brought Him to the temple also His parents brought Him to Jerusalem and His parents did not know that He had tarried behind. Listen also to this, Mary after finding Him in the temple says to Him, 'your father and I have sought you sorrowing'. These statements seem to indicate that the immediate family and the people in the time of Christ did not concern themselves with the topic of the Virgin Birth. Dr. Gore, a noted and devout Bible scholar from England has said this: "The Incarnation was believed in for perhaps thirty years, before the fact of the Virgin Birth was widely known through the publication of the Gospel of St. Luke."

A word of explanation regarding the meaning of the Incarnation and Virgin Birth, might be in place now. The Incarnation means that Christ was Divine —that Christ's life was perfect in every way according to God's requirements. Being Divine, the Son of God, meets all the needs for the redemption of a lost humanity. By Incarnation we mean that Christ was God-man and as such became a member of the human race, and that he thus lived, died, rose and ascended for our redemption. This is in brief the story of Salvation, as God offered it to man. The Virgin Birth is the Doctrine that tells us how this Divine Christ came into this world. It tells us that His birth, but not His parentage was human. The Virgin Birth Doctrine tells us that Christ was of

supernatural conception, and that His origin was from God.

The Gospels Matthew and Luke ascribe both, Virgin Birth and Incarnation to Christ. Mark does not say very much about it, he simply relates the frequent incidents that show Him to be Divine. John builds his whole Gospel on the Incarnation theme, while Paul, in the Epistles, often refers to Christ and Incarnate he does not touch the Virgin Birth. When Peter and Jude are studied we find no mention of this doctrine in their writings. We do not know whether they believed in the Virgin Birth; they may have accepted it as a fact, but we can find no statements in their writings. All the evidence rests with Matthew and Luke, and this would be sufficient for me to accept it without doubt or question.

What value is therefore involved in the Doctrine? The nature of man, the nature of the fall, and the nature of sin, makes a Saviour of Divine nature and character a necessity. As far as God saw it wise to reveal it to us, we know that there can be Salvation through no other way than by the way of the Divine Son of God. It is by this Son becoming human, that through His perfect life and acceptable sacrificial death, He could bring Salvation to all men. That Christ was Divine, very few ever doubted. Their number dwindles when we consider the hosts that in all times even until this time firmly believe Him to be Divine.

Now if we reject the Virgin Birth—this conception from the Holy Spirit—we must invent some other way or reason to ascribe Divinity to Christ. The Christian Church has gone through very stormy periods when men tried to ascribe Divinity to Christ by some other way, but always the Virgin Birth Doctrine has won out. This Doctrine gives us the most credible way of bringing the fact of the Divinity of Christ into the thinking and believing of people. There is sufficient evidence that a child born into the world in the natural way brings with him the taint and inclination of sin. Sin is in the human race and will be propagated as long as the present order of things continues. Therefore to make it easier for us to believe in the holiness, sinlessness, and Divinity of this one child-Christ-God sent Him into the world not in the natural way, but as John says 1:13, "Who was born, not of blood, nor of the will of flesh, nor of the will of man, but of God."

Still, some will say, what does science have to say on this subject. Natural science always worked according to order. Her sequences are always the same, they are unchangeable, and her laws stand. How about miracles and in particular this miraculous conception? Are these a "violation" of nature and her laws? We have learned the need of looking at miracles not as a "violation" nor as a "suspension" of the laws of nature, but when miracles do occur there is manifest a mightier Power in the realm of nature, a force of whose operations we are ignorant. The Virgin Birth is such an occasion and so are the miracles that Christ wrought later in His life. Science can therefore not enter into this realm of the Higher Power, and hence cannot prove nor disprove the Virgin Birth. Science can therefore be on neither side of the question and no one should hesitate to believe in the Virgin Birth, because of her verdict, if there were any.

What then shall we do about it? From the evidence of the New Testament, as seen in messages by Peter, Paul and others, as they presented the way of Salvation to their inquirers, it does not seem as though the Doctrine in itself were an essential to Salvation. They presented Christ as the Incarnate, Divine, Son of God, as the Saviour of all men, and by faith in Him only are men to be saved. Yet how long has the Doctrine of the Virgin Birth been held by the Church? It has been held throughout all the past centuries. It was a definite Doctrine as early as 130 A. D. when we have records of the first use of the Apostles Creed. There have been many fiery controversies in the church, but this Doctrine has survived them all. Take for instance the divisions of the church. In the eleventh century, when the church was split into the West and East, both divisions of the church maintained the Virgin Birth Doctrine. In the Reformation when the Western church was divided again, Protestant and Catholic continued to hold to this Doctrine. Now since the Reformation the Protestant church has been divided into many denominations and all, with the exception of a very few, and these are only small, have maintained the Virgin Birth principle.

The testimony from Scripture and the faith of the church from many quarters and many centuries are before us. To me, the life of Christ is such a miracle in itself ending in the triumphant Resurrection and Ascension, that I have no hesitation whatever to accept the supernatural beginning of His life.

The "power from God" operating in His conception, has been and is at work today in such might that peoples, races and lands are transformed when they place faith and trust in Him, and seek honestly to follow Him. The greatest difference is seen where people obey and believe Him most sincerely. And because He is a Divine miracle, and because of the miracles He performed and is performing in men, I can joyfully say: "I believe. . . in Jesus Christ, His only begotten Son, our Lord, Who is conceived by the Holy Spirit, born of the Virgin Mary."

"There is no wrath like the wrath of love. But it is not irritable, cross, snappish. It punishes, but is not vexed; it is angry, but is not impatient; it rebukes but it never scolds.

"Love makes glorious the most menial services, and the loveless services are menial, however rendered."

Samuel Writes to Father

Dear Father:—

Well, the Holidays are over and I am again busy at work. I cannot tell you how much my Holiday experience has meant to me, but somehow I feel that I "growed" a bit through it all. It was a terrible disappointment at first when I began thinking about staying to take care of my roommate and miss coming home. In fact it was about the keenest struggle I have yet gone through. Here I was all eager and anxiously counting the days when I could board the train and leave for "Home". Then just the day before my "buddy" took down with what the doctor pronounced a light attack of scarlet fever. Well through most of that night I was fighting my battle. "To go or not to go, that was the question." But finally I pulled my moral and spiritual self together and decided to stay. When in the morning I told my room-mate he actually wept he appreciated it so much. And really we had a very enjoyable time. We had time to actually "get acquainted" and I do believe there has grown up another case of "David and Jonathan". I feel that if nothing else would prove valuable in my first year college except the fact that I have found a read "friend", I should be well repaid for coming. Your letter and the one from pastor, I shall cherish as valuable possessions. The pastor didn't make any "fuss", but just briefly made me feel that he appreciated my decision to stay.

My room-mate has come to be very anxious for your letters too. I usually read snatches to him and he says they are full of real wisdom. Of course I know that, but it does me good to hear others say it too. When I read what you said about "getting by" in that examination he laughed and said that was a good answer. That evening when I came back to my room imagine my surprise when I found a neat motto above my study table, very beautifully done, which read: "Getting by is not enough; you must know your stuff." He had taken mechanical drawing in high school and is quite an expert in lettering. Practically all the fellows that come into our room are attracted by it and say it's "great". One of my New-year's resolutions was to be more thorough in my work, and so you see that motto expresses it exactly.

Speaking of resolutions you might be interested in another more serious one. Several times you have asked me about the "morning watch". Well, I really had intended to keep it when I came but somehow it was harder than I imagined. Some mornings I had to rush so for breakfast and other mornings thought I had an unusually hard lesson that I had to look over yet that before I was really aware of it I was losing interest in it and almost decided to count the Chapel hour as my morning watch. But I felt I was losing something and during the Holidays I thought it all over and decided that I could not afford to give it up. We got an alarm clock and now get up at a set time and I always keep ten minutes for quiet reading and devotion. I am already feeling that it is a great help to me, for I no longer think of it as something to be rushed through, but as a quiet dedication of the day to God.

There are some pretty big questions beginning to loom up in my thought life, but they have hardly taken enough shape to write about them yet. In that Science course there are questions of biology and geology that I can't quite fit into my religious thinking. I don't know just where the trouble lies, but I have a vague feeling that something needs "adjustment" somewhere. There are also some things suggested in the course in the Bible that makes me feel that I haven't thought a lot of things through very carefully. At any rate you need not be surprised if I write you at length on these questions sometime.

I am taking some exercise every day—that's another New-year resolution. Several times a week I practice basket-ball and enjoy it. We have a good team and have had some very interesting games. My room mate was much interested in what you wrote about athletics. He said their minister preaches against all athletics regularly every winter and that the high school people of his church have lost much of their confidence in him because of it. He himself is a good player but says that he practically lost out with his minister because he played while in high school.

How are the radio programs these winter evenings? I certainly miss it here and sometimes almost feel that I ought to have a set here, though I suppose I really would put more time in "listening in" than I could afford. I happen to know that some fellows are falling down in their work because of their radios, and others on the "cross-word" craze. Do you get yours worked out every day?

But I must review for a test tomorrow now.

With love—Samuel.

Standing on the deck of a ship in mid-ocean, you see the sun reflected from its depths. From a little boat on a mountain lake you see the sun reflected from its shallow waters. Looking into the mountain spring, not more than six inches in diameter, you see the same great sun. Look into the dewdrop of the morning, and there it is again. The sun has a way of adapting itself to its reflections. The ocean is not too large to hold it, nor the dewdrop too small. So God can fill any person whose capacity is like the ocean, like the mountain lake, like the spring, or like the dewdrop. Whatever, therefore, be the capacity, there is opened up the possibility of being "filled with the fulness of God."—Herald and Presbyter. L. E. B.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

PRAYER

"No Method but Prayer"

If the world is to be won to Christ, methods must be adopted adequate to the task. Chief among these is prayer, which "is not a last extremity but a first necessity." Some of the native Christians abroad have discovered this. Ding Lee May, instrumental in leading hundreds to Christ in China was asked his method of securing such great results. "I have no method but prayer," was his significant reply. His prayer list at one time contained the names of 2,347 persons for whom he prayed daily. He tells of an old woman who was the first Christian in her village. Largely through her prayer and effort more than 80 members of her family and twenty others in the village became Christians.

Geography and Prayer

One day in India a converted low-caste man named Gulu, who had been a very desperate character, came to the missionary and said: "Sahib, teach me some geography."

"Why Gulu, what do you want with geography at your age?"

"I want to study geography, that I may learn the names of some other places to pray for."

If the world is to be won to Christ, this spirit of prayer, which has gripped the native church in Asia, must also possess the church of America.

"He who prays faithfully at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God."—Eugene Stock.

"On all my expeditions prayer made me stronger, morally and mentally, than any of my non-praying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks."—Henry M. Stanley.

"There are limits to the opportunities and possibilities of all methods of work save one. The only limitless opportunity is prayer. He who has learned to pray knows no limitations of geography, he can cross oceans and climb mountains. He knows no limitations of poverty: any needed blessing is his. He overcomes the limitations of weakness: his strength is made the strength of ten and single-handed he puts a thousand to flight. Prayer has sent out missionaries and supported them. Prayer has built mission stations and equipped hospitals. Prayer has opened closed doors and given entrance into the hearts of men. The only limit placed on what may be accomplished through prayer is the limit of our faith, 'According unto thy faith be it unto thee' is not an obsolete measure of the early church but the measure and the limitation of what we now accomplish through prayer."—Mrs. E. C. Cronk.

Winning through brotherliness and sympathy. Waldo, son of M. C. Lehman, and one of his friends in Dhamtari, India.

Praying Concretely

Among the many stories of the Japanese earthquake experiences the one told by the famous evangelist, Pastor Paul Kanamori is unique. At Rev. Kanamori's meetings thousands have taken the first step in the Christian life, and in his witness to the supremacy of Christ a modern educated Japanese tells the following: "Mr. Kanamori prayed for me, and strange to say, that prayer, full as it was of a boundless sympathy such as I had never heard since I was born, brought a great light and power into my life." Pastor Kanamori says in the Japan News Letter: "I was preaching in Okayama the day before the earthquake. After the meeting, I prayed. I prayed as I always do, that my children may be safe from earthquake, fire, robbers, and pestilence. I believe in praying concretely, for just what I want, not merely 'God bless my children'. Then I went to sleep in peace." He went on to tell how the news of the disaster came the next morning, and how he went

to Tokyo at once with some supplies. He found both his family and his home uninjured, and he said: "Such a surge of thankfulness came over me and then a surge of shame. I had prayed, but still I had come to find my children because I doubted that God had taken care of them. Here I had found them unhurt, and my home not damaged at all. Fire had laid waste the surrounding houses, but my house was untouched. Robbers had looted freely but had passed over my house. Sickness had come to others, but my children were happy and well."

A Program of Prayer

Many there are who, while they outline a program of study and a program of service or work for the congregation, have a feeling that prayer should be unplanned and spontaneous. The disciples said, "Lord teach us to pray" and the Lord instead of rebuking them with the admonition that no man could teach another to pray, gave them a lesson in prayer. Paul suggested a program of prayer to the churches and listed some of the specific needs of his work to be included in it. Should we not have a definite plan and program for training and exercising congregations in that greatest of all possibilities—prayer?—Mrs. E. C. Cronk.

"The supreme question of missions is how to multiply the number of Christians who, with truthful lives and with clear unshaken faith in the character and ability of God, will, individually or collectively, or cooperatively as a church, wield the force of intercessory prayer for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purposes."—John R. Mott.

"Prayer is the first and chief method of solving the missionary problem. Among all the methods that have been devised none is more practical, more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force could probably be doubled without adding a single new missionary."—J. Campbell White.

"After all this, we have to confess that we simply have not cared enough to use our most obvious and effective weapon, prayer."—Wm. H. Brodie.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

CHRIST'S INTERCESSORY PRAYER

Lesson Text: John 17:1-13

February 8

THE prayer of John 17 may very properly be spoken of as the "Lord's Prayer". The words of this prayer reveal very clearly the burden of heart, and the prevailing concern of Jesus. Our understanding of our Lord is the deeper because of these petitions. The abiding faith, hope and passion of Jesus are expressed in this prayer.

Sincere prayer is a true index of spiritual life. If we wish to judge our own religious life as to its genuineness and power we have a very sure test. Our prayers reveal the true nature of our soul's standing. The truths which we really believe, the gospel principles which we have actually accepted, the work in which we are vitally interested are expressed in our prayers. The things deepest within us come to the surface in our petitions. We may, with profit examine our prayers. For what am I praying? For whom am I praying? How much faith, trust, love is expressed in my prayers? Do my prayers reveal that there is within me a firm devotion to the work of the church and the cause of righteousness? Judging from my prayers what are the abiding aspirations, the fervent desires of my soul. Are they inspired by love or selfishness? Such questions we may ask with reference to our prayers. Our prayers reveal the deep things of our souls.

The love, the passion, the faith of Jesus our Lord are revealed in the words of this wonderful chapter. For what did Jesus pray? What was closest to His heart? Did He offer these petitions with the confidence that they would be answered? How far has His prayer been answered? Do we have any responsibility which if faithfully fulfilled will help toward a fuller answer? For what ought we work and pray so that this prayer of our Lord may be more speedily answered?

Let us note the prayer for unity: "Holy Father, keep them in Thy name, which Thou hast given Me, that they may be one, even as we are." Jesus was possessed of a deep desire that His disciples be one and united. The Scriptures condemn division and faction. Unity is urged. A divided church is weak. Divided disciples do not do honor to the cause for which their Master died. Division is a disgrace to the cause of Jesus Christ.

Unity is not an external thing. There is no easy or quick scheme to bring it in. The spiritual oneness of disciples rests upon a oneness with God on the part of all. When each individual gets right with God we shall have unity. The spiritual union of the disciples of the Lord Jesus shall result from the establishment of a vital union with God on the part of each individual disciple. Let us think and work and pray in behalf of the unity of the Church of Christ. Jesus prayed, "That they may be one, even as we are."

Our dear Lord, teach us to pray. Teach us to pray for those whom we ought to help. Teach us to pray for the unity of Thy children.

JESUS IN GETHSEMANE

February 15

Lesson Text: Mark 14:32-42

THERE is no incident in the life of our Lord more sacred than the hour of prayer in Gethsemane. This is a holy place. We approach it with deep reverence and awe. We may well spend an hour in quiet meditation upon this incident. It is so important that we know the Jesus of Gethsemane. We have been with Jesus during these studies as He taught the multitudes and as He taught the twelve. We have stood by as it were, and watched Him heal the sick, and restore the sight of the blind and cleanse the leprous. We have seen Him at the dinner table of Pharisee and publican. We have also seen Him abused and accused by His enemies. Now He is in Gethsemane.

Why was He driven out to this garden to pray? Why was He sore troubled? Why was His soul exceeding sorrowful, even unto death? Why did He pray that the hour might pass away from Him? Why did He utter the words, "Abba,

Father, all things are possible unto Thee; remove this cup from me"? These are not easy questions. The time is well spent when given to unhurried meditation upon such questions.

What words in this lesson take us to the heart of the Gethsemane experience. Gethsemane was a struggle. It was aiso a victory. It was a struggle ending in victory. The victory is expressed in the words, "Not My will, but Thine be done." Jesus, the Man of strength and power yields Himself to the Father without reservation. Jesus here struggled with temptation. He struggled with His own will. He fully, completely submitted Himself and yielded His will to that of the Father. Gethsemane is the prelude to Calvary. Gethsemane casts a glory over the Cross.

The sin, the wretchedness, the disobedience, of man is back of the agony of Gethsemane. In Gethsemane He was in the midst of travail in our behalf. He was willing to give all, even Himself that man might be saved. "Not My will, but Thine be done", are the words which rose up out of His soul. Such is the commitment of self which Jesus, our Savior made.

A study of this event leads to a consideration of what surely will happen to the man or woman who fully yields himself to God. Paul yielded himself. God did a great work through him. Moody said, "I may not be much, but God can have all there is of me." God used Moody mightily. God honors consecration. He who gives himself to the free, ready doing of God's will, God uses. Consecration leads to joy, and satisfaction, and usefulness. "Our wills are ours to make them Thine."

O God, help me to sincerely and fully accept Thy will for me.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

WHAT MENNONITE STUDENTS SAY ABOUT THE HIGH SCHOOL

b. West Liberty, Ohio

In 1921 the West Liberty School District took a remarkable step forward. They built one of the most modern buildings in the state for high school work. With plenty of classroom space the building is also furnished for the teaching of the various sciences. There is equipment for Physics, Chemistry, Domestic Science and Agriculture. Besides, there is a large sized gymnasium. The building also provides room for a county normal school.

The normal school is kept up by the state and county together. Here students can get a year's training in normal work free of tuition. This fits one to begin teaching in the grades in this state. A large number of Mennonites attend the normal school regularly.

In the high school itself there are 130 pupils. They are just like they are at any other high school, always eager for a good time and a lot of "Hard work" (?). The curriculum is up to the state standards. There are two departments of Vocational studies, one in Agriculture and one in Domestic Science.

The Agriculture boys have formed an Agriculture society. A good many of this group are Mennonites. One of these classes holds seven Stock Judging contests every year with neighboring high schools. A silver cup is given to the team holding the highest score, to be held by their school until another school's team may win the highest honors.

The Domestic Science girls have both cooking and sewing. The cooking class serves hot lunches for the school folks for the small sum of 20c. The girls plan these meals so that each menu will be a balanced ration. They also do the buying of foods. This is a very valuable training for girls in home management.

Our literary societies are the "Excelsiors" and the "Amarathians". Each society gives a program once a month. Each member of a society must serve once before any other member serves twice. In the spring a contest is held between the two societies. Each program is graded, the group receiving the most points getting a silver cup. In literary work the Mennonites show excellent work. Non-Mennonites choose them freely as contestants. As a result of literary work county debates are held. Here the Mennonites have always had a majority of the teams.

The school publishes a monthly paper called, "The Mirror". This year we are also publishing an Annual. Here too, Mennonites have their responsible positions.

Our school plays basket-ball and baseball. There are no Mennonites on the first teams this year. Mennonites have not been very active in athletics in this school in the past but usually there were more players than this year.

We have weiner roasts and parties occasionally and have some very good times. A stone quarry just east of town affords an excellent place for these. Many chummy associations are formed at school. These often are between Mennonites and non-Mennonites. And why shouldn't it be so? Why shouldn't we all be friends?

In scholarship the Mennonites rank very high. At least half the honor students are Mennonites. Often the class valedictory is given to one of our people.

But you ask what does high school mean for the Mennonites? It means very much to them. It gives them broader ideas. It increases their intellectual growth. It develops active members in the church. If it were not for high schools many would think they do not care for an education. Here we also get trained to give talks and speak to an audience. Dear readers, don't think I am boasting. I am just giving you some of the plain facts about Mennonite young people.—Harold Thut, West Liberty high school, 1925.

INTERESTING ITEMS

Menno Simons was once a Catholic priest.

* * *

Mennonites in America never owned slaves.

* * *

During the winter at Valley Forge George Washington's headquarters were in the home of a Mennonite preacher.

* * *

Martin Boehm, a Mennonite preacher, founded the United Brethren church.

* * *

All the Mennonite church splits except one have taken place in America. There are at least sixteen different kinds of Mennonites. All the divisions have been over minor details and a few years later have been considered by nearly everyone as unnecessary and harmful.

* * *

Jesus said, "I pray, 'That they all may be one'." Only selfishness and disobedience can abide in the hearts of those who are not praying with Him, and working to the end "That we all may be one in Him".

PLAYING ON THE SIDE LINE

Jay had played a good game as back-guard all winter. One more game and he would win his letter. No honor that could come to him was as dear to him that day as the letter from the Paris high school.

During the week previous to the big game with Norfolk, Roy Smith became eligible to play and was showing excellent ability in practice. Everyone wondered which one would be

chosen to play the big game.

Coach Yoder called the two boys to the side just before the game started and said, "Smith will play the first half of the game. I think he is the stronger man, but Jay, you have been a hard worker. You need this game to win your letter, so you will play the last half."

Playing against a heavier and faster team, the Paris boys were unable to make a basket. Only the brilliant guarding of Smith saved the day, and the boys left the floor at the end of the half neither team having scored.

During the intermission Jay was nowhere to be found. Coach Yoder looked everywhere for him to give him his last minute coaching. Just as the whistle blew for the second half Jay appeared from somewhere. Hurrying to the side of the Coach he said, "Coach, I'd rather win that letter than anything else in the world. But our team has to win. With Smith they can do it. They will lose with me in there. Send Smith back in. I'm willing to lose if the team can win."

Needless to say, when the letters were given out the next week Jay received the glorious "P" along with the others. And in giving the letter the professor said, "Of all the honors bestowed here today Jay's rank first. He not only was a manly player but he showed last week that he had learned the hardest lesson any of us ever have to learn. For sometimes it is best for some of us to forget ourselves and play on the side lines for the sake of the cause in which we are striving."

OUR BOOK REVIEW

MARTYRS' MIRROR

E. J. Yoder

IN THE language of the publishers the purpose of the English translation, of the book published under the above title is to present "the doctrines, teachings, and practices as well as the story of the sufferings, the faithful endurance and the final triumphant deaths, of those of like faith with us who lived in the earlier ages of Christianity". That the book actually does present the doctrines, teachings, and practices, as well as the story of the sufferings of our spiritual forefathers, no one, who is at all acquainted with its contents would deny.

The book covers the entire period of church history from the time of Christ to its first publication in the Dutch language, A. D. 1660. The author calls those whose history he relates Anabaptists. Who he means by Anabaptists, and for what purpose he relates their history is well shown in the following paragraph.

"We shall begin to give an account, from century to century, up to the present day, how that true baptism upon faith, with rejection of infant baptism, has always obtained and been practiced according as it was possible, by the true church of God, or at least by some of the orthodox believers, according to the freedom or oppression prevailing at any particular time; and that this same faith, on account of which the world calls us Anabaptists, was begun by God, through John, was confirmed by Christ, and propagated and maintained by the Apostles, as well as by their successors, till the time of our fathers, together with an account of the persons who suffered for that faith."

Although the work is historical in nature, it is not written in the form of a connected narrative. It consists rather of a large number of more or less disconnected incidents and numerous documents, such as letters, confessions of faith, prayers, decrees, disputations, etc., put together in chronological order. Each century is treated as a unit and accordingly the book may be said to be sub-divided into chapters covering one century each. A chapter contains, first of all, an account of the beliefs and practices in regard to baptism, which obtained in that century, followed by an account of the suffering of those who held those beliefs or engaged in the practices.

In addition to the sixteen chapters mentioned above, there is the so-called "Old Book", which really comprises more than half the entire work. This second part is not written by Thielem von Bracht, the author of the first part, but is, "The Martyrs' Mirror of the Defenseless Christians", an earlier work by Hans Passchiers, inserted almost without change. The subject-matter is much the same as in part one, but more space is devoted to documents and disputations and less to accounts of persecutions.

Perhaps the most striking portions, to the average reader's eye are just these accounts of persecutions. No details are lacking to make them vivid. Copious illustrations show the manner in which the death sentences were carried out. Nor does the author cater to the sensitiveness of the reader. Blood flows freely. Such titles as, "Phocas, bishop of Pontus, put to death in a lime-kiln and in boiling water, for the name of Jesus Christ, at Sinope, about the year 118", and, "Eighteen persons burned at Salzburg in the year 1528", appear on page after page.

Less striking, but not of less interest or importance historically are the numerous confessions of faith, from the simple Apostles' creed in twelve short articles to the, "Confession of Faith according to the Holy Word of God", in thirty-six articles, extending over some thirty pages. Some were drawn up by groups as an expression of their common beliefs, e. g., the Amsterdam Confession of 1600, while others are statements of the faiths of particular individuals, made under threat of persecution. The latter are particularly interesting, because they reveal widely different reasons for which persecutions were instituted.

Thus, those who suffered among the Jews or Mohammedans were examined concerning their belief in, "Jesus Christ, the only begotten Son of God, our Lord, who was conceived of the Holy Ghost", etc. Those who suffered among the pagans were for the most part examined concerning their belief in, "One God, the Father, the Almighty Creator of Heaven and Earth". Confession of such belief was sufficient for the death penalty, because the pagans recognized many gods. Those who suffered among the Romanists were examined concerning the articles of faith in regard to which difference of opinion existed between them, viz., the incarnation of Christ, the office of secular authorities, the swearing of oaths and especially, the article on holy baptism. The following, taken from the confession of faith of Jan, the old clothes buyer, when he lay in prison at Antwerp, A. D. 1551, is a fair illustration.

Question: What do you think of infant baptism?

Answer: I think it is a human institution.

Question: By what then will you prove or maintain your baptism?

Answer: Mark 16.

Question: What do you think of the Roman church?

Answer: Nothing, but I esteem the Christian church, which is the Church of Christ.

Question: What do you hold concerning the host which the priest holds in his hand? Do you not believe that our Lord is in it with flesh and blood?

Answer: No, for it is written, Acts 1, that He shall come in like manner as he ascended into heaven.

Question: What do you think of the Pope?

Answer: That he is the anti-Christ. I Thess. 2:3.

Not less interesting than the above, are the disputations regarding church doctrines. These are of special interest to those of Mennonite faith, because the discussions almost invariably revolve about the tenets of Mennonitism. The spirit in which those whose faith was being tested, bore the persecutions is shown in letters written in prison cells. Thus, one Jacob Chandler, wrote a series of seven long letters to his wife, children, and friends—letters full of faith, confidence and trust in the God whom he served and in the righteousness of the cause.

These illustrations suffice to show the spirit in which "Martyrs' Mirror" is written. Far-removed it may indeed seem from the religious toleration of our own century. But just this very toleration, this unhindered manner in which we can worship and teach, makes us prone to forget the tremendous price which our forefathers paid to hand our faith down to us. Then, too, we often pride ourselves unduly upon the tolerant spirit of our age. True, our faith is not being tested at the stake or on the rack, but the reason cannot always be ascribed to our much-vaunted toleration: it may frequently be due merely to more humane methods of persecution.

To those, therefore, who want to have their appreciation for the religious faith which their fathers wrought for them at the price of their lives, deepened and strengthened; to those, who in these days of religious questioning and upheaval, and of searching for a deeper, more vital, and more practical faith, and who want to learn the lessons which the history of similar troublous times can teach, the Martyrs' Mirror is of more than passing interest.

The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

HOLDING OUR YOUNG FOLKS

Dear Editor and Fellow-Readers:

Not many months ago one of our Mennonite ministers of more than middle age was invited to conduct the Sabbath morning service in one of our churches. He completely surprised many of those present when he invited all the children to occupy the front seats and then proceeded to preach a very practical sermon which all could understand. Following this he asked the children a few questions calculated to reveal how much of his address they had remembered, and the results were indeed gratifying.

All through the service there was the closest attention from both young and old. The whole atmosphere of the service was such a sharp contrast to the common routine in most of our churches where the minister preaches a sermon that goes far over the heads of the young people, perhaps attracts undue attention by his gestures in the pulpit or the use of made-over slang, and then publicly reprimands them for their irreverent behavior, thus embarrassing everyone present.

The way in which we persist in showing off our acquaintance with long words, far-fetched figures of speech, and nice-sounding abstractions which mean nothing to nine out of ten of our hearers, is a violation of common sense. The greatest tragedy is not that we are merely giving nothing, but rather that the latter course actually drives scores of young people out of our churches every year.

Any adult can understand a sermon preached especially for the youngsters,—and indeed usually gets more out of it than out of many of the other type! But by no means every child can get even one solitary clear idea out of the too-common Sunday morning recital of oft-repeated religious phrases. Many denominations are no longer able to keep their young people after Sunday school. We are well on the way to the same situation if we insist on practically ignoring them in the main service.

A special children's sermon now and then, a little more liberal use of sensible illustrations in every sermon, and less of the holier-than-thou attitude toward the young people goes a long way toward keeping Sunday afternoon's sport out of the child's mind during the hours of worship. I thank God that some of our ministers have observed this and are trying to meet the challenge. When will the rest see it?

Fraternally yours,

Herman H. Kreider.

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Notes from Here and There

The Ministers' Meeting of the Eastern District of Ohio Mennonite Conference was held at Canton, Friday and Saturday, Jan. 23rd and 24th. Noah Oyer, Dean of Goshen College, was scheduled to address the meeting.

Opening services at the North Lima church were held on Sunday, January 18. Extensive improvements have been made by enlarging the building and equipping it for Sunday school purposes. A. J. Steiner is the pastor in charge.

During a recent month the Mennonite Hospital at Bloomington, Ill., cared for 135 patients, while 55 operations were performed and seven births were registered.

D. M. Hofer of Chicago, who with Mrs. Hofer was engaged in relief work in Russia for some time with the Mennonite Relief Unit and who later completed a trip around the world, has just published a book based on his travels. The book is printed in Germau, and is said to be very interesting for those who can read that language.

S. E. Allgyer of West Liberty, Ohio, recently held a series of meetngs with the College Congregation at Goshen, Indiana.

A. B. Yoder, of Elkhart, Indiana, was recently elected editor of The Gospel Banner, instead of J. A. Huffman who has been the editor for some years past. The Gospel Banner is the organ of The Mennonite Brethren in Christ.

The short term Bible School at Goshen College reports an enrollment of 33 pupils. Hesston College has 13. N. E. Miller of Springs, Pa., is one of the special instructors at the latter place.

The Annual Bible Lectures and Christian Workers' Conference to be held at Bluffton College Feb. 8-13 promise to be of special interest for this year, as the general background of the work will relate itself to the celebration of the 400th Anniversary of the beginning of the Mennonite Church. J. W. Kliewer, of Newton, Kansas, and J. E. Amtsutz, of Trenton, Ohio, will be among the outside speakers, while Dr. Chas. Erdman of Princeton Seminary will deliver the Bible lectures.

Quite a stir has been raised among Mennonite circles in Ohio over the action of conservative members in the Salem and Pike Congregations, near Elida, O., in instituting suit in the common pleas court of Allen county against two former officers of the Salem Church who were excommunicated recently but who refuse to give up keys and property belonging to the church until differences are satisfactorily adjusted. The validity of the excommunications are held in question, and the two individuals against whom the edict was directed have agreed to abide by the decision of an outside committee which was earlier appointed to settle difficulties there, but the conservative faction refuses to agree to such a course of procedure and resorted to court action instead. Lima newspapers featured the suit in glaring headlines, and practically every daily paper in Ohio carried front page news despatches giving details and commenting on the "unprecedented action among followers of the Faith."

Howard Yoder, of Wooster, Ohio, recently returned from Russia where he was engaged in relief work with the Mennonite Relief Unit, has accepted a position as teacher in the schools at Struthers, Ohio.

A Bible Conference is scheduled to be held at the South Union church, near West Liberty, Ohio, January 19-25, with D. D. Miller and B. B. King as instructors.

J. E. Hartzler delivered a series of three lectures at Carlock, Ill., January 17 and 18. From January 30 to February 8th he is scheduled to assist in the dedication of the new Sterling Avenue Ch. at Kitchener, Ontario, and to conduct a series of Bible lectures.

Scarlet Fever among the inmates of the Orphans' Home at West Liberty, Ohio, has caused the Home to be quarantined for the past six weeks. Several cases are reported to have broken out just recently.

Emanuel Troyer of Carlock, Ill., was scheduled to begin a series of meetings at the Warren St. Mennonite Church, Middlebury, Indiana, on January 21.

Dr. C. A. F. Ruge, recently from Russia and now a member of the faculty of Bluffton College, is giving a series of lectures in Bluffton on art under the auspices of the art committee of the Federated Clubs. Dr. Ruge is highly educated and a sculptor of considerable note.

Missionaries at Dhamtari, C. P., India, state that they should have at least three experienced couples on the field now to assist in the work, and three more couples and several single sisters in training to take charge of much needed work in a few years from now.

At the recent meeting of the Mennonite Central Committee in Chicago, it was decided to make an effort to raise $200 per month for the next five months for the Mennonite Colonization Board to carry on relief work among the colonists in Mexico.

Duties at the Mission and necessary linguistic research have compelled Bro. Rodolphe Petter to postpone for some months the revisions and translations he is making for the publication of the Cheyenne New Testament for the publication of which our Mission Board has made arrangements with the American Bible Society.—The Mennonite.

The Bible School at Canton, Ohio, under the direction of I. W. Royer and O. N. Johns, is progressing nicely and has an enrollment of almost thirty pupils. The term is for a period of six weeks.

A new congregation seems likely to be formed at Winnipeg, Manitoba. Regularly monthly serfices are being held there this winter, and it is said that there are about 30 families and 20 unmarried persons in the vicinity. Most of them have come from nearby colonies, or have but recently settled in Canada.

A number of the teachers and workers of the First Mennonite Church, Philadelphia, are attending a training institute conducted by the Philadelphia Sunday School Association.

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THE SIMPLE FAITH

WHAT I SAW IN RUSSIA

THE PRINCIPLE OF RELIGIOUS LIBERTY
Some "Firsts" in Mennonite History

THE MASTER'S LEGACY
Our Bi-Weekly Sermon

FATHER WRITES TO SAMUEL

THE OPEN FORUM

SELECTIONS

THE FIRST BATHTUB

The small boy of today would hardly show any great enthusiasm if he were asked to chip in and help to build a monument to Adam Thompson, a resourceful citizen of Cincinnati, who installed in his home in 1842 the first bathtub to be used in America. It caused a sensation at the time, and aroused a storm of objection from those, including even doctors, who pronounced it dangerous to health. Bathing is so ridiculous a contrivance in winter, it was stoutly maintained, would be sure to cause rheumatism, inflammation of the lungs, and pneumonia.

Thompson got his idea while on a visit to Europe in 1828. Lord John Russel had imported a tub from Paris, a small dishpan sort of vessel, just big enough for a person to sit in and splash most of the water out on the floor. Thompson's invention was a great improvement over the European model. It was long and narrow, in shape like the modern bathtub, and it was covered on the outside with mahogany and on the inside with lead.

How to supply his bath with hot water was a problem, but the ingenious Thompson solved it by putting a tank in the attic and running a coil of pipe down through the kitchen chimney and on into the tub. On the day he succeeded in getting it installed and equipped in his home he is said to have bathed ten times. A few days later, on Christmas Day, he invited his guests into the kitchen, and prevailed on some of them to take a plunge.

It is amusing to look back and see how many of the people of that day frowned in severe disapproval of the new invention. Generally, the introduction of the tub was regarded as a certain evidence of decadence and of a snobbish inclination to ape the aristocracy of Europe.

The proud state of Virginia, in an effort to put the peril to sleep by the taxation method, placed a tax of thirty dollars on each tub. Exclusive Boston solemnly passed an ordinance making it unlawful to bathe by this method except on the advice of a physician, and the city council of Philadelphia failed by only two votes to make it unlawful to use a bathtub between November 1 and March 15. All these efforts, however, to put a ban on the new tub or to confine it to a closed season served rather to increase its popularity. It could not have received better advertising than the storm of criticism it raised. The whole uproar over it might well be termed a tempest in a tub instead of in the proverbial teapot.

In 1846 John Simpson, a plumber of New York, invented a zinc bathtub, but a patent was refused him. The next year the first tub in that city was installed in the residence of a forward-looking citizen. By 1850 New York had a thousand in use, and soon the habit became general.

Thus are new ideas compelled to battle against prejudice, ridicule, and even the strong arm of the law. We owe a lot to Adam Thompson, who blazed the way through public derision to comfort, cleanliness, and health.—The C. E. World.

MANUFACTURE OF POSTAGE STAMPS

Our postage stamps are manufactured on an average of 50,000,000 a day. If these were placed end to end they would make a strip eight hundred miles long. To make 50,000,000 stamps it takes 3,000 pounds of paper, 2,200 pounds of ink, and 3,200 pounds of gum. Six hundred and fifty men and women are engaged in their manufacture.

In the United States and its insular possessions, forty-five different kinds of stamps are made and printed in fifteen different colors in denominations from one cent to five dollars.—Firelight.

CLOTHING FROM PINEAPPLE LEAVES

Clothes are made out of many things nowadays, from real cloth to that woven from nettle fibers, or, again, composed of paper. Pina-cloth, which is made out of pineapple leaves, is one of the most singular fabrics ever used to cover the human body. It is well known to the folk of the Indian archipelago, the Philippines, and to the Chinese. The method of getting and bleaching the fibers of the pineapple leaves is very simple. The first step is to remove the fleshy side of the leaf. A native, sitting astride on a narrow stool, stretches out on it and in front of him a pineapple leaf, one end of which is kept firm by being put under the small bundle of cloth on which he sits. Then with a kind of two-handled plane, made of bamboo, he removes the fleshy matter. Another man takes the leaves as they are planed, and with his thumbnails loosens and gathers the fibers about the middle of the leaf, and this enables him to lift in one movement the whole of them from the outer skin.

The fibers are next steeped in water for some time, after which they are washed in order to get rid of any fleshy matter still sticking to them and binding them together. They are now laid out to dry and bleach on frames of split bamboo. The process of steeping, washing, and putting to bleach in the sunlight is repeated for some days until the fibers are thought to be properly bleached. Without any further preparation, they are then sent into towns to the native weavers, or to China, where pina-cloth is much used. Notwithstanding the demand for it, an enormous quantity of pineapple leaves are every year allowed to rot on the ground. Pina-cloth, as a substitute for the now costly textiles, is more than worthy of attention. The leaves cost virtually nothing to buy. Quicker and cheaper methods of preparing the pineapple fibers could easily be devised in these scientific times. As a delicate soft material which resists wear, pina-cloth is hard to beat.—Youth's World.

THE PIE-MACHINE

When it comes to quantity pie-making in rather crowded quarters with ordinary bakers' helpers instead of the trim house-wife, most of us would prefer to have as few hands as possible touch the dough. In most modern pie-bakeries this desirable condition exists. Mixing and kneading machines prepare the dough and cut it into lumps just the right size for a single pie-crust, which lumps are dropped one by one into the hopper of a pie-machine.

Each lump passes between rollers in two different directions, thereby flattening it into a disk a trifle larger in diameter than the needed pie-crust. The disk of dough thus formed slides down over one of the ten pie tins on a revolving table, and when it comes to the other side a baker pours a ladleful of filling on it. Then when it passes under the rollers a second time, another disk of dough drops on it, forming the upper crust. This is pressed down tight by another roller, which also trims off the projecting edge of the crusts, leaving the pie ready for the oven.

With the aid of such a machine three men can make from five hundred to six hundred pies an hour. A small electric motor perched at the top of the machine supplies the power. Such a pie-machine is said to pay for itself even with an output of only one thousand pies a day. —Publisher Unknown.

CONTRIBUTORS FOR THIS ISSUE

Howard C. Yoder, Wooster, Ohio, Relief worker in Russia, with Mennonite Relief Unit, recently returned to this country.

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THE
CHRISTIAN EXPONENT

VOL. II. FEBRUARY 13, 1925 No. 4.

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A HARD LESSON

IT IS all very well and easy to talk about the great Christian principles and truths and their general application to the needs of the world today, but it is much more important and infinitely more difficult to apply some of these principles in the practical and everyday circumstances and commonplaces of life.

It is a fact, nevertheless, that it is this very thing which is the real test of the sincerity of our profession. We may claim to be Christians and may show great zeal for the cause, but if our conduct toward our neighbor, our brother, or our enemy, in the practical everyday affairs of life, does not measure up to the professions we make, it is clear evidence that our experience is not genuine and our Christianity a sham.

It seems to be a difficult lesson to learn—this lesson of loving our enemies, doing good to those that hate us, and praying for those who despitefully use us, or even persecute us. Yet it is absolutely necessary that we learn it, and until we do, we need not expect people to take our professions too seriously.

And for some reason or other, it is perhaps the most difficult of all to show the real Christian spirit to our Christian brethren who disagree with us, misunderstand us, and seek to discredit us in the eyes of others.

A quarrel in a Christian community and among brethren is a disgrace. It would seem possible only where both parties are out of harmony with the Spirit of Christ. One person or one faction cannot quarrel alone. True, we may not be able to always get our "rights" without quarreling for them, but far better give up some of them than to contend for them in a manner unbecoming for Christians.

It may be a hard lesson, but it is an important and an essential one none the less.

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A SUGGESTION

A RECENT letter received by the editor brings a suggestion which we pass on to our readers herewith.

The matter pertains to the proposed quadricentennial celebration of the founding of the Mennonite church which has been urged by brethren in Germany, and which has found an eager response among Mennonites in Switzerland, Russia, and elsewhere. Only in this country does there seem to be a cold indifference toward the proposition. As pointed out in these columns before, only one branch of the church in America has taken official action endorsing the suggestion of holding an international conference of Mennonites this year and signifying a willingness to cooperate by sending representatives to such a conference, or even by making an official appeal to the congregations to observe the anniversary among the churches of its constituency. The writer of the above mentioned letter, speaking of these things, suggests that the readers of The Christian Exponent raise a fund to send two brethren as delegates or representatives in case an international conference is held, and offers to start off the fund with a contribution of $25.00. The editor happens to know that if all of our readers who can afford to subscribe $25.00 as well as this particular brother can, would do so, the amount would be much more than sufficient for the purpose mentioned.

Of course there are a number of practical difficulties connected with this plan. Who could be secured

to go, even if the funds were raised? And who would constitute the committee to have this matter in charge? Could everything be arranged in time for the proposed conference? We are not sure just when the conference will be held, but the last tentative date which we have heard suggested is May of this year. It is even possible that the whole plan of holding an international conference may fail to materialize. If this should happen, it will be very largely because Mennonites of America are indifferent to the matter. This, it seems to us, would be a serious reflection on our general attitude, as well as on our attitude toward our European brethren who have been placed under particularly trying and difficult circumstances during the past ten years. We in this country have been peculiarly blessed, and for these blessings we should be willing to render grateful and unselfish service in anything that will promote the cause of Christ. That the proposed international conference would do this we have not the slightest doubt.

We will be glad to receive constructive and helpful suggestions on this matter from our readers. But do not delay. Quick action will be necessary. We pass the suggestion on to you, and what will become of it will depend entirely on the response which we receive.

A MENNONITE LAWSUIT

THE recent spectacle in a Mennonite community of a lawsuit being started by a "brother", against two excommunicated members of a certain congregation, and against the trustees of the church in order to compel them to turn over keys and certain church property which they held, seems to be one of the most striking and conspicuous departures from Mennonite principles which has yet come to our attention. Little wonder that newspapers far and wide featured the story of this "unprecedented action" in large front-page headlines, or that a stir has been created in other Mennonite communities where the facts have become known. It surely had good news value, which the papers were quick to see. One cannot help but feel that it must have been a touch of irony that impelled the reporter in one of the large dailies to add a short paragraph at the close of the report stating that the petition or affidavit on which the suit is based was "affirmed to" instead of being sworn to as usual. It shows, of course, that the complaintant has not entirely lost his Mennonite principles and training, but we venture to assert that to the lawyers and officers of the court the testimony for righteousness which the latter circumstance carried was entirely negligible and doubtless furnished them with considerable amusement. And it cannot be otherwise than that our testimony in general must lose much of its significance to the people who have become familiar with the wide-spread facts in the case, or at least with the newspaper accounts of the facts.

The Christian Exponent is not here passing judgment on the case as a whole. We are not sufficiently familiar with the facts to do that. But it does seem to us that the going to law of brethren against brethren, and especially on matters pertaining to church difficulties, is about as inconsistent with our profession as anything we can think of. We are told that in the case referred to above, the parties against whom the court proceedings were instituted had expressed their willingness to submit the whole matter to a committee of brethren who had previously been appointed to settle the difficulties which have existed in the congregation for some time, but the other side refused. That the defendants in the case are justified in their refusal to turn over the property until proper settlement has been made, is asserted by a good deal of public opinion, and it is reported moreover that they were acting on advice received from high disinterested officials of the conference who have been in close touch with the whole situation. However this may be, two wrongs never make a right, and we do not see that any action which the "progressive" brethren may have taken could possibly justify the procedure followed by the opposing faction.

The whole circumstance reveals a condition existing today which cannot but prove extremely damaging to the future influence and power of the church. It is extremely unfortunate that certain groups in our church place such a one-sided and superficial emphasis on certain tenets of our faith, and overlook others that are just as important and more fundamental in their application to practical Christian living. Too many people are getting the idea that about the only serious danger confronting Mennonites today is the danger of following worldly fashion or of becoming "modernists". At least these are the things which we hear most frequently and constantly emphasized. But the events in Western Ohio, to which we have just referred ought to awaken us to the fact that the matter of heart condition is of much more fundamental importance than mere outward form. It seems like a simple and easy lesson, but it is one we need nevertheless. We hope to say more about this fact at a later time.

CAN THE SUN STAND STILL?

IT IS recorded of only one man that he succeeded in making the sun stand still, whatever that may mean. We are not told how many men tried to do it and failed, but doubtless the number would be quite large. We are not surprised that they failed. The surprising thing would be if they had succeeded. Few men indeed are so important, save perhaps in their own imaginations, that they have any right to ask God to break in their favor the laws by which He governs the physical and moral universe. It is man's part to adapt himself to God's laws as best he can, and not to ask God to set them aside for his individual benefit or convenience.

But contrary to all sense of reason or justice, there

are people today who apparently believe that the universe should adjust itself to their own particular ideas and fancies, and sometimes actually think it has done so. The result of such a delusion is of course the worst kind of intolerance toward anyone who dares to think differently than they do, or who fails to enthusiastically accept their program for any particular movement. It would be well if such persons would stop to consider whether it really seems plausible that the sun should stand still for them—or in other words, whether they are of sufficient importance to justify the implied belief that God has revealed to them a program which He has withheld from everyone else and to which He will hold all others responsible. The days of Joshuas who have power to command the sun to stand still are not so frequent.

Then there are folks who seek to withstand the progress of the revelation of God's truth to man. This has been true in all ages. When scientists discovered the real nature and structure of the planet on which we live, or when they found that the blood circulates in the human body—in fact when men first discovered and declared many of the truths concerning God's universe and His manner of dealing with humanity, they were persecuted and even put to death by zealous advocates of orthodoxy who sought to stop the revelation of the truth because it did not fit in with their own or generally accepted ideas. Likewise, practically every great discovery and invention of modern science down to our present day, as well as every great forward step in any field, has been opposed and fought by this same class of people. But fortunately they were unable to stop the progress of God's truth. There are people today who gladly make use of all that the past has brought us, material and spiritual, but who seem determined that the future shall add nothing new, especially along the line of progress in thought or in interpretation and adaptation of truth to new circumstances and environment. As well command the sun to stand still as to take such an attitude. It can end only in defeat and disaster. Joshuas have never been plentiful.

It should comfort us to know that God's principles and truths are eternal and unchanging, because God Himself is thus. But the Sun of His revelation never stands still. It goes on and on, shedding new light and glory for those who walk in His way. Trying to stop it is unsatisfactory work. If it makes us uncomfortable we may be sure that the fault is with ourselves and not with the sun.

WEEK-DAY RELIGIOUS EDUCATION IN BLUFFTON, O., PUBLIC SCHOOLS

WEEK-DAY religious instruction was introduced in both the high and grade schools of Bluffton, Ohio, this year. In the high school the work was introduced by Supt. C. E. Bender. A course in the Life of Christ giving one-half unit credit was offered as an elective for all classes. One hundred seven have registered and four sections are taught by four of the regular high school teachers as part of their regular teaching schedule. In the future it is planned to offer a different course for each year of the high school curriculum.

The work in the grades is conducted by the Bluffton Council of Religious Education, which represents all the Protestant churches of the town, and which formerly conducted a Community Training School for Sunday school teachers, and a Vacation Daily Bible School. Dean N. E. Byers of Bluffton College is superintendent of Religious Education.

The work is given in the regular class rooms of the public school building during regular school hours as a part of the curriculum of the school. Registration for the work was made optional with the parents but every pupil in the eight grades is taking the work. This number includes a few Jews and Catholics, and a number that attend no church or Sunday school. Each room is given half-hour instruction periods twice a week. Miss Ruth Yoder, who received the degree of Master of Religious Education at the Hartford School of Religious Pedagogy, and last year taught in the Gary, Indiana, system of week-day religious instruction, has charge of the work in the grades. The budget for the salary of the teacher and expenses of the courses was apportioned among the cooperating churches and each raised their own quota.

A department of Religious Education was inaugurated this year in Bluffton College with Prof. A. E. Kreider, B. D. Garrett, in charge, and graduate courses are given in Witmarsum Theological Seminary by President J. E. Hartzler, B. D. Union, Ph. D. Hartford. The work in the public schools gives opportunity for observation of practical work.—Contributed.

The Simple Faith

Hervey Schnell

BY THE simple faith we mean, first, the true faith; and secondly, the true faith in the pure state; the genuine faith, and that unmixed with matters foreign to it; the essential faith, clear of all encumbrance.

By the true, genuine, and essential faith we mean nothing more than simple downright trusting. It seems human to regard such a matter as faith to be much of what it never is; as being some mysterious, complex, spiritual commodity, manufactured in heaven, packed, labeled and delivered to certain specially privileged individuals. On this point Hanna Whitall Smith writes:

"In all sorts of ways the subject of faith is often so mixed up with mystery, that a plain, common-sense wayfaring man can make neither head nor tail of the matter in his everyday life. But the truth is that faith is simply neither more nor less than trust or confidence. We have faith in ourselves, when we trust ourselves; we have faith in a friend when we trust that

friend; we have faith in a bank when we trust that bank. Faith in the Bible sense, therefore, is simply trust or confidence in God. Faith in man and faith in God are precisely the same thing in their nature, the difference consisting only in the different persons believed in. Faith in man links us on to and makes us one with humanity; faith in God links us on to and makes us one with divinity."

As encumbrances of faith rendering it otherwise than simple we would suggest such needless and hampering, though common, accompaniments of faith as legalism, formalism, superstition, and the like, all the products of ignorance, extravagance, and unreason. Legalism is the tendency to observe the strict letter rather than the spirit of the law. With too many it is a domineering tendency. Perhaps no one is entirely free from it. An eminent authority says that "few of us get very far in Christian experience without at some turn or other encountering a battle with legalism", and another, "the same tendency to merge greater duties in less besets us still, but it is the characteristic of hypocrites." Judaism, full of legalism as it was, by no means held a monopoly of it. In his work, "The Supernatural Origin of Christianity", G. P. Fisher remarks, "legalism and asceticism sprang up in the church from other causes than the influence of Judaism." And we of the twentieth century seemingly are not dependent upon former times for our full share of it. When, for instance, we are more concerned in the frequency or regularity of prayer than in real prayer, we have in some way, somewhere, acquired a degree of legalism with respect to prayer. The same is true respecting the Christian duty of giving.

Formalism lays more stress on form than upon real spiritual values. Superstition and fanaticism, according to one authority, are both the product of unfair reasoning. The former is the result when knowledge is lacking, the latter when patience is lacking. Fanaticism and intolerance are usually found together.

We suppose if simplicity of faith is ever to prevail it must also be taken into account whenever the church creed is regarded as "our faith". Here we appreciate the following testimony concerning the early church and its creed. "There was in the ancient church a great simplicity in their creeds, and their exposition of the doctrine." (Burnet). How does this compare with the thirty-nine articles, or the eighteen articles of our day?

We are able to appreciate the development of the statement of Christian doctrine as is revealed in church history. Also the fact that it is the privilege of the church today to stand for certain things that was not the privilege of the early church. In these respects there is room for further development. It is only when things strictly unessential are involved in things essential so that reasonable and intelligent people cannot subscribe without mental reservation, and when such compliance is made an actual requirement for full fellowship, that simple faith is given death blows. We believe the church general is still learning slowly and surely to distinguish between matters fundamental and those not, and accordingly, is revising its conditions of discipleship. Straws seem to point that way. For instance the frequent advice at protracted meetings, "Give your heart to Jesus now and join the church of your choice after you have had time to consider." Also the fact that a leading denomination in qualifying applicants for admission places the greater importance on the question, "Do you sincerely repent of your sins and desire to be saved?"

Several years ago, as reported in the Missionary Herald, there was a special conference of a group of missionaries in India to deal with a special question. The question was how to deal with native carrion eaters who persisted in that practice after having joined the church. The advisability of forbidding it and making the edict a test of fellowship was seriously considered. But it was brought out that if this be done many of the natives addicted to that habit could never be led to as much as consider confessing Christ. Hence, this plan was dropped and it was decided that the detestable practice be overcome by energetic teaching against it. I have not noticed any report as to what success they had on that program, but no doubt it should be laid to their credit that in arriving at that decision they have at least succeeded in recognizing in practice as well as in theory, that which is fundamental as distinguished from that which is not fundamental.

It can be reasonably expected that if such life-long, deep-seated habits of the ignorant and wretched heathen may be corrected under the proper teaching and influence of the Spirit, may we ask "Why may not certain ideas and practices, though wrong yet far less permanent and disgusting among enlightened people, be remedied by the same means?" In expelling a member for any other reason than that supported by Scripture in a manner clear to practically all, or without being absolutely positive that the proper teaching and the proper influence of the Spirit have been given thorough application, may we not be mistrusting God for what He would effect through His Spirit and putting the trust in ourselves instead? And if we feel that such a program is necessary in order to maintain a historic position of the church, may we not be dangerously near "rejecting the commandment of God that we may keep our own tradition?" It would seem that withdrawing our hand of fellowship before first duly and truly inviting them to with us learn at the feet of Jesus, might easily land us in hazardous business. While drastic measures may betimes be temporarily called for, perhaps the best that can be said for them is that they answer their purpose at too great a cost to be in effect any length of time. And what can frequently be said of them is that they defeat their very purpose. Of this claim we offer the following as an example.

It is said that years past somewhere in the state of

Indiana was a thriving church with an unusually simple creed. The creed was simple in its requirements for admission as well as in every other respect. Although the church enjoyed an unusual prosperity it was discovered that occasionally a hypocrite found his way into the church. So it was thought necessary to add another test for applicants, especially intended to prevent hypocrites from entering the church. It will be observed that had they succeeded in that they had excelled even our Lord with His inner circle. We presume it may be observed also that whenever any church resorts to a superfluous test of discipleship it is merely an effort of running ahead of God on some point or other. Accordingly, this church decreed that an applicant for admission must be required to submit a satisfactory testimony of Christian experience. After that decree was in effect a man in the community was converted and wished to join the church. He could easily meet every test excepting this one recently added. Being just a fresh convert he did not think that he could honestly offer any testimony of Christian experience as his own. Therefore, he failed of admission for the time being. As the man was biding the time and observing others being taken into the church he finally fell to the temptation of giving the testimony of another and giving it as his own. In this way he was admitted. Following this he realized his sin of dishonesty, repented before God, and implored His forgiveness. He also confessed to the church and desired to be reconciled. But instead of forgiving him the church promptly expelled him with no encouragement to come back.

This test was initiated for the express purpose of keeping out the hypocrite; let us notice how it answered the purpose. In the first place, it kept out the honest man as long as he was honest. In the second place, it opened the door to the man at the moment he became a hypocrite. And thirdly, when the man dropped his hypocrisy and again became an honest man it permitted his expulsion from the church forever. The breaking of human laws is more often unpardonable than of the divine laws, judging from the attitude of many who favor them. And may we beware whenever we find ourselves inclined to improve upon the ways of God.

What I Saw in Russia

Howard Yoder

(Formerly Member Mennonite Relief Unit)

IN considering the conditions to which our Russian brethren are subject we must remember that they are scattered throughout a district greater than all North America and that nowhere do conditions vary in the different localities as they do in Soviet Russia. What may be true of the Mennonites of one group may not be applicable to any other Mennonite group. In some places the Revolution in its fury left nothing but ruins in its path, while in other places it passed liked a bird in the night. In some places the peasants were robbed of everything that they had, while in other districts peasant farmers with fifteen to twenty horses in their stables are to be found. In some districts the laws are rigidly and ruthlessly enforced to the smallest clause while in some sections even the most fundamental of the communist decreas were never carried out. Here there is incessant friction between the people and the local executive officials, while there the people and the officials work together amicably.

I can speak only of the conditions in the districts where I labored, the Ukraine, the home of over 50,000 of the 80,000 Mennonites who live in Russia, and the Crimea, where about 5,000 more live. I am inclined to think that the smaller Mennonite groups in Old Samara, New Samara, Orenburg, Slavgorod, Pavlodar, Kuban, Koeppental, etc., are not living under as trying conditions as those in the Ukraine, especially those living in the Chortitza and the two Molotschna colonies. These three colonies are composed of about 36,000 Mennonites and form the heart of Mennonitism in Russia. What I have to report in this article refers largely to conditions in these three colonies.

First to be noticed is the dire poverty of all. Black bread, made from rye flour, is the staple food. Many have little else; the wealthier have white bread now and then; the wealthiest may have meat once or twice a month. Clothing is patched almost beyond recognition while most people to keep themselves warm at night must cover themselves up with the clothing that they wear in the day time. Only the most fortunate families have more than one comforter and many do not have one. The children must quit going to school when the chill winds begin to blow. One of the wealthier farmers in the Chortitza colony told me this spring that his family of eleven had only two pair of shoes among them. Hundreds of children were ill all summer of malaria because their parents could not get a rouble (50 cents) with which to buy quinine to cure them. This same poverty extends to the things needed to continue an economic existence. There is a woeful scarcity of horses, dairy cows, tools and seeds. This scarcity is most acute in the Chortitza, Halbstadt and Olgafeld colonies. The economic policy of the government is such that there is almost no hope of any improvement along this line.

But still a more terrible figure than grim need itself to the people is the Soviet government with its incompetent and unjust local officials. The revolutionary struggle in the Ukraine was extremely bitter and lasted four years. Many armies contested for supremacy within its boundaries. Alexandrovsk, situated between the Chortitza and Molotschna colonies, had twenty-one different administrations in 1921. The northern row of villages in the two Molotschna col-

onies were swept nine times by the changing, stubbornly fighting Wrangel line. As a result everyone is suspected of counter-revolutionary activity and the most unjust and vindicative of the communists have been assigned as local executive officials in these districts. Practically all of these officials are Jews who rule in Russia today much like the negroes ruled the South after the Civil war. Everyone lives under the fear of immediate arrest. One Mennonite in Schoenwiese was kept in a vermin-infested dungeon for four months this summer without having a single charge laid against him. Receiving a letter from Switzerland brought arrest and two weeks imprisonment to another Mennonite. Illegal evictions at the pleasure of local officials is a common occurrence. Last winter furniture was requisitioned in Chortitza though this has been illegal since 1921. The last sheep is daily sold from the poor farmer's barn and the last chair from his house in the illegal collection of unjust taxes. The people suffer silently because they have no redress, and they sit in constant terror of still harsher measures.

But towering above these two factors is the very real religious persecution to which they are subjected. I arrived in Russia at the time when one form of religious persecution was at its height. The Catholic archbishop was sentenced to death two days after I arrived in Russia and executed about a week later. The heads of the Greek church and one of the branches of the Russian Baptist church were languishing in Russia dungeons. In Simpheropol I found all of the churches locked and all of the priests and some of the Lutheran pastors were in prisons, living under intolerable conditions. This gross form of persecution has gradually given way to a more subtile but no less real form. Today the giving of any religious instruction to children under 18 years of age is forbidden. The preaching of a song or the singing of a religious song in any building other than a church is forbidden. Preachers, song leaders, church officers and sons and daughters of preachers are debarred from higher schools and are not allowed to teach public schools. Preachers, song leaders and church officers are debarred from labor unions and it is almost impossible for a non-union member to hold a position. The whole school program is drenched with the crassest evolutionary dogma and the teachers are obligated to spend about an hour every day in anti-religious teaching. Naturally, while these laws are effective for all of the 22 Soviet Republics, there is a great difference in the degree to which the laws are enforced. Some places they are not enforced at all; in Sagradowka they are applied to the public schools but Sunday schools are allowed to be carried on; in the Chortitza, Halbstadt and Gnadenfeld colonies and in the Crimea some Mennonite minister is serving time most of the time for infraction of one or the other of these laws. The Schoenwiese congregation has tried three times to start a Sunday school but each time the officials disbanded it. Soldiers with weapons for a number of Sundays kept children under eighteen from entering the church buildings at Nieder Chortitza for church services. The executive officer at Halbstadt notified the people that the giving of religious instruction to children in the home was punishable by imprisonment. One evening a musical chorus, meeting at the home of one of its members, sang a religious song and they were warned the next day that the repetition of the crime would result in certain arrest. Two school teachers in Osterwick who allowed the children to stay at home at Pentecost were discharged. The citizens of Jakovleva were compelled to stop meeting in private homes for religious services as there was no church in the village.

With these conditions at hand, the Mennonite teachers being steadily replaced by communist teachers, the anti-religious propaganda being intensified and the economic policies of the government veering still further to the left the Mennonites of the Ukraine see only one hope—emigration.

The Principle of Religious Liberty

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

ARTICLE X

THE principle of Religious Liberty is the new principle to be discussed in this article. It, too, is a "First" principle although it is entirely different than the principle of Baptism which has been taken up at considerable length in the foregoing issues. Baptism was called the first principle because in the point of time it was the original principles to cause the final separation from Zwingli's party. Religious liberty was included among the principles laid down by the early leaders. Among these principles it was the first one to be adopted by civilized nation. This principle can not be discussed in the manner that the principle of Baptism was handled.

Considering its history it has practically none, before the advent of the Reformation. Of course, it can be implied in Scripture. The lowly Nazarene did not wish a government that would fasten its forms of religion on its people. One can recall the many times that Jesus denounced the Pharisees who were always insisting on the letter of the law. But there was no religious liberty to speak of in Christ's day else He Himself would not have been crucified. Nor did the situation improve any for the 300 years following his ministry. The persecutions were intense. It was the theory of the governments of those days and all times preceding the Reformation that religion was a part of the government. The religion and the civil affairs were one. Or using the classic statement there was no separation of Church and State. The government officials acted in a double capacity. Often some were

set aside as priests but they were the servants of the ruler. At times in the world's history the ruler was set up as the "God" to be worshipped or if he was not accorded quite such a high position he was thought of as God's representative on earth. This idea of the Divine Right of Kings has persisted down to our present day. Needless to say it has caused untold oppression to the citizens living under such ruling.

Christ's day the people were supposed to worship the Roman emperor. Any one refusing was sorely punished. It is not difficult to see the plot behind the question asked the Master, "Shall we pay tribute to Caesar". The average citizen of that day willingly worshipped in whatever way was directed. If the religion was changed or a new one added it made little difference as usually it had small effect on his moral life. About three centuries after Christ the Christian religion became the state religion of the Roman Empire. It made Christianity the official religion; but this was not religious liberty because the citizens had to be Christians.

It remained unchanged until the reformation, when men of God declared that men should have the liberty of worshipping God as they pleased. The early leaders of Mennonitism were very insistent in this principle; but they received no hearing. On the other hand, they usually lost their lives, being burned at the stake or suffering other cruel tortures. The history of the struggle for religious liberty begins long before that liberty is realized. In fact, it is none too greatly recognized by the various nations of the world today. However, those of us whom God has privileged to live in a land of liberty can be thankful that it has been given such a fundamental emphasis in our constitution.

This article hopes to develop a greater appreciation for the liberty that is enjoyed. This liberty had to be earned by a long line of martyrs. Among Mennonites, "Martyrs' Mirror" gives the list of some of those in her ranks that suffered for the cause. It is very painful to read, to say nothing of having had to live through those times. It is not difficult to see how these early leaders suffering at the hands of city and state officials for their beliefs should declare that the Church and State should be separated. If the government had a state religion that usually meant that only that religion would be tolerated. All other were termed heretics and a heretic of the state religion, meant also that he was a traitor to his country. He was treated accordingly. When the reformation arrived the world was to make some tremendous changes. Luther opened this wonderful reform being soon followed by Zwingli. On the surface it looks as if the world situation of that day would have been greatly improved but alas these reformers fixed their brands of religion on their particular countries as state religions substituted for Catholicism. Alas! the religious oppression continued. Even Zwingli went out into battle, himself directing the slaughter. The various nations continued to martyr their heretics until the Peace of Westphalia 1648, which was a nominal end of marytrdom for religion's sake. Even then for years the Mennonites had to suffer for their ideals. America was settled by men and women who left Europe to worship God as they saw fit. There is considerable satisfaction in knowing that Mennonites originated the principle of religious liberty as interpreted by the spirit of the Reformation. It was an ideal far ahead of the times. The ideal found its most fruitful soil in America. It is a bit humiliating to know that its development here has been due to the Puritans and Baptists and very little to the efforts of Mennonites. Nevertheless, that does not obscure the blessing derived from it. The church still has great opportunity to spread this ideal to all the nations of the earth.

(Next issue: The First Principle—For the Modern World.)

OUR BI-WEEKLY SERMON

The Master's Legacy

W. W. Oesch

My peace I give unto you.—John 14:27

IT sounds like a paradox for Jesus to speak of leaving anything. He made no claims to the cottage at Nazareth. The only thing of material value He is known to have possessed, is the seamless robe for which the soldiers gambled.

But in the Master's scale of values there were things of greater worth than these. The bequest which He would make must suffice to meet the abiding needs of the souls of men. It must meet the needs, not only of that little group who gave Him a farewell meeting in the upper room, but the disciples in generations yet future must also be its recipients. It must be of universal value.

All men at some time in life seek inward tranquility—an untroubled state. They do not always know wherein it lies; nor do they always choose the path that leads to it. Jesus could hardly fulfill His high mission and leave unsatisfied this innate desire of the souls of men. His coming into the world was heralded by angels as one who would bring Peace on the earth. It is fitting that His final Legacy to a troubled world should be—Peace.

It is not a bequest of doubtful or untried value that He leaves. It was His Peace. It was tried by Him, wrought out by Him in the trying circumstances of His earthly life. It had been His shield and buckler; His protection in a thousand conflicts. The circumstances under which these words were spoken

tell us of the nature and value of this Peace.

He is in the company of His chosen few, in what proved to be the last gathering with them previous to His death. He is conscious of what the morrow will bring forth. He is aware of the impending agony and sorrow that await Him. It was while standing on the threshold of Gethsemane that He makes to His sorrowing disciples this, His final bequest.

Clearly, then, the Peace that He imparts to us is not to be experienced only when life moves in smooth and easy channels. It has little to do with outward conditions. Favorable environment, pleasant surroundings can no more bring Peace to the soul of man than a soft couch can bring peace to a fevered body. It is not in our circumstances, nor in our environment, but in ourselves that this Peace must be found. No discord in the world about us can mar the harmony within us, when once we have fully entered into the Master's Peace.

One of the outstanding proofs of Jesus' superiority, was the majestic calmness which possessed His soul under all circumstances. When His disciples prove faithless; when even His own brethren believe no more on Him; when He is told the boat in which He rides is sinking; when men seek His destruction—He never loses that composure which was the admiration of His friends and the dismay of His enemies.

There were many things that might have disturbed the serenity of His soul. He was conscious of Royalty; yet He lived among the peasantry, and shared their poverty. He proclaimed a great message; but He saw that message grievously misunderstood, both by friend and foe. None ever went forth with loftier motives; yet His motives were suspicioned and maligned. The people of His home town were the first to reject Him. He came with a great mission—to usher in the Kingdom of God—yet He saw the group of men upon whom He most depended, play Him false in the hour of greatest need. Surely, we would think, for Him a good reputation would be a great asset; but He was quite careless of reputation. None of the things that so often ruffle the demeanor of men, robbed Him of His self-composure. The magnitude of His gift of Peace becomes apparent when we consider what it meant to Him.

His was not a Peace without conflict. Now there are two paths to Peace. One path leads by way of submission; the other, by way of resistance and victory. Doubtless Jesus could have had peace in His temptations in the wilderness much sooner, had He submitted to the suggestions of the devil. But it would have been an ignoble peace, short-lived and deceptive. It would really have been the beginning of the worst kind of bondage. To attempt to bring Peace into one's life by choosing the path of least resistance, submission to the lower desires, is like trying to get rid of a beggar by giving him alms—He will return again with hands outstretched and desire increased. Jesus might have been spared the humiliation and anguish of the cross had He only lined up with the religious leaders of His day. He might have become a respected Rabbi with a more than usual following. But that, too, would have been a Peace of ignominy. He would have failed in His mission. Mankind would have been immeasurably poorer. Jesus chose the only path that leads to enduring Peace. The only Peace that is worth the having is that which lies on the side of victory.

How does the Master impart this gift to His children? Abiding Peace has to do with the past, present and future. There can be no remorse or qualms of conscience for misdeeds of the past abiding in the soul of those who would possess the Master's peace. He has abundantly provided for this by reconciling us to the Father. Our needs for the present are in equal measure supplied when we profoundly accept of His principles,—His way of life—and avail ourselves of the abiding fellowship of His Spirit. All foreboding anxiety for the future also takes flight when we abide in Him. But truly, all this is not imparted instantly. A father may be willing to give His child an education but it means years of toil for the child. Character,—neither as a whole nor in its component parts—is never imparted to us ready-made, irrespective of the law of Spiritual Growth. He imparts His Peace to us by putting us in a world where there is very much that might disturb that Peace. He teaches us how to bear "the pain of toil, the fret of care" by putting us in a world that abounds in toil and care. This seems to be God's method of imparting His gifts to His children—a method that is in harmony with the law of Spiritual Growth.

Not least among the blessings that attend the entrance of this Peace into our souls is this: that it makes a man at peace with himself. This it does by helping him to bring the material into subjection to the Spiritual; the lower under the dominion of the higher. Just as bodily health follows when all the laws that underlie physical life are regarded; so the inward Peace results when the laws of our spiritual life are permitted to function. Peace takes wings when there are discords within. The house must not be divided against itself. Ambition can not abide with indolence. Love can not tabernacle with hate. A sensitive conscience cannot dwell peacefully with uncontrolled passion.

The very high esteem in which the Apostles held the gift of the Master is evident by their frequent reference to it in their writings. The Apostle Paul mentions it in the salutation of almost every epistle he wrote. It was his support in every crisis, when his body sinks to the earth while being stoned; when he is imprisoned as a common criminal; when he is shuffled about from magistrate to magistrate; when he barely escapes shipwreck; he ever finds in this Peace that which sustains and strengthens. Listen to him as he writes from within the walls of a gloomy Roman prison. "And the Peace of God, which pass-

eth all understanding, shall keep your hearts and minds through Christ Jesus."

Let us with thanksgiving possess this priceless legacy.

Father Writes to Samuel

Dear Samuel:—

Your last letter was indeed gratifying to us for several reasons. We rejoice to know that you feel the reward of duty well done, and that you have found through your holiday experience a friendship which promises to be an enduring one. We are glad, too, to know that you have found yourself in real need of your daily devotional period, and that you have decided to make it a daily habit of your life. I am sure, though, that you will soon find that it is much more than a habit—that it is in fact a real and vital need for the strengthening of one's spiritual life. Once you have thoroughly tasted the benefits and the satisfaction of such a quiet period of daily communion and meditation it will take much more than the ordinary cares and duties of life to induce you to neglect it. So many people are suffering from spiritual starvation in this busy age! I do not mean to say that a few moments spent in meditation and prayer each day is all that one needs for the development and nurture of his spiritual life, but I believe that such a period faithfully observed will help to give one a proper sense of values so that he will not neglect his other spiritual duties and opportunities.

Then, of course, we are much interested in those "big questions" which you say are beginning to disturb you a bit. I hope you will not think us unsympathetic or unfeeling when I tell you that we expected these things and would have been disappointed if they had not come. The fact that you are having them is evidence that you are thinking, and as long as you are seriously thinking you are not apt to be led astray. You will need to make constant readjustments in your thought life as you find out more of God's truths as brought out in your study of geology, biology, psychology, and other sciences. You will save yourself much worry and danger if you will always remember that science and religion are not antagonistic to each other when both are understood, but that all of your study of science will but make your religion more worth while and significant, for it will reveal to you the greatness and goodness of God in a marvelous way. So when intellectual difficulties and doubts assail you do not lose faith and courage. Just cling to the realities which you have already experienced and trust God to show you the truth, and everything will adjust itself in due time.

I want you to remember too that I myself have passed through a similar experience, and that I know what I am talking about. Our pastor likewise has had to contend with the same things. In fact all of the men whose Christian character you recognize and who are able to make an appeal to thinking men and women have had similar experiences. Depend on it that if you successfully pass through and meet these questions as they come to you, your Christian life and experience will mean much more to you and will become much more real and wonderful than anything you have dreamed of in the past.

Now my dear son, I want you to promise me one thing, and then I shall feel happy. No matter what doubts may assail you or what sort of a readjustment may seem necessary to you in your religious thinking, keep a firm hold on the realities of your Christian experience thus far—God, prayer, and and a sense of Divine guidance—and do not by any means let go of them. You know that these things are real and true, for you have experienced them in the past. When doubts or difficulties come meet them fairly, but do not let them rob you of that which you already have. When new ideas are presented to you do not accept them until you can do so without doing violence to these things which I have mentioned. Keep an open mind, a brave heart, and an unshakable faith and confidence in the goodness and consistency of God, and you will never need to lose courage. It is tragic indeed when men lose faith in God because of what they think is a conflict between religion and science; but it is almost equally tragic when other men fail to face the facts and the revelations of science just because they fear lest they lose faith in God. Neither position is right or necessary. The manifestations of God as revealed in His own handiwork and creation are not contradictory to God Himself. God is a consistent God. There are, of course, many things which we cannot fully understand or explain, but they need not worry us. And the revelations of science as revealed to us through careful use of the intelligence which God has given us and expected us to use, makes our conception of God all the greater and more valuable.

It is difficult to write of all these things, or to explain them adequately by letter. I trust that we may have opportunity to have many good talks on these subjects next summer when you have your vacation.

The radio is working as well as ever. It is a great invention. There are possibilities for bad as well as for good—but what worth while thing cannot be misused? There are so many good things to be heard on the radio that anyone who is looking for them need not fear some of the other things which are not so commendable. Usually one can find what he is looking for, whether it be in radio or in anything else. Cross-word puzzles don't worry me much. I enjoy working one out occasionally, but one must always keep his bearings and not allow himself to go to extremes. I doubt not that there are many people these days who are violating the Apostle's injunction to be "temperate in all things", even in the matter of cross-word puzzles.

But I must close. Let us hear from you frequently. With much love,—Father.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

ARE OUR LIVES 100 PER CENT. CHRISTIAN?

Born in Turkey, acquainted with Moslems and Islam, Talcott Williams in The Moslem World, writes:

"The strongest bar to the conversion of Moslems to Christianity is not the hardness of heart of the Moslems, but the failure of the hearts of Christians to lead Christian lives. Give the world one hundred per cent. Christianity and the world, Moslems included, will become one hundred per cent. Christian. While our business, our marriages, our laws, our government and our politics, the labor of children in Christian lands, the oppression of the poor that have no helper, the unjust distribution of our whole economic system—while these things remain, and are known by all the world, the example of Christianity will leave the world as it is today two-thirds Moslem and non-Christian.

"In vain, do we send forth millions of treasure and thousands of missionaries and sow the words of Christ in every tongue, unless Christian lives and Christian institutions, in thought, word and deed, are present in all Christian lands. Let us confess our sins before Almighty God and our fellowman, proclaim in Moslem lands the teachings of Christ, but cease to vaunt Christianity until we have made our lives Christian and Christianity itself Christian."

"If my faith be false, I ought to change it; whereas if it be true, I am bound to propagate it."

GOSPEL NEED IN THE WEST

The four southeastern counties of the State of Oregon, covering as much territory as the whole of Indiana has been described by Dr. W. O. Forbes who is now superintending Sunday school missions in that region, as "a spiritual wilderness." He says, "The inhabitants are growing up in practical heathenism. More itinerant missionaries are urgently needed. "The population is almost entirely rural, the section is isolated and there are practically no facilities for travel. The people are by no means poverty-stricken, for dairy farming, grazing and logging afford a very substantial living. But the Gospel missionaries resident in the region are few and they reach only a very small fraction of the population of 35,000.

In all southern Idaho one-third of the population is Mormon. Many communities contain a Mormon population of ninety per cent. of the total, so that real Christianity in this section and similar sections of other states faces defeat. A marked increase of Christian workers of a very high standard is necessary if this condition is to be changed.

FROM OUR SOUTH AMERICAN FIELD

From a letter of Nov. 24, 1924 we take the following:

"We have just finished a series of two-day conferences at all the stations. The same program was given at each place. It was something in the order of a Bible Conference.

"Today we expect a visit from the Secretary of the British Bible Society. Such visits are always appreciated.

"This week we expect to receive another class of ten converts at Trenque Lauquen. There are more than that on the waiting list but the others are not ready yet. There are some to be baptized also at Santa Rosa and at Carlos Casares.

"We are having a very dry season this year. It looks as though there will be a complete crop failure at Trenque Lauquen. Farther east, at Pehuajo and Carlos Casares there has been a great deal more rain."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

GOOD CITIZENSHIP

February 22

Lesson Text—Romans 13:1-10, 13, 14.

IT MAKES a difference whether a man is a Christian or not. The Christian man it a better husband, a better father, a better business man, a better neighbor, a better citizen. He is devoted and considerate toward his wife. For the interests of his children he is anxious and self-sacrificing. He is known for his honesty, fairness and thrift. Toward his neighbors he manifests good will and helpfulness. As a citizen he is conscientious and law abiding. The life, the Spirit, the Gospel of Jesus have the power to change a man. The change is manifested in all these daily affairs which occupy us.

Why is a Christian a more desirable citizen? In what specific respects is he a more noble citizen? In what ways is the community benefited because of his presence in it? In the first place the Christian is gratefully appreciative of the law, order, safety, protection, maintained by the government. Let us always thank God for this nation in which we dwell and of which we are a part. Our government is not perfect and some officials are corrupt. Nevertheless, the Ten Commandments form the basis of our law. "Thou shalt not kill." "Thou shalt not steal." "Thou shalt not commit adultery." "Thou shalt not bear false witness against thy neighbor." Our law protects a man's life, a man's property, a man's home, and a man's good name. Are not these, present-day applications of the Ten Commandments? The Christian man is neither indifferent nor ungrateful of the benefits enjoyed as a citizen. Thank God for, "the powers that be."

In the next place, he who gratefully appreciates his rights and privileges as a citizen gladly and willingly discharges his righteous debts toward the government. He will respect and

obey the laws of the land. He will endeavor to foster and encourage the prayer, respect and observance of the laws of the state among his fellow-citizens. Lawlessness is an attitude of indifference and laxity toward those standards of conduct which make for peace and order. The spirit of lawlessness is a menace to any people's welfare. Its cause lies in the thought and character of a people. The laws which men break are almost entirely such laws as run counter to their selfish, sinful inclinations. Some refuse to obey certain laws for conscience sake. But that is not the cause of the present-day disloyalty. The Christian promptly and willingly pays his tax. He does not resort to any dishonest scheme to evade his proper assessment. The failure to pay one's debts is a great sin. We have a prohibition law. Every Christian faithfully supports it. A violation of it is an ignoble sin. By our faithfulness toward the laws of the state we foster and encourage that high and noble respect for law which is essential to the future of a nation.

The Old Testament law, "Thou shalt love thy neighbor as thyself", is repeated, emphasized and illustrated by our Lord in precept, parable and life. Love for one's neighbor will go a long way in overcoming any inclination to lawlessness. Again Paul says, "Walk honestly, as in the day." Some men are ashamed to do things in the daylight which they do in darkness. Finally note the words, "Put ye on the Lord Jesus Christ." So act and live that men see Jesus in all we do. Let the Spirit, the Gospel of Jesus be our Strength and inspiration. Then we shall be good citizens.

O God, help Thou me that I may love my neighbor as myself. And may that love make me a good and useful citizen.

CHRIST BEFORE PILATE

Lesson Text: Matt. 27:11-26.

March 1.

WE HAVE come to the trial scene. The trial of whom? Is it the trial of Jesus or Pilate? We commonly say it was the trial of Jesus. In reality it was Pilate. In the governor's court room Pilate and Jesus meet. There stands Pilate vested with official authority. Of this Jesus has none. The power and authority of Rome was back of Pilate. The power and authority of a life, a gospel—even the power of God was back of Jesus. What a strange contrast! Pilate with civil and military power at hand is weak and cowardly. He made various attempts to evade the duty of passing judgment upon Jesus. Jesus with apparently no manner of human support is calm and courageous. Such poise and power made the governor marvel. The power and presence of the Father was with Jesus. Jesus had no fears. He had no reason to shrink back. He had perfect faith in the truth, in right, in love. He knew He was the truth, the right, the love, the life. The Father would not forsake Him. He knew that His suffering and sacrifice would not be in vain. Jesus was calm in the strength of His faith and convictions. Pilate was weak and cowardly although vested with the authority of Rome.

Pilate after having found no fault in Jesus might have defended Him. But no, he allowed Him to be scourged and delivered up to be crucified. Pilate did not have the courage to resist the clamor of the crowd. He made several efforts to satisfy the mob. He apparently wanted to save Jesus. He said, "What evil hath He done?" He tried to make Herod responsible for the disposition of Jesus. Finally when driven to the point where he must pass judgment he washed his hands declaring himself free of all responsibility. The washing of his hands was just empty show. No man is freed from the responsibility of a wrong which he might have prevented by such a bit of mockery as a public washing of the hands. Pilate consented to the crucifixion. Why? It was a case of his position or Jesus. If he would have resisted the crowd he would have very probably lost his governorship. He preferred to hold his position and allow Jesus to be taken. We may say in his short-sightedness he did the expedient or prudent thing. Too many things are decided in the light of what is thought to be immediately expedient. The motive of expediency may be honorable or dishonorable. Not everything expedient is right or in accord with the truth. Search the Scriptures and determine the will of God, first. Then consider the question of expediency.

Pilate tried to escape the necessity of passing judgment on Jesus. But he simply had to do something with Him. He could not shift the responsibility to anyone else. No one can decide for us. We too, must decide either for or against Him. There is no washing of the hands of this responsibility. Jesus stands for love. "Love one another" always and under all conditions. Jesus invites us to have faith. "He that hath seen Me hath seen the Father." He makes the offer of power. "Ye shall receive power." "As many as received Him to them gave He power." Jesus presents Himself as Lord, Master, Savior. We adopt or refuse. We accept or reject. We must make the decision.

Our Father we receive Him as the One who was wounded for our transgressions and was bruised for our iniquities.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

WHAT ABOUT RADIO?

A short time ago while waiting in a barber shop the writer listened to a conversation between several fathers concerning their sons. The one man's home was in Columbus, Ohio, and his son was nineteen years of age. "My son," said he, "is Radio crazy. Whenever I want him I can find him in front of that old box trying to get some new station."

"Well," said the second father sorrowfully, "I wish I could say that." His son, we knew, was away from home. "You don't know what you've got," he continued, "if you can always find your boy at home."

"But it costs so much money to buy all the latest improvements," went on the first man. "My boy wants every cent of money I have to build up his machine."

"About how much have you spent on his outfit thus far?" I ventured to ask.

"Oh, I suppose all told we have paid out $150," said the Columbus man.

"Be content," said the second father. "I gave my boy $5 a week, while he was at home, thinking I could persuade him to stay with us. But he is gone. Mother and I would gladly give $1,000 to have him come back. But he says, "No, this place is too tame for me to stay around." He'll be of age next fall. I always thought to give him a chance with me in business. But he is gone. I wish we had bought him a Radio when he was in High School and wanted us to."

"Well," volunteered an old farmer who had sat there thus far without speaking, "My son, Cliff, has you all beat. He bought an old set from Squeak, (a storekeeper) for $7 about two years ago. I gave him an old Ford battery last spring which he emptied and after cleaning it he set it up to his set and it has worked fine ever since. He put a wire onto the Delco plant and made B batteries with two old cans. Last night he tuned in and heard Los Angeles, California. We seldom get to town anymore, we all spend our extra time in Cliff's room. Say, that boy is a wonder!"

As I walked home from the shop I thought on these

things. "That Columbus father," I said to myself, "is more fortunate than he thinks." "The farmer is certainly right." But the other man is to be pitied. It is too late for him to mend. Better let your boy build a Radio in your house while you can. The time may come when your home will be empty because you failed to make it home.

A day or so later Mr. Johnson brought his three tube set along to school. He didn't need to put up an outside wire he said. Just by turning the plug into the light socket he tuned in. First we heard the market reports from Chicago. Next he told us to get out our watches to see if we had standard time. Tuning in to Washington he got time; the long signal meant eleven o'clock. My watch was just about two minutes slow. Then we heard our new Governor give his address to the new General Assembly. His last words, "So help me God", still make me feel that this Governor will do his best for our State this year. It was far past dinner time when he was through. And again as I walked home I thought of the three fathers in the barber shop. "It's a fine thing for young folks," I mumbled to myself, as I hurried home to dinner.

EXAMINATIONS

As a schoolboy a student dreamed of the time when he should be out of school and through with Examinations. When he was out of school he found that he was not yet through with Examinations. Every day was Examination day.

Every time one makes a talk he faces an Examination. The audience is the examiner. Every time one teaches a class he is examined by the pupils. Every time he writes he is examined. The people who read what he says give him a grade. It may be years before he knows whether he "failed" or "passed".

The student referred to above cheated in an examination once. A boy back of him handed him a slip with the names of the Townships in the County on it. It was just what he needed to answer the fourth question. The professor was fooled, he thought.

But he had fooled himself. He discovered the mistake later. He needed the names of certain Townships many times afterwards. The other fellow was never about to give them to him. He was fooled. He after all really had failed that examination for he had failed himself.

The worst fooled man is the one who fools himself.

FAITH OF OUR MOTHERS

Faith of our mothers, precious faith,
Instilled into our hearts with care
And taught us when in childhood's hour
We knelt with her in holy prayer.
Faith of our mothers, precious faith!
We cling to thee in life, in death.

Faith of our mothers, though assailed
By all the foes of God and man,
Thy truth hath over all prevailed
Since time its radiant course began.
Faith of our mothers, precious faith!
We cling to thee, in life, in death.

Faith of our mothers, thou shalt stand
When mountains crumble into dust;
Thy truth eternal, vast, and grand
Shall be our everlasting trust.
Faith of our mothers, precious faith!
We cling to thee in life, in death.

Faith of our mothers, we will prove
Thou art true from day to day
By kindly deeds and words of love
Which shall thy saving grace display.
Faith of our mothers, precious faith!
We cling to thee in life, in death.

—The Ohio Messenger.

GOOD BOOKS FOR YOUNG CHRISTIANS

Among the many new books there is one that has long held first place in the hands of the American people who read. It is the story of the "Life of Christ" as told by an Italian who had spent many years of his life trying to disbelieve Truth. Christ wound His arms of love around this man so tenderly all these years that now he loves Him. He has written so plainly and so truly about our Savior that you cannot help but profit by reading his book. You can buy this book from Montgomery Ward for only $1.38. It is "Papini's Life of Christ".

Something is happening these days in China. Any newspaper reader knows that. Boys and girls will do well to keep in touch with this movement. China has more people, healthier people, some smarter people, but a more oppressed people than any other country of the world. In a few years China may rule the world. They may be Moslems unless we help them to be Christians. Read an interesting story of "China's Real Revolution" by Paul Hutchinson. The book was written for boys and girls. It is a plea for missions and it reads like a novel. You can get the book for 50 cents from the Missionary Education Movement of the U. S., New York, N. Y.

The most effective Christian work will always be that of training the new generation.

OUR BOOK REVIEW

BOOKLET OF PRAYER FOR MISSIONS OF THE MENNONITE CHURCH, 1925

This interesting and helpful 32-page booklet has been compiled and issued by The Mennonite Woman's Missionary Society for the purpose of uniting missionary intercession, and furnishing the information necessary for definite and concrete praying for the missionary activities of the church. A definite subject for prayer is suggested for every day for a period of six months, and with the subject is given interesting and helpful information concerning the subject under consideration. In this way it is intended that the booklet will be covered twice during the year.

The material in the booklet is grouped under three general subjects—India, South America, and the Home Field. The material for South America was furnished by Emma H. Shank, for India by Lydia Lehman, and for the Home Field by Alta Mae Erb. The various activities of the different mission stations in the foreign fields under the Mennonite Board of Missions and Charities are described and the missionaries named, and in the Home Field the various mission stations, charitable institutions, Boards, Conferences, Colleges, and other institutions, with the persons in charge, are named. These are suggested as subjects for special intercession. It is not a report, but much definite information is given which should be interesting and helpful to everyone interested in the activities of the church.

It would be well if every family would obtain a copy of this booklet and would follow its outlines for the Family Worship period. The price is only ten cents per copy, and it can be obtained from Branch Secretaries, or from Mrs. Crissie Y. Shank, Orrville, Ohio.

The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

WHAT CAN WE DO?

In the Editorial "A Serious Situation" in the issue of Dec. 5th, the Editor brings to our attention a matter of such gravity as to merit the careful consideration of each reader who has the welfare of our church at heart.

That there should be in a Church of about 100,000 members, as many as 16 or 17 branches is, to my knowledge, without parallel in the history of any church. That there exist separate bodies or Conferences of Mennonites, is not, as I view it, an unmitigated evil. It is quite probable that more have been won for the church through the existence of these separate bodies with their slightly diverse application of Mennonite principles, than if all had been kept in one body with its restricted application of these principles.

But the crowning evil of the whole situation is; that these forces with a common heritage, common faith, common principles—differing slightly in their application—should refuse to cooperate, even when the largest interest of the church clearly demands it.

In no field of our activities has this lack of cooperation wrought greater mischief than in our educational work. Today, our young people who desire to secure an education in an institution that is recognized by the State, or an Association of Colleges, are compelled to attend an institution other than that maintained by their church. If I am properly informed, none of our eight or more Mennonite Schools are so recognized. The constituencies of the several schools are evidently unable to meet the requirements of the fully accredited college. It seems evident that through proper cooperation of the several bodies, this urgent need could have been met long ere this. If the differences that separate us were of a fundamental nature, there might be some justification for the present condition. But such is generally not the case. This is evident from the following incident, given to me by one of the participants in the conversation. Two Bishops, who are leaders in their respective branches of the church, one from the larger and the other from the smaller, were discussing these problems. "Why can't we get closer together; is it not a fact that dress is the thing that is keeping us apart?" said the one. "It is not even that much, it is the sisters' head-dress," replied the other. An admission, by one who occupies about the most responsible position in the gift of his church, that the cut of a single garment was sufficient to prevent cooperation between them!

Again, if this particular custom were in any way bound up with any vital principle of the Church, some justification would exist for this great emphasis of it. We have an aged sister in our congregation who well remembers the time when the bonnet was an innovation in the Mennonite church.

We can well understand why a few generations ago, the various Mennonite communities, many existing practically independent of the other groups, should develop different customs and traditions, and how these could form a basis for mutual distrust. It is also not difficult to understand why later immigrants from the European Mennonite Church would not find themselves fully at home among those whose ancestors had come to America earlier.

But why should this spirit of distrust and suspicion persist? The opportunities to learn of each others' ideals, aims and purposes, through the press, occasional mingling of leaders, and mingling of young people at our schools should serve to break down these walls of prejudice.

One of the greatest triumphs of the gospel in the first century was its ability to break down the age-long and deeply-rooted prejudices between Jew and Gentile. For centuries they were separated by differences of race, religion, language and tradition. The chasm which separated these ancient people was indeed abysmal, compared with that which separates many of the groups in our church.

Must we admit that today, that same Gospel is impotent to unite bodies of the same race and faith, differing by so little as the cut of a garment?

It is hardly conceivable that any Christian, possessed of a true understanding of the nature of the Kingdom of God, and urged on by a desire to see that Kingdom prevail, should think that the cause of the Kingdom could be furthered by erecting Exclusive Walls between the children of the Kingdom. That this has been done, and is even now being done, few will deny who know the facts.

Now this sort of carnality must bring its retribution, quite as surely as any other kind. Any church that sows to the flesh, by instilling in the minds of its people ideas of unbrotherliness toward others of the household of faith, would do well to consider that a like harvest awaits them. The highest Christian graces can never reach full fruition in souls whose minds are filled with feelings of unkindness and prejudice toward their brethren. We cannot gather the grapes of Christian virtue and brotherliness from these thorns of prejudice and ill-will; nor can we pluck the figs of Christian Fellowship and charity from these thistles of partisanship and unkindness.

While it is not in our power, at once to dispel the fog of misunderstanding, nor to obliterate the walls of prejudice that separate us, we should not consider ourselves impotent in the matter. We can all be zealous to learn the truth about the Faith and Ideals of our brethren who occupy a different compartment in the Master's great Fold. If we do this, we are sure to learn that the things that divide us are quite insignificant as compared with those great principles of the Faith which we hold in common.

W. W. Oesch.

Who has not marveled, after a stormy night, to find the old oak tree on the hillside still standing as stubbornly as ever, in spite of its gnarled trunk? The storm caused such a creaking of timbers that it seemed impossible for so ancient and weather-beaten a tree to bear up against it. The secret is not in the strength of its trunk upon which you look, nor is it in its branching arms. The secret is in the roots, which spread much further out than the branches. Its hold upon the things that are underneath is far greater than its manifestation above the soil.

So is it with a man and with a nation. The real strength is not in what is manifest, but in the sureness of the foundations—the stronghold of the root. Let us root ourselves in Christ.—Selected.

"Why is it you go to St. John's Church?" I once asked of a lady living in a large provincial town: "It means a long walk every Sunday; and you have to pass two or three other churches on the way there." "Well," she answered, "I tried the nearer churches first; but they did not give me what I need. Then, when I went to St. John's, I became conscious, during the service, of a spiritual atmosphere; it seemed to me as though I were surrounded by praying people; and I felt 'God must be in this place,' and so I walk the longer distance and believe it is well worth the long walk."—Moeran, Teaching by Illustration.

Notes from Here and There

A special meeting of the Sunday school superintendents and workers of Ohio was held at the Canton Mission, Feb. 6 and 7. A number of regular topics, with time for Open Discussion, were arranged for.

A small Mennonite congregation meets regularly for services in Washington, D. C. The place of meeting is in a private home, and the pastor is Newton Weber, formerly of Waterloo, Ontario. A Sunday school organization has also been effected.

Emanuel E. Meyer, of Biglerville, Pa., recently made a business trip to Ohio and Indiana, stopping with friends at Goshen, Indiana, and Sterling, Ohio, enroute. Bro. Meyer is connected with the C. H. Musselman Company at Biglerville.

Jacob L. Rutt and wife, sailed from New York Harbor on January 17th for Buenos Aires, S. A., on the S. S. American Legion. They are the new missionaries sent out by the Mennonite Board of Missions and Charities, and will be located somewhere in the vicinity of Pehuajo, Argentina.

C. F. Yoder and wife, missionaries for the Church of the Brethren, also sailed from New York on January 17th, for the same port and on the same steamship as Bro. Rutt and wife. They have been on furlough for the past year. Their field of labor is in Argentina, some distance from the Mennonite Mission. Brother Yoder is well known in a number of Mennonite communities in this country.

A recent Bible Normal held at the Mennonite church at Carlock, Ill., was successful in arousing quite an interest at that place. A. M. Eash, of Chicago, gave a series of lectures on "The Modern Sunday School," Walter Yoder, of Washington, Ill., gave instructions in music, and Wm. B. Weaver of Danvers, Ill., gave a series of talks on The Life of Christ, The Life of Paul and Mennonite History. A number of other speakers contributed to the success of the meeting.

The New York Sun recently published a lengthy and very favorable criticism of Prof. S. F. Gingerich's new book, "Essays on the Romantic Poets". The review was written by Professor Harper of Princeton, who is the author of a two-volume biography of Wordsworth and an authority in this field. Prof. Gingergich will be remembered as a graduate and former teacher of Goshen College, now a professor of English at Michigan University.

Prof. Amos E. Kreider of Goshen, Indiana, teacher at Bluffton College, spent February 6-8 with friends in Wayne Co. Ohio.

Nora Maust Miller, wife of J. D. Miller of Springs, Pa., recently passed away in a hospital at Meyersdale, Pa. She was the mother of four children and besides her husband, leaves a host of relatives and friends.

A. H. Leaman, formerly superintendent of the Home Mission, Chicago, and for the past few years Assistant Director of Practical Work at the Moody Bible Institute, has been made Acting Director of the Practical Work Department, due to the resignation of the former Director. Bro. Leaman's work is very highly spoken of by the men at the head of the Moody Institute.

Abr. Albrecht, a teacher at Hesston College, recently had his thesis on Mennonites of Kansas accepted by the faculty of Kansas University for his Master's Degree. He recently gave a series of addresses at the Bible School at Meno, Oklahoma.

A call for warm clothing has come from the Canadian relief committee through Rev. David Toews, of Rosthern, Sask., for the newly arrived Russian Mennonites who have recently come to Canada. Packages may be sent to the above address by parcel post.

The 25th Anniversary of the founding of the American Mennonite Mission at Dhamtari, C. P., India, was celebrated on Dec. 27 and 28. The meetings were held in the Mango Grove on the exact spot where the first huts were erected for Brother Ressler and Dr. Page, and for the first orphans in 1899. A number of other meetings, culminating in a Sunday school and church conference, were held during the next few days. Bro. Ressler was an active participant in these meetings.

On the lecture schedule for Goshen College we notice the names of Profs. Silas Hertzler, H. S. Bender, Noah Oyer and D. A. Lehman. The Short Term Bible Students have been organized into a Bible Study group with Pres. S. C. Yoder as leader. Torrey's "How to Succeed in the Christian Life" is the text being used. Thirty-three students are enrolled.

B. F. Stoltzfus, who spent some time in the Near East with Near East Relief, and who for the past few years has been taking training at White's Biblical Seminary in New York, is this year working towards his Master's Degree in Teachers College, Columbia.

Prof. M. D. Landis, of Hesston College, recently read the book of Job as a number on the regular lecture course at that institution.

The M. B. C. Mennonites of Kitchener, Ontario, report an interesting and profitable Bible Conference held at that place from Dec. 28 to Jan. 4th, with J. A. Huffman of Marion, Indiana, as chief instructor.

The "Mennonitische Blätter" is said to be the oldest Mennonite periodical in the world. It is now in its 72nd year and is published in Germany. Rev. H. van der Smissen, of Hamburg-Altona, has been its editor for about fifty years.

Lester Hostetler, who resigned his charge at Walnut Creek, Ohio, some months ago, has accepted the call to serve the congregation at Sugar Creek, Ohio, where he was born and reared. The work is reported to be progressing very nicely, and the brotherhood is showing a fine spirit and interest. The average attendance of the Sunday school numbers at present about 130. A series of meetings is planned for the near future.

J. W. Shank, writing from Trenque Lauquen, Argentina, on Dec. 9th says: "We are in the midst of extreme summer. The thermometer rises to 100 in the shade almost daily. It is a suffocating heat because of the drouth." It is planned that the Swartzendrubers are to go to an outlying station as soon as they have completed their year of language.

Most distressing needs are reported among Mennonites in Siberia, and the Mennonite Central Committee is making efforts to meet the situation as best it possibly can. A. J. Miller, Director of the work in Russia, reports that $4,000 a month is needed for Siberia, and $1,500 per month for Russia.

Persistent rumors have been circulated recently to the effect that Clayton Kratz, who mysteriously disappeared from the vicinity of Halbstadt, Russia, while doing relief work under the Mennonite Relief Unit about 4 years ago, is alone and a prisoner in exile in Siberia, where he has one more year to serve before he is released. All efforts to substantiate the rumor thus far have failed, and one explanation is that it is merely the product of the fertile imagination of a Philadelphia newspaper reporter. Needless to say that all of Bro. Kratz's friends, and all others who have learned of his disappearance at the hands of the Bolsheviks of Russia, are fervently hoping that the rumor may have a more substantial foundation.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

FEBRUARY 27, 1925

THE CHRIST LIFE
An Editorial

THE BURDEN OF THE TRUE MISSIONARY

TOLERANCE

EARLY MENNONITE IMMIGRATION TO AMERICA

AN UNATTAINED FUNDAMENTAL
Our Bi-Weekly Sermon

THE OPEN FORUM

SELECTIONS

FEAR

There was a time when the astronomer, observing the disturbances in the movement of the planets, would have predicted destruction to the solar system. When astronomers learned more they knew that the disturbances were caused by the near presence and attraction of other worlds. So those who were afraid at the unusual sights attending the resurrection of Christ did not stop to think that it proved only the near presence of another world. Fear comes through imperfect knowledge. **As we know more of Christ we fear less.**—Moody Institute Monthly.

WAITING FOR AN ANSWER

A poor woman stood at a gate and looked over into the vineyard. "Would you like some grapes?" asker the proprietor. "I should be very thankful," replied the woman. "Then bring your basket." Quickly the basket was brought to the gate. The owner took it and was gone a long time among the vines, till the woman became discouraged, thinking that he was not coming again. At last he returned with the basket heaped full. "I have made you wait a good while," he said, "but you know the longer you have to wait the better the grapes and the more." So it sometimes is in prayer. We bring our empty vessel to God and pass it over the gate of prayer to Him. He seems to be delaying a long time, and sometimes faith faints with waiting. But at last He comes, and our basket is heaped full with luscious blessings. He waited long that He might bring us a better and fuller measure.—J. R. Miller.

EARLY OFFICE HOURS

In Times Square, New York City, a dentist has opened an all-night office, in response to the great demand for one who can serve night workers and those who have to be relieved at night from bad toothache. The office is opened at midnight and closed at five in the morning, and he and his assistant are kept busy every minute of the time.—The Girls' Weekly

BUTTER FROM A FISH

March is the month when the Indians of the British Columbia coast put up their butter for the entire year. It is gathered from a fish. This fish is called the candlefish, or "eulachon". It is as mysterious in its habits as the salmon. It appears in fresh waters only once a year, for about three weeks' time, on the north Pacific coast. It is very rich in fat. When the candlefish run, the Indians catch them by the millions, store them in bins for a few days, and then boil them in water in great vats, and collect the fat, which they use for butter.—The Girl's World.

THREE WAYS

There are three ways of passing through life, said a bishop the other day.

You can push through the crowd, leaving sore toes and wounded feelings behind you; you can watch your chance and move with patience; or you can help other people along the way with you.

Number one sounds bad, number two sounds natural, but the best of all is number three! — The Youth's Visitor.

In Connecticut there lived a lady who had a beautiful flower garden, in which she took great pride. The whole country was proud of it, too, and people drove miles to see it. Most unselfish in her love for flowers, she gave away enormous quantities. Two large baskets were fastened by the side of her gate, and these were filled every morning with cut flowers, to which passers-by were invited to help themselves. School children, business men, tramps, alike blessed the good lady's kindness. "You cut such quantities", one said to her. "Aren't you afraid you will rob yourself?"

"The more I cut the more I have," she answered. "Don't you know that if plants are allowed to go to seed they stop blooming?"

The beauty goes out of the Christian life that is not full of good works and almsdeeds. The soul loses its fragrance when the hand is restrained from giving. —The Heidelberg Teacher.

I once learned a lesson from a dog we had. My father used to put a bit of meat on the floor near the dog and say, "No." And the dog knew he must not touch it, **but he never looked at the meat.** He seemed to feel that if he looked at it the temptation would be too strong so he always looked steadily into my father's face. A gentleman was dining with us one day and he said: "There's a lesson for us all. Never look at temptation. Always look away to the Master's face." Yes, this is the good old way. Do not look at temptation. "Avoid it, pass it by." When the thought of doing wrong in any way comes into your heart, you may be sure it comes from Satan, so do not look at it, but look up to Jesus and ask Him to keep you and make you more than conqueror over every temptation, through Him that loves you. — The Illustrator.

RELIGIOUS IGNORANCE

Not joyous but grievous are the results of an examination of nearly 2,000 high school and normal students in Missouri as reported by Dr. George R. Crissman, superintendent of teacher training in Central Missouri State Teachers' College, Warrensburg. He says:

"Sixteen per cent. of the high school students neither knew where Christ was born nor the name of His mother. Sixty per cent. knew not that Peter, James and John enjoyed the larger confidence of Jesus. Seventy per cent. did not know what to call the Sermon on the Mount. Sixty per cent. did not know what Christ said about loving one's neighbor. Twelve per cent did not know the first clause of the Lord's Prayer. Sixty-five per cent. did not know the Golden Rule. Thirty-five per cent. thought that the book of John was located very close to Revelation.—Moody Bible Institute Monthly.

ONE ON BALFOUR

Lord Balfour praises the waiters he met in Washington at the conference on limitation of armaments and tells the following story: "I was at a hotel where all the waiters were colored men. On the first evening I pushed away the menu and gave the waiter a coin.

"'Just bring me a good dinner, uncle," I said. He brought me an excellent dinner. I continued this plan for a fortnight. When I left my waiter said to me, 'Good-by, sah, an' good luck, and when yoh or any of yoh frien's come here what can't read the menu jes ex foh ole Calhoun Clay'."—Baltimore News.

ANCIENT COINS

In the Metropolitan Museum, New York City, there may be seen some of the first gold coins ever minted. They were found among the ruins of Sardis, the capital of Lydia, in Asia Minor. They were made in the reign of King Croesus (560-546 B. C.). The people of Lydia are said to have been the first people to coin money.—Author Unknown.

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THE
CHRISTIAN EXPONENT

VOL. II. FEBRUARY 27, 1925 No. 5.

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas. but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

GOD'S WILL SUPREME

ONE of the deepest lessons for Christians to learn is the lesson of surrendering our own wills to the supreme will of an all-wise and an all-knowing Heavenly Father. So high are His ways above our own, and so infinite is His knowledge in comparison with what little we may possess, that we should not have the slightest hesitancy in accepting His will even though it may be quite contrary to our own. In the eyes of the world this is of course foolish, but the true child of God will recognize it not as a painful duty but a glorious privilege. For what greater or finer thing in life could one wish than to be guided and directed through this maze of uncertainty, disappointment, and tangled paths by One who knows the way and has made every provision for our safety and safe arrival at our destination. We look upon it not as a cross to be borne, but as a privilege to be enjoyed.

The example of Jesus, in His Gethsemane experience, should give us much inspiration and courage along this line. Jesus chose to go the sorrowful way because He knew that it was God's will and that He could best serve humanity in this way. It would probably have been an easy thing for Him to have left Jerusalem quietly and gone into hiding among His friends in Galilee. There He might have done much good, and spent much time in further instructing and teaching those on whom he would have to depend to carry on His work. Surely this would have been the human way of looking at the matter. But the deciding factor in the life of Jesus was the Father's Will. He could not go against that, even though it was a hard and bitter way for His humanity to endure. And to us today, viewed in the light of events that were then future, it seems that this was by far the best and wisest thing for Jesus to do. But it took faith and courage to do it then, just as it requires faith and courage to take God at His word today and to follow without question the leadings of His Spirit. Just how much it requires on our part Jesus well knows, for He has passed through the same experience and a greater experience by far. There can be no danger, therefore, of His failing to understand our difficulties and our trials, and of His giving us less than the needed amount of Grace, Wisdom and Strength to meet the tests.

Let us never forget that doing the things which seem best to our own minds and judgments can never be offered as an excuse for failing to follow the particular course which God has laid out for us. The most important thing in the life of every individual is to find out God's will concerning us, and then to bend every effort toward carrying out and fulfilling that will.

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ON TITHING

WE have no desire to discourage anyone who is conscientiously and happily tithing. And we believe that we are far more likely to give too little than too much. We do not seriously question, either, that we on the whole are giving the tenth or more when we give as we ought. And yet, allow me to state that I feel the way tithing is being urged by certain among us tends more to legalism than to Christian benevolence. In my mind, tithing as a rigid and inflexible rule is not adaptable to all under present

economic conditions as it was to those upon whom it was enjoined. When applied to the net income, as I understand it to be, it would, in certain instances and under circumstances demand more than is reasonable and in others less. The exhortation "Give as the Lord has prospered thee," "The Lord loveth a cheerful giver," "He who gives, do it with simplicity (R. V. with liberality)," etc., when taken seriously and applied sincerely by each one individually, will, to my thinking, on the long run bring more satisfactory results than is possible with any cut and dried rule of definite proportions. I am sympathetic with generous giving. But in this as well as in all things, there are two sides of the path to watch. When tithing is being urged as a universal obligation I feel that we are at the point of reverting to pathways unchristian. I cannot agree that tithing is in our day commanded. Methinks Alexander Gruden was right when he said, "In the New Testament, neither our Saviour, nor His apostles have commanded anything in this affair of tithes." For even a generous giver to fall into a legality or formality in giving must be regarded a misfortune. Yet while tithing is not commanded it is neither forbidden. So that if anyone finds tithing an expedient, not obligatory, in his own particular case there can be no valid objection.—H. S.

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THE CHRIST LIFE

EVERY Christian should live the Christ Life. Unless he does live the Christ Life he is no true Christian. We believe that everyone will agree on these points.

But now comes the difficult question. How shall we best live the Christ Life in our day and generation? How will it manifest itself? What are its earmarks? What attitude will it take toward existing conditions and problems? It is on such questions as these that good and sincere men differ. And it is largely because of the fact that they do differ, and honestly so, that present chaotic conditions exist.

It strikes us, however, that our inquiry must be a little deeper and more fundamental than a mere surface examination of external conduct if we wish to get at the heart of this question. Individuals are so constituted by their creator that not all see things alike. What may seem very evident to one person may not be clear to others at all. Not all of us can be honest and look at things in the same way. God never intended that we should, else He would have created us all after exactly the same mold and pattern. We need not here speculate as to why God chose to create us in this way; sufficient for our purpose here to note that such is the case. Of course this does not mean that all who take different views of a matter do so honestly, but it does mean that the fact that different views are held, within certain limits, is no adequate reason for impeaching each others honesty or right relationship with God. Let us seek then to find what is the fundamental principle by which one who really has the Christ Life is guided.

Jesus at one time answered almost the same identical question in response to the inquiry of one who requested His idea as to which is the greatest Commandment of the Law. The wisdom of that answer has never been questioned by honest seekers of the Truth. The greatest obligation of the law, according to this answer, is not to follow certain forms, rituals, ceremonies, creeds, confessions of faith, traditions or man made rules but to "Love the Lord thy God will all thy heart, and with all thy soul, and with all thy mind and with all thy strength" and to "love thy neighbor as thyself." Jesus had a knack of reducing complexities to their lowest terms. He could sift the wheat from the chaff and lay bare the vital part of the thing under discussion. Nowhere has He done this with clearer vision and keener insight than in the passage just quoted. It is worthy of our serious study and deep meditation.

What then is the application to our present situation? How are we regarding the words of Jesus in the light of present day problems? What can and should we expect from those who profess to be His followers? These are the practical questions with which we must after all concern ourselves, and a satisfactory solution of which would undoubtedly clear up many of our difficulties and disagreements. It is not our purpose to press the application of this great principle in detail. We will allow our readers to do that for themselves. A good deal of our difficulty in the past has been from trying to press our own applications of this principle upon others and seeking to bind them with man made customs, rules and regulations. We are not here questioning the right or even the advisability of having customs, rules and regulations, but our difficulty has been that we have allowed them to become so important in our own eyes that we regard any effort to modify or question them almost the same as a repudiation of the great principle of the Gospel itself. We have lost our sense of comparative values, and have allowed the motes in the eye of our brethren to concern us more than the beams in our own eyes. This we believe is not a good example of the Christ Life.

The program which Jesus outlined for the believer in this striking answer to the young lawyer is a very complete one, even though it is comprehended in the compass of a very few words. To love the Lord our God with all of our heart, soul, mind and strength, means with our complete being and in every phase and activity of our lives. And the additional phrase, "Thy neighbor as thyself," makes it clear toward whom this love is to be exercised in its practical applications. Unless, then, we show unmistakably a love and respect for our brethren and fellow men, and unless we deal with them as Christ Himself would, as nearly as possible, we are not living up to the great commandment which He gave. Life is the practical

test. Love is the supreme worth.

How then does the Christ Life manifest itself? In various ways of course, but always the love note is supreme. Is there a quarrel between Christian brethren? Love is absent. Is there disagreement to the point of bitter feeling and mistrust? Love is not there. Is there persecution and an effort to discredit those who differ from us? That is not Love. Is there a feeling of rivalry, revenge, or an effort to outdo and outwit our brethren? Love does not abide there. And where there is not Love the Christ Life is absent. And where the Christ Life does not exist Christianity must necessarily be absent also.

Of course we are aware of the fact that Love does not mean a condoning of evil, or closing our eyes to unpleasant but none the less real facts. Love is not always mild and soft. It deals quickly and decidedly with evil and evildoers. But it works not with hatred or malice. It is not primarily concerned with obtaining justice for itself, but rather with giving it to others. It does not prompt an individual to stand up for his rights, or go to law to secure them. It gives more than is asked for, and goes two miles where it is only forced to go one. The indications of its presence are unmistakable, whatever may be the form in which it is displayed. And it is inseparable from the Christ Life.

Would it not be well if we were more concerned about this first and great commandment of the law, would preach and teach it more fully and frequently, and would seek to temper all our actions with the great principle of Love, rather than to be so much concerned about the details of its application, and about maintaining all of the man made customs and regulations which have been handed to us. If these latter are valuable and if we keep in mind the great commandment, we will perpetuate them and observe them without a continual emphasis being placed upon them to the detriment of more fundamental things. The Christ Life is the important thing. Let us not lose sight of it.

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THE STERLING AVENUE CHURCH

EARLY in October the ground was broken for a new Mennonite Church in Kitchener, Ont. On February the first the building was dedicated by the Rev. J. E. Hartzler. In this remarkably short time a modern chapel, forty by seventy-five feet built of solid brick with steel-girded roof was erected. The interior, which is plainly and substantially furnished in mission oak, has a seating capacity of two hundred and forty on the main floor and one hundred in the gallery. The high ceiling gives an additional touch of roominess and helps to maintain excellent acoustics. At each end are spacious lobbies to be used as cloak and class rooms. These are so constructed that they can easily be added to the main auditorium should additional interior space be required. The total cost of building and grounds is approximately $20,000.00. Of this amount 75 per cent. has been subscribed with the balance as a temporary mortgage so the congregation can begin its activities with no immediate pressing indebtedness. The offering on the afternoon of dedication was particularly noteworthy amounting to $2500.00 in cash donations. As an expression of good-will the congregation is particularly appreciative of this splendid contribution.

During the week following the dedication Sunday and up to Sunday evening, Feb. 8th a series of Gospel lectures and evangelistic sermons was conducted by Rev. J. E. Hartzler. The discussions centered chiefly on young people's problems and the following themes were presented.

Is Religion Necessary? How Can I Know God? Can I Believe the Bible? Do I Need the Church? What Does it Mean to Be a Christian? What is My Life Work? What Are the Permanent Values? The Meaning of Salvation. Although searching questions were asked the answers given were such as to satisfy the minds and hearts of the hearers. Modern in approach and setting, fundamental in thought and content, the messages were deeply appreciated. The culminating message on The Meaning of Salvation was a fitting close. Belief in Jesus and the will to follow Him were shown to be the means of salvation. And Jesus brings this by forgiveness of sin, His atoning death and His victory over sin. Throughout the week, woven as a golden thread through the discourses, was the heartening message that Jesus offers life and hope to believers with the certainty of victory not only in the life to come but in the life which now is. It was a message which was of great value especially to young people. That the message did grip was shown in part by the sixteen confessions which resulted. Begun as the result of sincere conviction, ushered in so ably by the discourses of dedication week, the Sterling Church can now go on to do a permanent and useful work.—J. B. C.

The Burden of the True Missionary

Mabel Groh

NOT ALL missionaries are true missionaries. Perhaps they are all sincere, but sincerity is not necessarily a guarantee of truth. We wish first in this connection to speak of the propagators of false religions, such as Russelism, Mormonism, Seventh Day Adventism, Christian Science, etc. These cults have their missionaries busily engaged in all the towns and cities and throughout the country districts, teaching their doctrines and scattering their literature. Their persistent effort and aggressiveness ought to be a rebuke to the Christian Church in her half-hearted, apologetic way of spreading the greatest message the world has ever heard or known. Missionaries of falsehood and heresy cannot be classed with true missionaries no matter

how honest they may be in their convictions regarding what they teach. There is another class of missionary sometimes sent forth by the boards of various Christian denominations, who are not true missionaries. They are the product of higher critical scholarship, who no longer believe in the utter sinfulness of the human heart; and the need of redemption and regeneration by the Spirit of God and the blood of the sinless Lamb of God. They go forth with a purely human Christ and expect by education and the presentation of high ideals to reform mankind and lift the race to a new plane of intellectual, moral, social, and economical conditions. We believe these also are sincere, but their idealism does not carry with it the power to break the fetters that bind men and women to selfishness, hatred, drunkenness, lust, lasciviousness, idolatry, murderous passions, covetousness, etc. These are blind leaders of the blind and many are falling into the ditch because of their teaching.

The true missionary is one who has been saved from sin, self, and the world by the power of the death and resurrection of Christ. He is a sinner saved by grace, and rejoicing in his deliverance. He is the willing servant and bond slave of his Savior and Lord, no longer doing his own will, but like his Master doing the will of Him that sent him. The true missionary is the Temple in which Christ is dwelling and with Paul he says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God who loved me, and gave Himself for me." The true missionary never asks whose business it is to carry the Gospel message to the uttermost parts of the earth, he only asks: **"What is my part in the great work?"**, and is as willing to render faithful service if consigned to the kitchen or farms as if called to the most conspicuous and honored position. If God did not have a great band of faithful true missionaries at home, the few who do go to the front would be greatly hindered and handicapped in their work on the field. Parents especially have a wonderful opportunity in giving their sons and daughters, and in giving may be as truly missionaries as the sons and daughters who go.

But what is the true missionary's burden, or in other words, what is the motive that moves him to give up home comforts and friends, financial prospects, position and influence and much that in itself is good and right? It is the same burden that brought God's only begotten Son from heaven, and led Him through this life with His face steadfastly set toward the Cross. It is the burden of men and women away from God living and dying in sin. On several occasions we are told that Jesus was moved with compassion for the multitudes because they fainted and were scattered abroad as sheep wthout a shepherd. Paul in his zeal for the Gospel says: "The love of Christ constraineth us." The love of Christ in the Apostle Paul and in the true missionary reaches both Godward and manward. There is the earnest purpose to glorify God in an obedient surrendered life, and to lead others to do the same. The glory of God and the eternal welfare of men combine to put a burden of constraint upon the true missionary which is strong enough to hold him up when all earthly help and encouragement is cut off.

While the burden of the true missionary is first, last, and always, to save souls and build them up in Christ, his work includes every kind of labor, both physical and mental. He must feed the hungry, clothe the naked, heal the sick, enlighten the ignorant, train the helpless to help themselves, all of which may occupy more of the missionary's time and strength than the actual preaching of the Word, but in and through it all is the burden of souls. He does these things because it is Christian to do them, but he knows that it is the Gospel of Christ, that is the power of God unto salvation to everyone that believeth. The true missionary rejoices to see the intellectual, moral, social, and economical changes that follow his labors, but he never makes the mistake of thinking that these outward benefits are a sufficient fruitage of his labor. He is not seeking to reform a doomed world, but to call out a people for the Lord, the church which is His body, the bride that He is coming to take to Himself.

"And they sang a new song, saying, Thou art worthy. . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9,10.

The true missionary studies the Word that he may know the mind of Christ, and knowing it, yields himself, body, soul and spirit to do His will and carry out His purpose.

Tolerance

Rudy Senger

SINCE we have been searching out those vital principles for which our fathers lived, several things have come to the fore for a renewed emphasis. One of these principles is that of tolerance. But some seem to be skeptical concerning it.

Tolerance is a vital Christian principle and not a thing to be feared. For did not Christ teach us to love our neighbor as we love ourselves? Did He not insist that we also love our enemies? "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This is Christian tolerance in its essential purity. It is Christian to be fair to all.

Our fathers had espoused these principles, and, therefore, they could not fit intolerance into their program. They refused to persecute those who saw Christianity in a different light. But how about the present stress? Does the present record of disrupted congregations, boycotted ministers, persecuted young people, the persistent effort to brand certain brethren as "modernists" through garbled quotations, and the

factional partiality manifest in its various applications, indicate that we still firmly believe in the workability of these great principles?

What does tolerance involve? Does it mean a sanction of the errors of others? Can one's own beliefs be held in sincerity when tolerant toward those who differ? First, let us remember that a real Christian is a **righteous person.** So it is not right to abuse another, no matter what that person's position or life may be. Christ spoke no beatitude for the encouragement and inspiration of persecutors. Non-resistance and intolerance cannot mix. Intolerance involves an arrogance that discords with the spirit of humility. It is diametrically opposed to the idea of returning good for evil. From a Christian's standpoint, therefore, **it is ever better to suffer wrong than to inflict it upon others.** This then is the essential essence of Christian tolerance. It requires no one to sanction that wherein he sees another in the wrong; which, however, does not mean that he may persecute such an one.

If so conceived, tolerance will in no way conflict with discipline, providing this discipline meets the Scriptural standard of honesty, justice, equity and fairness. But let this standard be lowered and intolerance becomes a serious menace to peace. There should be no question that Christians must not compromise with sin. Yet some have been staking down a hard and fast policy of "no compromise" with brethren regarding internal differences. Is not that even a compromise with sin? This policy of no compromise between brethren renders reconciliation and peace impossible; which conflicts with what we already know to be right in Christian conduct. Would not such a course be presumptuous and selfish? Paul argued with the Corinthians that it were better to be "defrauded" than to take a wrong course against the brethren.

One of the difficulties at the present time is due to the fact that "constituted authority" (so-called) has been preached and justified to the extent that righteousness has been given a relatively secondary place. This necessarily leads to the erroneous notion that "the end justifies the means". No persecution ever could or did attain any great severity unless it had been sheltered under authority. When position is placed above rectitude, it cannot be restrained, and consequently abuses may follow as sûrely as men can be tempted to overreach their powers. Persecution usually grows apace where one party is rendered immune to correction under the shelter of power, while at the same time the other occupies a position of helplessness. Apart from such inequality, no persecution can be seriously severe. There are many who have personally experienced the relentlessness of exceeded powers, but we will leave it to church history to bear testimony as to what has already been inflicted upon helpless believers under the sanction of ecclesiastical "authority."

Surely, Hebrews 13:7, 17 may not be applied in conflict with Christ's, "It shall not be so among you" of Matthew 20:25-28. In fact, the context of the former passage justifies no application such as we are often admonished to follow; and Acts 4:19, 20 points to a better way. Christianity, first of all, is a religion of **righteousness,** and man's positions are no guarantee that they are safely righteous. So let us beware of all claims to "divine right". "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

After four centuries, it seems altogether pertinent to raise this issue as one test of our present claims to Mennonitism. Can we really stand erect, as men of faith, upon the platform of Christian tolerance as did our fathers?

Early Mennonite Immigration to America

Silas Hertzler

(Editor's Note: The following article is part of a paper prepared for and read at the Young People's Conference held at the Forks Church near Middlebury, Indiana, in June 1923 and appears here in print for the first time.)

THE fact that the Mennonites of Europe were persecuted for their religious beliefs was the chief reason for their coming to America. In Switzerland, beginning with eighteen years of age, every able-bodied man had to be in military training for three years. To do this sort of thing was contrary to their religious convictions. In 1598 the Edict of Nantes gave religious toleration in some measure to the people of France. Under Louis XIV, persecution of the Protestants was begun again, and the Edict of Nantes was revoked in 1685. The severe persecution which followed this, drove many Mennonites and other Protestants out of the country. About this same time many Germans and Swiss were being persecuted because they felt that religion was a matter of deep personal conviction, and not a light surface thing to be changed with the whims of others. For the law then permitted the religion of the local princes to be forced on all the people under their control. And these princes changed frequently. The fact that the Mennonites were non-resistant made their persecutions peculiarly severe. S. W. Pennypacker, in his Historical and Biographical Sketches, quotes the following, taken from a manuscript of Ylles Kassel, a Mennonite preacher at Erisheim. He says, "Well is it known what misery, suffering and danger are about in this land, with robbing, plundering, murdering and burning. Many a man is brought into pain and need, and abused even unto death. Many a beautiful home is destroyed. The clothes are torn from the backs of many people. Cattle and herds are taken away. Much sorrow and complaint have been heard." The Martyr's Mirror of Van Bracht gives many more instances of this nature. With such prospects at home it is hardly to be wondered at that many were willing to face

pioneer hardships in the American wilderness, rather than persecution, and possible death at home. In many cases the Mennonites left Switzerland, or other parts of Europe, for Holland, stayed there for a time, and then came on to the American colonies.

Corneliss Pieter Plockhoy, of Zeirik Zoe, Holland, made the first attempt to form a Mennonite settlement in America, of which we have any record. He, with a group of forty-one settlers, arrived in Borehill, on the Delaware, in what is now the state of Delaware, on July 28, 1663. However, in 1664, all the Dutch settlements in this section were destroyed so nothing permanent seems to have come from the attempt.

On Oct. 6, 1685, on the ship Concord, thirteen Mennonite families making thirty-three men, women and children arrived in Philadelphia coming from Crefeld, in Germany. On October 24, 1685 they went out five or six miles north of what was then Philadelphia, and started Germantown. This was the first permanent Mennonite settlement in America.

These Mennonites at first worshipped with the Quakers. By 1690 they worshipped separately, and William Rittenhouse was elected as their minister, with Jan Neus as deacon. By 1708 Rittenhouse had become the first bishop of the congregation.

Germantown was a village, and was not suitably located for agricultural work. And it soon became too small for the incoming Mennonites. The second settlement was made in the Skippack region, in what is now Montgomery county, Pennsylvania, about thirty miles above Germantown. Feb. 22, 1702 Matthias Van Babber received a patent for 6,166 acres of land in Perkiomen township. Most of the settlers were Mennonites from Germantown, or recently from Europe. The first congregation to be detached from Skippack was the one at Salford, a few miles north. Henry Ruth, and Hans Reif located there as early as 1718. The first meeting house for this congregation was built about 1738. The deed for the land is dated Oct. 4, 5, 1738. About 1738 also a congregation was organized at Franconia, in Franconia township. By about 1776, in less than one hundred years, other congregations, growing out of these two, had been organized in Montgomery county, in Bucks county, in Lehigh county, in Berks county, in Chester county, and in Northampton county until, in all, there were twenty-five organized congregations in this region alone.

The Pequea colony began in 1710. A letter from London, dated June 27, 1710, sent by six men to friends at Amsterdam, thanks the Dutch for assistance in coming to America. These men were then on the way to the American colonies. On Oct. 10, 1710, a warrant was given for 10,000 acres of land north of the Pequea Creek, in what is now Lancaster county. This warrant was in favor of John Rudolf Bundley, Martin Kendig, Jacob Mueller, Hans Graff, Hans Herr, Christian Herr, Martin Oberholts, Hans Funk, Michael Oberholts, and Wendel Bowman, "Switzers lately arrived in this province". Hans Herr was the first minister. In 1719 Christian Herr erected a stone building that was used for services, though it was also a private dwelling house. The Pequea colony congregation was at that time called the Conestoga congregation. The earliest graveyard is near the present Brick church, and is between the church and the old Christian Herr house spoken of above. Hans Herr, the first minister, is buried in this graveyard. The present congregation at the Brick church seems to have grown out of these beginnings. The earliest settlement in the county occupied the townships south of Lancaster city, with the nucleus near the present Brick church, and near Willow Street.

By about 1776 there were at least twelve organized congregations in Lancaster county alone, with six other scattered congregations in Dauphin, Lebanon, York and Snyder counties. The Amish also settled in Lancaster county. Among the very earliest of the Amish settlements was the one made near the head waters of the Conestoga river. By the latter half of the eighteen century the Amish had made an important new settlement in Mifflin county. Scattered members and small settlements, by 1800, included Mennonites in Fayette, Westmoreland, Blair, Cambria, Centre, Clearfield and Butler counties, in Pennsylvania.

Following the valleys and rivers settlements soon began to be made outside the state of Pennsylvania. The first settlement to be made in Maryland was in the Leitersburg district, in Washington county. Christian Burkholder had moved in here as early as 1755. Others came soon after this date. Not much is known of the development during this very early period of the settlement, but the congregation was strong enough by 1776 to demand recognition in reference to military exemption.

By 1727 a number of Mennonite families had crossed the Blue Ridge mountains, and had formed the Massanutten settlement, on the west side of the Shenandoah river, in what is now Page county, Virginia. L. J. Heatwole says that the county records in Staunton, Virginia, show that the estate of Martin Kauffman, a member of this colony, was probated in 1749. There were sufficient settlers for a congregation, and it is entirely probable that one congregation, or more, was organized, although a Meeting house was not built for about a century.

At the end of the century, some of the Mennonite settlers being disposed to favor the English rather than the government of the colonies, and also being able to get cheap land in Ontario, moved to that part of Canada. In 1786 several families moved from Bucks county, Pennsylvania, to Lincoln county, Ontario, settling there in the region about twenty miles from Niagara Falls. Small settlements were also soon made in other counties nearby. At the very end of the century, in 1799, several men moved from Frank-

lin county, Pa., and finally settled in Waterloo county, Ontario, a considerable distance farther on in Ontario.

Samuel Writes to Father

Dear Father:

This will be a busy Saturday for me. You know as I wrote mother recently, I have been chosen to represent our class in the inter-class debates soon to take place. I intend to spend the day in the library gathering up more material. I couldn't work on it very much when we had exams but now that they are over I am going to work on it pretty steady. It gives me a strange feeling to think that I will be expected to uphold the honor of our class in this way. I think we are working up a good argument, but I am not saying that we are sure to win, for the Sophs have some pretty strong debaters. Two of them were on teams last year. Well at least I am going to do my best.

This is such a beautiful warm day that it makes me think of Spring, and that brings up a big question I would like to ask you about. It is in reference to next summer's vacation. I feel that I ought to be earning lots of money to help pay my way through. Recently there have been several representatives here for different companies trying to get students to sign up as agents for the summer vacation. They promise to train one so thoroughly that they almost guarantee good success. Quite a few of the fellows have signed up and also a few girls. Some will sell books and others various kitchen utensils. Some who were out last year made lots of money, and I really think it would be great experience. It would give me a chance to travel around some and see what I really could do if put on my own resources. Woudn't it be fine if I could make several hundred dollars in just a few months time? These representatives would come around every several weeks and "train" us to meet all the objections commonly made so that we could make lots of sales. I think I would rather take the book proposition but I know book agents are usually very unwelcome. Yet I think it would be good practice to see if you could not some way convince the person to buy from you. Some who have been out say it is as good a course in psychology as they get in college. It looks pretty good to me but just the other day I had a good letter again from our pastor in which he stated that he hoped that I would be able to spend my vacation at home because he would be glad to have me teach one of the classes in the Vacation Bible School he is planning for this summer. So I scarcely know what to do and appeal to you for help.

I was very glad for your good advice about not getting too much troubled if some things begin to look different to me. In our Bible study group the other evening we discussed the question of doubt and of the tendency of becoming worried over religious beliefs. Our leader is a good Christian of the senior class and he, too seems to know just what it is like to pass through such periods. The thought was brought out that if one doubts he should never rest satisfied in that state of doubt but try his best to work it through and come to some strong personal convictions. The leader himself seems such a confident Christian that I feel much encouraged. I have made up my mind as you suggested, that I would hold fast to what I have and not let go unless I can substitute some clearer and stronger conviction in place of what I have been holding. Those Bible study groups certainly mean a lot to me as well as the prayer-meetings and Devotional meeting.

Well the mid-year exams are over and we all feel quite relieved. In fact the last evening after all was over everybody seemed to feel so relieved that a big bonfire was started on the campus and soon nearly all the students were out to celebrate. Of course we did not get any grades back yet and I am very anxious to see what I got. Some of the lists were pretty stiff. Anyway don't feel too bad if I can't make quite the standing you expected. I did my best at least.

But I must leave for the library now. Wouldn't it be a great surprise if you and mother could be here the night of the debate! But I dare not let myself think of that for I suppose you are too far away.

Sincerely, **Samuel.**

MEETING OF FEDERAL COUNCIL

The Fifth Quadrennial Meeting of the Federal Council of Christian Churches in America was held at Atlanta, Georgia, December 3-9, 1924. This Council embraces 28 denominations, uniting them in sympathy and harmonious cooperation. Its programs and policies are determined by the representatives appointed by the various denominations. Its aims as defined in the Constitution are "To express the fellowship and unity of the Christian Church—to bring the Christian bodies of America into united service for Christ and the world—to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches—to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

The program of the Council is founded upon the supreme need for personal religion, for life through Jesus Christ the Son of God, for making known His Gospel to all mankind, and for expressing His ideals in all activities and relationships.

At this recent meeting there was no uncertain attitude taken toward war, and it was emphasized that every Christian must help to create public sentiment in favor of ending war.

OUR BI-WEEKLY SERMON

An Unattained Fundamental

Rev. Chas. F. Wishart, D.D., LL.D.

TEXT:—"Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, are in Me, and I in Thee, that they also may be in us: that the world may believe that Thou didst send Me."—John 17:20, 21.

HERE is a great neglected fundamental of the modern Christian Church. That the longing prayer of Jesus for the unity of believers should have a central place in our faith is abundantly evident from its central place in the thought of Jesus. Here is the inner Holy of Holies. The sacred shrine where Jesus lifts that immortal prayer before His passion is not a place in which one looks for trifles or incidentals. The holy lips of the Ineffable One were giving out the profound verities of religion. And a deep passion for the unity of believers is at the very climax of the prayer. The basis and norm of this unity is in the adorable Trinity. Dare we forget or minimize it?

That this is a neglected fundamental in the modern Church is evident, not so much from the fact that we have not yet attained it, but from the fact that seemingly we have no passion for it. The Church is not culpable because she has not succeeded. Her shame and sorrow lie in her lack of desire and determination even to make the attempt. Of course many difficulties beset the way. Human nature, as we are perennially reminded, is human nature. A young couple of my acquaintance who had been engaged for ten years without becoming married explained that they had agreed to become one, but could not decide which one. This tendency is abundantly evident in the timid and halting overtures which have occasionally passed even between denominations most closely allied in faith and practice. The late Doctor Strong used to quote the message of a Baptist Convention to a Methodist Conference. "When you brethren are ready to come under we are ready to come over."

But if we have human nature with which to reckon, we have also a divine passion as our incentive. The goal may lie far off. We may not be to blame because we have failed to attain it. But if all hope and desire and passion for the unity of believers has passed out of our hearts, then we are guilty indeed of tragic heresy as touching a doctrine which we find here imbedded at the very white-hot center of our holy religion.

It is true of course that no Protestant can go one step beyond his conscientious convictions of fundamental truth for the sake of unity. This cannot be overemphasized. The passion for unity must ever be co-ordinated with an equal passion for purity in faith and practice. But this is not to say that the Protestant fathers contemplated the abandonment of this deep prayer of Jesus as utterly hopeless of accomplishment. They were too wise to assume that in defense of credal integrity, Protestantism was to dissipate in a welter of individualism. They never abandoned the goal of unity. A biographer relates how John Calvin declared vehemently that he would be willing to cross ten seas to attain the unity of Christendom. The Reformation fathers contemplated, not the abandonment of the goal, but a new and better track toward it. Whereas the Roman method had been unity by compulsion from without, they proposed a new method by free spiritual impulsion from within. And in the long run Protestantism must be tested in the light of their confident faith that the unforced, Spirit-guided consciences of men dealing with great truths of the Holy Word would ultimately arrive at the goal of a broad harmony in essentials and a balanced liberty of non-essentials which would realize the unity of the spirit in the bond of peace.

Our difficulties today are of course in the matter of definitions. All of us are agreed that there ought to be loyalty to essentials and liberty in non-essentials. Just what are essentials and non-essentials? Here lies the crux of the problem. Jesus clearly indicated in one scene of thrilling dramatic power that it was absolutely essential for all Christians to be loyal to Him, and that anyone who was not for Him was against Him. In another passage equally soul-stirring He indicates that men differing from each other in methods, temperaments and angles of approach should dwell together in unity, provided they were honestly warring against evil in His name. Here are the boundary lines, and apparently they are simple enough. But when we ask ourselves just how much of doctrinal holdings or credal belief is involved in loyalty to Christ, differences of opinion will emerge; and these differences will be equally apparent in any discussion of the elastic zone of liberty for which all will admit Jesus has provided. For myself, I have no doubt whatever that the great, broad, historic doctrines of Christianity which Jesus enunciated and lived, and in vindication of which he died and rose again, are essential to such loyalty. Here again, however, we confront difficulties as we try to put these doctrines into clean-cut words. For words at the best are somewhat shifting and uncertain media of thought. Nor has clearness of definition been helped by a certain spirit of heated recrimination. Ultra-conservatives are accusing ultra-liberals of using terms with double meanings. Ultra-liberals retort that the conservative brethren have imported rigid and non-elastic ideas into terms which were originally broad, supple, and comprehensive. Personally I am hopeful that present controversies may tend somewhat to clear the air as regards this vexed matter of definitions. If so they will bring, I hope,

some incidental good along with much sorrow and harm to the cause of Christ.

* * * *

If we are honestly loyal to this fundamental of Christian faith we will cultivate a better acquaintance with each other. Without attempting for one moment to assert that all our difficulties are due to misunderstanding, it is quite certain that they have been rendered far more acute because men who differed have not really known each other. Said Charles Lamb of a certain English literary man, "I hate him." When a friend remonstrated that he did not even know this man, Lamb replied, "Of course I don't know him! If I knew him how could I hate him?" Thomas Carlyle, who had no love for Gladstone, once bitterly denounced a certain speech of the grand old man. When a friend asked him if he had seen the speech, the testy Scotsman replied, "No, do you think I'd read anything the man said?" Impossible attitudes like these are perhaps exaggerations as applied to present church controversies, but they do indicate tendencies against which we must be on guard.

Above all at such times scrupulous care should be taken to clarify the atmosphere through which we may the better understand each other. Fragmentary or garbled sayings should not be wrested out of their contexts and made the basis of broad and reckless generalizations; incidental or careless utterances should not be made the criteria of final judgments. Where speakers are quoted they should be given the opportunity of verification or correction before controversial use is made of their utterances. And where obvious injustice has been done through misquotation, prompt and full reparation should be made. These are the simple rules of elementary good faith and chivalry. Yet their application would greatly lessen the tension between certain groups in all of our denominations, not excluding our own. In other words, if we have the passion for unity and are honestly striving toward the clearing of the air, toward common understanding of definitions, and a spirit of brotherhood despite all differences of opinion, we will strive to eliminate everything that obscures our clear understanding of each other. It is hard enough at the best to know what is going on in another man's mind. That the darkness should be doubled by anything remotely approaching misrepresentation by passion or personalities is intolerable. If we must differ let it be as brethren, in love and confidence and mutual respect. All bitterness and wrath and clamor are in the end vanity of vanities.

* * *

Loyalty to this great Christian fundamental should stimulate us to the fellowship of prayer. Here is the great fusing factor which burns out many barriers. Could two men be imagined more diverse in temperament and training, more bitterly hostile by racial and religious prejudice, than Peter and Cornelius? Yet the barriers between them were melted out by the power of prayer.

Ian Maclaren, in his beautiful Drumtochty stories, tells, you will remember, of the radical young preacher Carmichael, who came into the parish and was confronted by the suspicion and opposition of Lachlan Campbell, the conservative Highland elder. The breach widened between the two men until disaster threatened the church. One day the young preacher went out into the field and there found the stern old Highland shepherd caring for a little lamb which had broken its leg. And while the old man tenderly bound up the injured member, he crooned to the frightened, bleating little animal in the tender Gaelic; and Carmichael saw for the first time the loving soul which lay beneath a rough exterior. By and by the two men found themselves in a new attitude so far as their relation to each other was concerned. Kneeling together on the green sward in earnest prayer, the old man prayed that he might be led into all truth, and the young man prayed that he might be kept loyal to the faith once delivered to the saints. They had found the way to the heart of Jesus' prayer, in the fellowship of their own prayer. They had learned the secret of Christian unity which men know only when they pray together and argue apart.

This great Christian fundamental is to be approached also in the fellowship of service. Here is the corrective of many dangers. It is the best curative for men who, under the dazing impact of modern scientific thought, have become confused and have lost a clean-cut intellectual grasp of some great doctrinal undergirdings which are essential to the whole structure of Christian belief. What shall we do with such men? Can we compel deeper belief by ecclesiastical mandates? Can we solve the problem by shifting them over boundary lines from one denomination to another? I do not think so. If any man wills to do the will of Jesus, he will know the doctrine. Men lose their frigid, analytical rationalism when they confront the great problems of human need and sorrow, and are stimulated thereby to practical service.

We shall approach this great fundamental through deepened fellowship with our Lord. We cannot come close to Him here in this intimate place of His inner life without catching His spirit. We cannot compel ourselves to love Him, but we can know Him. And then love follows as the flowers turn toward the sun. In the early reconstruction days Colonel Watterson used to say that He dared not meet President Grant. If he came to know him he would be compelled to love him, and could no longer fight him. If we come to know our Great Chieftain better we shall be compelled to love him more. And this means that somehow in Him we shall learn to think more kindly of all other believers. It is related that a certain architect planned a great steel bridge across a wide river. Foot by foot the giant structure crept out from either bank to meet in midstream. When the junction

point was reached the workmen discovered to their dismay that the connecting girders did not fit together. Evidently, they thought, the architect had miscalculated. A telegram was hastily sent to a distant city. By and by came the architect's reply in a single word, "Wait". And they did wait until the hot rays of the noonday sun expanded that giant structure as the architest had anticipated; the girders fitted each to each, and were riveted into their places, there to endure through all the coming years.

Christian brethren, we are rearing a great structure bridging the stream of time, connecting the lost souls of men with their eternal hope. If our plans seem to go awry and the parts of our structure do not fit, let us wait, not in idleness or inaction, but in service. Wait until the day breaks and the shadows flee away. Wait until the power of the Holy Ghost comes upon us and in the new heat and glow we shall see the passionate prayer of Jesus finding its fulfillment in the completed arch of Christian unity.

"Peace in the whirring marts!
Peace where the scholar thinks, the hunter roams!
Peace!—God of Peace—peace, peace in all our homes
And all our hearts."

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

LITERACY IN INDIA

A survey showing the literacy of members of the Indian Mennonite Church is included in the November issue of India Mission News. From that table the following figures are taken:

Special training—Bible, nursing, medicine	20
High School	2
Attended but not completed High School	17
Eighth Grade	48
Fifth Grade	143
Fourth Grade	44
Third Grade	51
Number now in school	344
Christian children between ages 5-15 not now in school	17
Illiterates	578

Out of every hundred members 54 can read and write while 46 cannot. Comparative figures give more encouragement however. "Out of India's 315 million only 18 million can read. Out of every hundred Hindus five can read, out of every hundred Mohammedans three can read and out of every hundred Indian Christians sixteen can read. Our Mennonite Christian Church is therefore 38 per cent. more literate than the average of Indian Christians while the great difference between the Christians and non-Christians is evident without comparative figures." Since most of the converts come from the uneducated masses we are reminded that the Indian Mennonite church will continually have the problem of illiteracy and the peculiar and difficult problems accompanying illiteracy, even though all but a few of those that ought to be in school now are there.

CALLS FOR SERVICE IN 1925

2148 calls for home and foreign missionary service have been issued by the mission organizations of North America for 1925. About 350 of these are listed as "provisional" depending on whether satisfactory candidates apply and necessary funds are forthcoming. 747 of these openings are in the United States and Canada, while 1401 are for foreign service. Ordained men, evangelists, physicians, surgeons, nurses, printers, agriculturalists, business managers, and kindergarten, grade school, high school, college and industrial teachers are some types of work in which there are opportunities.

Three Mennonite Mission Boards list the following calls to be filled in 1925:

General evangelistic work among American Indians in Montana, 1 man (married preferred).

General evangelistic work, Dhamtari, C. P., India, 1 married man, 2 women.

General evangelistic work in Kansu Province, on Tibetan border, China, several men and women.

J. W. Shank and Family—Pioneer Mennonite Missionary to South America

DAY OF PRAYER FOR MISSIONS

Friday, February 27, the first Friday in Lent, has been set apart as a day of prayer for missions by the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions. These are the two great cooperating agencies uniting the missionary women of North America and the Day of Prayer is annually observed throughout the United States and Canada. "Even as thou wilt"—Matt. 15:28, is the theme for the program of prayer this year. It is hoped that all may unite in prayer for closer cooperation between us in the God-given task of preaching the Gospel to the nations as well as for the non-Christian world.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE SAVIOR ON THE CROSS

March 8

Lesson Text: Luke 23:33-46

THE sentence of death is passed Preparations are quickly made for the execution. The small procession in which Jesus and the two thieves are the principal figures starts through the city streets for the place of execution. Each convict is carrying his own cross. Just outside the city Jesus' strength gave way. A man from North Africa is pressed into the service. He carried the cross the remainder of the way. The procession moved on to a skull-shaped mound. There at the hour of nine the horrible execution took place. Can you picture the scene? Jesus is nailed to the cross-bar, and then raised upon the upright. Two other criminals suffer the same fate. The soldiers cast lots to determine who shall have the garments. "The people stood beholding." During the morning the word had passed about the city that Jesus was to be crucified. Both friend and foe knew it. Among those who gathered were His followers who loved Him and those who hated Him. There were those who wept and those who mocked Him. The soldiers in ridicule said, "If Thou art the King of the Jews, save Thyself." There was a placard over His head which read, "The King of the Jews". There He hung, treated with contempt. Shame and abuse were heaped upon Him. He was suffering the cruel torture of the cross and enduring unutterable anguish of soul. Read again the New Testament passages which picture our Lord's death.

We are in danger of making the grave mistake, when studying the crucifixion scene, of dwelling chiefly upon His physical suffering. The prolonged torture of the cross was terrible. But Jesus endured a deeper form of suffering. Jesus was almost overwhelmed by the agony and anguish within His own soul. The sin, the wretchedness of men bore in upon His heart heavily. The hardened soldiers gambling for His garments; His enemies jeering at Him; the crowds with curiosity looking on made His heart bleed afresh. The hardness, the godlessness, the shame, the sin of man crushed His soul. He cried out, "My God, my God, why hast thou forsaken me? Was this a cry of despair? No, I think not. These words which Jesus quoted are takon from the twenty-second Psalm which is a song of faith. The sin, the shame, the need of mortal man in its reality bursts in upon the consciousness of Jesus. His cry was as it were His trembling hand in this hour of agony reaching out and laying hold upon God the Father. These words are a prayer. He draws the Father closer to His side.

As He had lived so He suffered on the cross. The same spirit is manifest. How remarkable! He had suffered abuse, injustice and insult. Men reviled Him but He held His peace. He prayed, "Father, forgive them; for they know not what they do." We are amazed at such self-control; such love and forgiveness.

The cross represents perfect obedience. The way of the cross was God's way. Jesus followed it to the uttermost. He yielded His will wholly to God. His consecration was free from all reservations. Here is perfect fidelity. In the cross the glory of our Saviour appears. The cross stands forth as the crowning deed of His love. In His death He accomplished that which His life alone had failed to accomplish. Through His death we are saved. Jesus of Nazareth, the Christ, is our Savior. For me He lived and died. He was obedient even unto death for me. His blood cleanseth me.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

O God, our Father, it is because of Thy love that Thou didst send Thy Son to live and die for me.

OUR LORD'S RESURRECTION

March 15

Lesson text:—John 20:1-16

THE record of a human life ends with the hour of death. Biographies go no further. The life story of Jesus the Christ would be incomplete if it were carried no further than His death. He rose again.

There is convincing evidence for the resurrection. It has been said, "No other fact of history is so well attested as the resurrection". There are several lines of evidence. (1) The accounts in the Gospels and the references to the event in the epistles. The fifteenth chapter of First Corinthians, especially the first eight verses, is a most valuable document as proof of the resurrection as a historic event. (2) At the close of the day of crucifixion the disciples were scattered, despondent, hopeless. What caused the revival of hope, the renewal of faith, the birth of new courage? The disciples underwent a remarkable change. That is the fact. What is the explanation of this fact? The disciples were convinced that their Lord was not dead but alive. The disheartened disciples were transformed. They were no longer perplexed. Instead they were men of clear confident conviction. Their fear had vanished. A joy and courage which surpassed anything they had ever had, ruled them now. These slightly educated fishermen became the leaders and founders of the early church. Why? They were ruled by the conviction that Jesus lives. Their Lord had risen. They had seen Him. (3) Our New Testament records report the steadfast conviction of the early Christians. The Gospels, the Books of Acts, the Epistles agree on this point. It was the established conviction of the early Church that Jesus had risen from the dead. (4) The church whose beginning is traced to the resurrection has survived and increased through the passing centuries. Does not the history of the church itself give us proof of the certainty of the resurrection? (5) Our own experience, the life of Jesus Christ in our souls leads us to the conviction that Jesus lives. Our Lord, the One whom we love and cheerfully serve is not a dead but living Lord. "The Lord is risen indeed."

The one clear conviction which should fasten itself upon our hearts because of this study is that Jesus of Nazareth is not a dead, defeated leader, but a living Lord. He lives. He triumphed. Such faith moves us to a renewed devotion to Him and His Word. He indeed, is the Way, the Truth, the

Life. He is the Son of God; the Savior of the world; my Deliverer.

Because of His resurrection men have been led to believe in the resurrection of the dead and in everlasting life. Eternal life is for us. We mortals were created for eternity. The hope of immortality makes life worth while. What inspiration in the faith that there is a blessed future for the righteous! The thought of immortality spurs us on to our highest and noblest endeavors. Eternal life, full and rich is ours, is ours now and hereafter. "And this is life eternal, that they should know the only true God, and Him whom thou didst send, even Jesus Christ."

O God, Thou didst raise our Lord Jesus from the dead. He triumphed over sin and death. May we through Him have the victory over sin and the fear of death. Amen.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

HELPING THE MASTER

Where were all the people going? Such crowds passed quickly through the streets, talking earnestly about something.

"Haste thee, Sarah, or we may be too late to see the wonderful things!"

"Tell us again Samuel, what saw ye the Great One do?"

"When we find Him, think you that He will help our Rachel?"

So they talked as men, women, and children passed down the street.

The whole town seemed to be interested in this strange journey. A little lad broke through the crowd and pushed open the door of a small house.

"Mother, may I go? Wilt thou give me lunch? All the town goes today out to the edge of the desert to see such wonderful things."

The mother looked lovingly into her son's eager face. "Yes, my son; see, here is thy lunch, fresh barley bread and fish caught from the lake. Take thy basket and God be with thee."

"On top of that grassy slope, see you that knot of men? There He is."

Hush! through the clear air comes the music of His voice. "Come unto Me all ye weary and heavy laden."

Right in the front ran the little lad full of a boy's delight in the wonders to be seen and heard. At the side of the "Great One" he stood; he joined with delight in the shouts of joy as the blind first opened their eyes to the glorious light, the deaf answered the questions of their friends, the lame rose to their feet, leaping and walking, the sick took up their beds and walked, and the lepers bowed to the ground at the feet of the "Great One" and rose whole and clean.

And then the stories the "Great One" told—of the flowers and birds and the animals. Hour after hour had passed. Then He turned to His friends and said, "Give them to eat."

"Give them to eat!"

"Two hundred penny worth of bread is not enough that each may have a mouthful!"

At these words the lad, eager to help, to give all he had, stretched out his little lunch basket that his mother had given him.

Andrew stopped and opened the basket.

"Master," he called, "there is a little lad here who hath five barley loaves and two small fishes. But what are they among so many?"

The "Great One" smiled down on the little lad, and said, "Bring them hither to Me."

With a radiant face the lad laid down his basket at the feet of the Master.

"Bid the men sit down," the quiet voice commanded.

Like a large flock of birds the great company settled down upon the hillside. Fifty and fifty and fifty; in row after row. Men, women and little children, crowds of little children.

Closely our little lad watched to see what the "Great One" could do with five little rolls and two tiny fish.

The hands of the "Great One" were outstretched, raised to heaven. Every head was bowed, and a deep silence passed through that great company; for a blessing was asked from God above over the little lad's bread and fish.

And then what a marvelous wonder took place! Basket after basket was filled and handed to the special friends who carried them to the people, urging every one to take all he required.

With joy the little lad helped carry back and forth the baskets. Over and over he kept repeating, "My lunch enough for five thousand people!" His little heart beat so fast with joy and pride that he could hardly breathe. For was he not permitted to help the "Great One!" Had not his missionary offering all he had to give been accepted and magnified a thousand fold!

"Gather up all the fragments; let nothing be lost." And again the baskets, this time full of fragments, were laid at the feet of the "Great One".

The people bowed their heads in awe and wonder, and then leaped to their feet shouting, "This is the prophet, the 'Great One'; let us make Him our King."

But the Master had disappeared.

"And oh! Mother," exclaimed our little lad that night as he told the wonderful story, "He allowed me to help Him, He accepted my offering, and I am only a little boy."—Adapted from The Story Tellers' Magazine.

THEY WERE MEN WHO PRAYED

February marks the birthdays of the two most famous Americans, George Washington and Abraham Lincoln. There are undoubtedly different things that helped to make them great. But among these is one common habit both are said to have had.

During the Revolutionary War a lone soldier one day found his captain, Washington, on his knees in a woods, praying.

When Abraham Lincoln left his home in Springfield, Illinois, to go to live in the White House it is said he could not find words to bid his friends goodby, but as the train began to move he called back to them the words, "Good folks pray for me."

IT COSTS MORE

To lose a friend than to pay a debt.
To break a law than to suffer inconvenience.
To ruin a boy than to be his hero.
To break faith with conscience than to resist temptation.
To surrender to passion than to be taunted by the crowd.
To forsake faith than to be called narrow.—Selected.

MY CREED

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

—The Classmate.

The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

THE TRUTH IS PERILOUS

Editor the Christian Exponent:

The article on Mennonite Ideals and Modern Life by O. B. Gerig in the January 30th number of the Exponent is no doubt one that will not receive universal approval among Mennonites. Some will regard it as radical, bolshevistic, "von dem Teufel" like the first "knepp". In short, an evidence of the wickedness and perversity of a stiff-necked generation. Albeit the writer tells the truth—the truth that some of our principles are not principles at all but rules. It is somewhat of a dangerous undertaking to emphasize this truth but it ought to be done; and if ministers cannot do it with safety then it becomes plainly the duty of a Harvard Ph. D. candidate to help them out.

I believe in church rules. I have never been asked for suggestions regarding the making of church rules but I venture a few. First, they should be few. Many cannot be enforced; rules which cannot be enforced do not work for peace and good-will. Second, the date of its origin should be printed with each rule. Principles do not change but rules do. Sometimes they do not change until a long time after changing conditions make it necessary, then only after hot disputations, strife, division and excommunication. The date of a rule would help to evaluate its merits. One of the dark pages of our church history is the fact that conservative leaders have in the past insisted on a point until the church was split, after which they yielded it. Again, it should be clearly understood that church rules are not inspired—at least not in the same sense that the Bible is inspired. They were not written by men of old moved by the Holy Spirit. And to criticize or to seek to change a rule is not identical to criticizing or seeking to change the Bible itself. The question of the authority of rules lies at the bottom of most of our divisions. Other denominations are dividing at present on questions of theology. Not so with us. We excommunicate brethren, not because their theology is wrong, but simply and solely because they insist that church rules are not inspired and therefore do not have the same binding power as the Bible itself. Again, too much confidence should not be placed in rules, even though they are observed. A scrupulous observance of the most meticulous rules will not guarantee peace of soul nor loveliness of character. Paul knew that from experience. Many of us do too. Love, joy, peace, kindness, purity—imagine trying to attain these by following rules! The Christian virtues, including humility, can be brought about only by the abiding inward spring of inspiration and power which is Jesus Christ.

Liberty and freedom are considered dangerous terms, nevertheless they are Biblical terms. Christian liberty is an apostolic principle. It ought to be an undisputed Mennonite principle. The epistle to the Galatians is a tract on it. "Stand fast therefore in the liberty wherewith Christ hath made you free." (Gal. 5:1.) Christ made us free—free from the ritualism and ceremonial punctualities of Judaism, free from anything and everything but the law of faith, the law of grace and the law which is fulfilled in one word: "thou shalt love thy neighbor as thyself." The writer of the aforementioned article has emphasized the idea of freedom. It is possible to overemphasize it but he has only expressed the feeling of an increasing number of Christian people. Not many are wise enough to domineer over others and only a few try it. The chief impression one gets from those who do domineer is that they might be better men than they are. The preaching of Christian liberty belongs to the preaching of the "all things" of the "whole Gospel". The book of Galatians should at least furnish as many sermons as the book of Bible doctrines.

Brother Gerig undertook to tell the truth about a sensitive point—an offense which was formerly punished by hanging or burning at the stake; in this age of "toleration" it has been softened down to "branding". We congratulate him upon his courage. We hope he will write again.—Lester Hostetler.

A French astronomer once wrote: "I have swept the heavens with my telescope and have found no God." This is as logical as if he had said: "I have taken apart a piano, and have searched the parts with a microscope, and have found no music." God is a Spirit and is undiscoverable to scientific tests, but is to be found and seen by our souls—our spiritual vision—and if one thinks, focuses his mind upon the subject, looks within himself and upon the world about him, he will say with Pippa—

"God's in His heaven,
All's right with the world."

—The Earnest Worker.

Henry Ward Beecher once went to a livery stable to hire a horse and buggy. He told the liveryman he wanted a horse on which he could depend. The liveryman brought him a horse hitched to a buggy and said, "You can trust this horse anywhere, any time, hitched or unhitched, without the least fear of his failing you." Said Mr. Beecher, "I wish he were a member of my church."—Selected.

BOOKS WORTH WHILE

Most of our readers are interested in good books. We suggest a few below that are very much worth while. Order now, so you will be sure to have them soon. All prices include postage.

Snowden's S. S. Lessons for 1925	$1.25
The One Volume Bible Commentary, Dummelow	3.00
The Goodspeed New Testament, Popular Ed.	1.50
Best Sermons of 1924, Newton	2.50
Religious Perplexities, Jacks	1.00
A Living Universe, Jacks	1.00
The Cyclopedic Handbook of the Bible, Angus-Green	3.00
The Dutch Anabaptists, Dosker	2.00
The World's Living Religions, Hume	1.75
The Americanization of Edward Bok	1.00
The Character of Paul, Jefferson	2.25
Theodore Roosevelt's Letters to His Children	1.00
The Light That Grows, Dawson	1.25
Belief in Christ, Gore	2.20
The Reasonableness of the Christian Faith	1.70

Or order any other books you may wish, giving publishers name if possible, and we will get them for you if they are obtainable, at regular price, postpaid.

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Notes from Here and There

The annual meeting of the Mennonite Board of Missions and Charities is announced to meet this year at Harrisonburg, Va., some time during the month of Ma.

Orie O. Miller, of Akron, Pa., recently gave three lectures at the Eastern Mennonite School, Harrisonburg, Va. His subjects were, "Mennonite Immigration", "Finding God's Will for One's Life", and "Our Church Schools."

"The Wadsworth Messenger" is now the name of the neat ten-page paper which is published monthly by the First Mennonite Church of Wadsworth, Ohio. L. L. Miller, a graduate of Goshen College, is the pastor of the church and the editor of the paper.

W. B. Weaver, of Danvers, Ill., A. M. Eash of Chicago, E. Troyer of Carlock, Ill., and Allen Miller of Pekin, Ill., were among the visitors at the Bible Lectures and Christian Workers' Conference held at Bluffton College, February 8-14. A most interesting conference is reported.

Freeman College, Freeman, South Dakota, is putting on a drive to secure funds for the erection of a much needed new building. Some money had been raised before the war, but on account of extremely high prices for building material the work was abandoned until the present time.

The Maple Grove Congregation near Topeka, Indiana, sent their pastor, Raymond Hartzler, with all expenses paid, to the recent Christian Workers' Conference at Bluffton, Ohio. As previously announced in these columns, Dr. Erdman of Princeton Seminary, was the chief speaker. His lectures were very well attended.

Mary Burkhard, formerly a missionary under the Mennonite Board of Missions and Charities at Dhamtari, India, but for some years resident at Goshen, Indiana, is now again engaged in Mission work in India under the General Conference Mission Board. She is located about 40 miles from Dhamtari, and writes very interestingly of her reception and work in her new field in a late issue of "The Mennonite", the English organ of the General Conference Mennonites. Before going to her new field, Sister Burkhard spent some time at Dhamtari, reviewing the scenes of her former labors and enjoying the reception which was given to the missionary party of which she was a member. It is here where her husband, who gave his life for the Cause, lies buried.

D. H. Bender, President of Hesston College, recently gave a lecture in the college chapel on Yellowstone Park.

The annual mid-winter Bible Course of Bethel College began on January 25th and extended throughout the week. J. Quiring, of Witmarsum Seminary, was the principal speaker.

J. A. Ressler and H. V. Albrecht, visitors to the Mission at Dhamtari, India, have made arrangements to sail from Bombay for America on March 23, and expect to reach here soon after the middle of May.

N. E. Byers of Bluffton, Ohio, is planning to conduct a party of tourists over various parts of Europe during the coming summer. His party will be under the direction of The Temple Tours. Anyone wishing to take advantage of such a trip should write to Bro. Byers promptly.

Kansas Mennonites are said to be starting a mission work in Mongolia, about a hundred miles north of the Great Wall of China, in a fertile valley where immigration is very heavy. Medical and school work is being carried on and the ears of many people are being reached.

Frederick J. Libby, head of an active and noted anti-war society with headquarters at Washington, D. C., and who spent some time with Quakers and Mennonites in reconstruction work in France, recently delivered an address at the Zion Mennonite Church at Souderton, Pa., of which Rev. G. T. Soldner is pastor.

The General report of the Mennonite Old People's Home at Meadows, Ill., for the year, 1924 shows total receipts for the year of $5559.67, with expenses amounting to about two hundred dollars less. There are at present 14 inmates, with a number of others on the waiting list. J. H. Klassen and family, who have been in charge for the past two years, resign on March 1 to take up work at Salem Orphanage, and Rev. George Gundy of Washington, Ill., will take charge of the Old People's Home.

Paul E. Whitmer, dean of Witmarsum Seminary, delivers a series of lectures in the First Mennonite Church, Philadelpria, Feb. 22-Mar. 1. President J. E. Hartzler of the Seminary is also filling a large number of speaking and lecture engagements and is already booked for a number of commencement addresses. He will deliver a series of lectures at Wadsworth, Ohio, March 8-15, and will deliver commencement addresses at Smithville and Dalton, Ohio, in May.

The Mennonite Leper Asylum at Champa, India, reports its first cure of the dreaded disease leprosy. The patient is a ten-year-old girl who has been in the asylum for several years and has undergone treatment for the last year.

The Mennonite Historical Society of Goshen College reports a number of valuable accessions to the library. Among the names of the donors of books we note Mrs. J. G. Roth, Andrew A. Schrock, Joseph Goldsmith, John Imhoff, J. F. Funk, and C. H. Smith.

There are a number of Mennonite Aid Plans or insurance companies in operation at the present time. Some of these are merely local, and others cover a wider territory. A thriving association is reported in Kansas with risks amounting to $32,000,000 and the Mennonite Mutual Aid Society with headquarters at Pandora, Ohio, is said to have almost two and one-half million dollars of risks.

"The man who is always trying new experiments rarely succeeds in any of them; the man who finds one thing to do and does it, is the successful man."

SPECIAL OFFER

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We need a number of new subscribers for The Christian Exponent, and are willing to give you a liberal allowance for each one you send us, at the regular price of $2.00, with your own renewal. Many of our friends will be glad to subscribe if you call their attention to the paper.

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Box 134 Wooster, Ohio

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

MARCH 13, 1925

UNION OR TOLERANCE?

An Editorial

THE WASHINGTON MISSIONARY CONFERENCE

A VENTURE IN FAITH

THE PRINCIPLE OF NONRESISTANCE

Some "Firsts" in Mennonite History

THE SACRIFICE AND JOY OF SERVICE

Our Bi-Weekly Sermon

THE OPEN FORUM

The Editor's Chat

A very special offer is being made just now for those who wish to send in their renewal subscriptions for the Exponent. Please note the same on our back page. Readers who wish to take advantage of this offer but whose subscriptions have not yet expired, may have their subscription extended on these terms from date of expiration. Four new subscriptions sent us at regular rates will secure your own renewal free.

We have frequently mentioned our gratitude to those who so unselfishly and loyally help us in the work of making possible The Exponent by financial help and in other ways. We feel that again we must express our appreciation in these columns, especially for the promptness and the helpfulness with which subscription renewals have come in during the past few months. In so many cases a few words of encouragement and appreciation were added to the regular renewal forms, and these, we assure you, have been especially appreciated.

We wish to again remind our readers of the request made some weeks ago relative to any mistakes which may have been made in crediting subscriptions on the labels of the papers. The date following your name on your subscription label indicates the length of time to which you are credited. If this is not correctly shown please notify us at once. Some mistakes were made in transferring our list to the new printers. A number of these have already been found. We want to know them all. Please be sure to let us know if we have made a mistake and we will be only to glad to rectify the same.

We state again for the benefit of those who may not have noticed our previous explanation, that our acknowledgment of your subscription is the change of the expiration date on your label. If this date is not changed by the time of the second issue after you have sent us your renewal **please write to us, stating when and how** you sent us the money, and we will be glad to correct any oversight.

The Editor has been reminded on various occasions of the old adage, "What is one man's meat is another man's poison." With reference to recent articles we have received the comments "Not fit to print," and "Real food for the soul," both referring to the same article. We hope that those who find themselves unable to agree with all they find in The Exponent, will be able to pick out the best and leave the rest. We recognize that it is not all perfect by any means But we confess that we find ourselves puzzled at times to know how such widely diverse comments can be made on the same subject. We do not question the sincerity of those who make them, however, and trust that we may have sufficient charity for each other's views to make allowances for these honest differences of opinions.

A number of our friends have sent us their book and magazine orders during the past few months. We appreciate your patronage along these lines most heartily, and hope that in every case the orders have been satisfactorily handled. We will deem it a real favor if you tell us frankly in case they have not been so handled. We aim to serve you to the best of our ability.

One of the finest letters we have received since the Exponent has begun its bi-weekly mission came to us recently from an aged brother who is a minister in another denomination but who was a member of the Mennonite Church in his younger years and who is still very much in sympathy with some of the vital tenets of the Mennonite faith. His words of encouragement and appreciation were a joy and an inspiration. It is such letters as these that help to compensate for some of the other kind that are occasionally received, and give one courage and help to go on in a cause we believe to be a worthy one, even though there may be mistakes and shortcomings connected with it.

We are glad to be able to report in this issue some of the striking features of the recent Washington Missionary Conference which was attended by several of our readers. We especially appreciate the report as coming from a young brother, himself a foreign volunteer, and the son of one who gave his life for the work in India. Attendance at conferences of this sort, if one has an open heart and mind, cannot help but cause us to see how woefully short we are falling of our opportunity and privilege of serving the Master in these foreign lands. The Church must awaken to her opportunities. At present we are still partly asleep, even though we have been making remarkable progress in many ways.

Our thanks are due Dr. Wishart, President of Wooster College, for permission to use the very excellent sermon published in the Exponent under date of February 27th. We are sorry that a few paragraphs had to be omitted on account of lack of space, but we believe that enough of it was left to give our readers some very excellent and helpful ideas concerning the importance of the great fundamental of the Christian faith, and yet so often not realized as it should be. Dr. Wishart states that he hopes a little later to publish this sermon, with others, in book form. No doubt many of our readers will wish to secure that book when it is ready.

Several of our departmental editors have expressed themselves to the editor recently as appreciating very much any suggestions or criticisms coming from the readers which would help them in conducting their departments and would help them to ascertain how nearly they are meeting existing needs. Some of our readers have already spoken very helpfully about these departments, and we have passed your remarks on to the ones directly concerned. We will be glad to have others do the same. If a department is helpful, why not say so? If it is not, why not tell us about that also? We are always glad to hear your opinions.

The editor has received a number of inquiries concerning the Father and Samuel series of letters appearing in the Exponent. Mainly these inquiries have been concerning the authorship,—that is, whether they are real or fictitious. For reasons which we believe to be good ones it has not been thought best to announce the names of the authors, but we are perfectly willing to explain that the letters are partly fictitious and partly real. "Samuel" is a student who writes largely from his experiences. "Father" is a different person, a college trained man holding a position of influence and responsibility in the church, but not the real father of "Samuel". Some folks have told the editor that they could enjoy the series more if they knew the facts with reference to the situation. We give them to our readers as above. and hope that the series will continue to be both interesting and profitable.

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THE
CHRISTIAN EXPONENT

VOL. II. MARCH 13, 1925. No. 6.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas. but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A NATION'S SYMPATHY

THAT the heart of the nation goes out in sympathy to those in distress and trouble has many times been manifested in times of national calamity and disaster. It is seldom, however, that as much sympathy and interest are aroused over the plight of one individual as were recently manifested in the case of a man in Kentucky who for over two weeks lay in a dark and damp passageway under the ground, unable to move because of a huge stone resting upon one foot, while above him men were frantically seeking to reach him and the news of his plight was carried by front-page newspaper headlines all over the United States. And when, after more than two weeks of impatient waiting, the rescuers finally reached him only to find that death had won the race by a few days, people were strangely moved by pity and sympathy for the unfortunate man, and it is safe to say that thousands of people who scarcely ever have a serious thought to their credit, were sobered and saddened by the tragedy.

But when a few days later in a mine explosion in Indiana, fifty-one miners were entombed, and when ther mangled bodes were finally brought to the surface one by one, a very brief item was sufficient to carry the news to an outside world. When a few years ago thousands of men in the flower of youth crept through slimy trenches of mud to be met by jets of liquid fire, or to be hurled into eternity by pieces of bursting schrapnel, we were not greatly excited. Or when we read that thousands of persons are being killed in our country each day by accidents, many of which would be preventable, for some reason or other we are not so seriously moved. It is all too bad, of course, but then it can't be helped, and with that thought we go serenely about our activities and forget as quickly as we can. But when a man is trapped in a cave in a stange and unusual manner a whole nation is strangely stirred.

Floyd Collins, lying in a narrow, cold and damp passage-way seventy feet under the surface of the earth, unable to move and slowly dying of hunger and exhaustion, deserved all the sympathy given him. We have no fault to find whatever with that. But we wish that the people of the United States, or even the people of the Christian Church, or even the people of the Mennonite Church, could wake up to the real human tragedies, sorrows, disappointments, and woes about us, and would seriously endeavor to do all in our power to allay them and to lend a helping hand to those with whom they come in contact. What a different world this would be! How many wrongs and injustices would be righted! Is not this what the Master expects of us? Is it not true that in the day of Judgment the final test will be—not our creed or our profession, but how faithfully we have ministered to the needs of our fellows? And is there not serious danger that we forget the practical side of religion and overstress the theoretical? May we not be more concerned about creed than about Christiaiity—about orthodoxy than about life?

We are glad to see that human sympathy has not died out! We wish that it might be more consistently and more generally displayed. And we believe that the Church of Jesus Christ should be the leader and the promoter of this Christ-like virtue. Let us be sure that we do not become sidetracked in the matter and bestow our energy on a less worthy cause.

MODERN PILATES

IT IS human to see our brother's faults and fail to recognize our own.

It is easy to heap scorn and abuse on one who missed a great opportunity two thousand years ago, but it is more difficult to correctly evaluate our own acts and those of our fellows in our present day and generation.

But a candid examination of ourselves, our motives and purposes, and of the opportunities which face us, must convince us of the fact that what we need to do today is to carefully weigh and consider our own acts and to be sure that we do not make the same mistake which Pilate made almost two thousand years ago.

There are many modern Pilates in the world today. We deceive ourselves if we believe otherwise. Pilate was a coward. He was weak-willed and selfish. He was a moral slacker, a man with a craven soul who would rather let an innocent man suffer than courageously stand for his convictions at the cost of the disfavor of the multitude. Pilate was all this and more. But Pilate was not the last of his kind. There are plenty of men today who belong in the same class. After all, his fundamental offense was that he had not the courage to stand for what he believed to be right. He allowed popular opinion to dictate to him his course of action. What is more common today than this very thing?

A due regard for the opinion of our fellowmen is not an evil. Nor would we assert for a moment that such a consideration should never move us or influence our conduct. But when selfish considerations and fear of the opinion of others cause us to swerve from the path of duty, or prompt us to commit an injustice to our fellows, or intimidate us against crying out against existing evils and dangers, or even permit us to acquiesce in silence when others are being unfairly dealt with—then we are perilously near to joining company with Pilate, even though we may retain the mask of popular favor. And it is true that all of these things are happening entirely too frequently and constantly even among the professed followers of Jesus Christ themselves.

It is, of course, an unpleasant thing to face the displeasure and disapproval of our friends. It hurts terribly when we see those who have had confidence in us in the past and who have supported and encouraged us, lose faith in us and plainly show us that they no longer consider us their friends. But the desire to stand well with our friends must never cause us to compromise our stand for right, justice and truth. It takes real courage to go on in the face of opposition and discouragement, and nothing would seem more welcome or desirable than the privilege of withdrawing one's self from public notice and burying his efforts in some obscure and unnoticed corner where things at least would be peaceful. Many a modern Pilate manages in some way or other to escape the distastefulness and the odium and the misunderstanding which naturally attach themselves to the course of duty during a period of stress and readjustment, acquiesces to the "crucifying" of his friends, and thus succeeds in keeping up a respectable show of "conformity" when in his heart he knows he is deceiving and simply lacks the courage to take a frank and open stand for his convictions. But what a price to pay for peace and security! What an account such an one must give at the day of Judgment!

Before we condemn Pilate too severely it might be well for each of us to examine our own selves carefully and to make sure that the same considerations which moved him to give Jesus over to His enemies do not motivate us in some of our own attitudes and positions. A modern Pilate is no better than the one whose tragic mistake of two thousand years ago is so vividly portrayed on the pages of the Holy Writ. Our own mistake may never attain the same prominence, but the result so far as we personally are concerned will be just the same.

UNION OR TOLERANCE?

THE question of Christian Unity has been one that has occupied the minds of many earnest people for a long period of time.

The recent unrest in the Churches, and the renewed emphasis on the real fundamentals and foundations of Christianity have again brought the question to the front.

On the one hand there are those who advocate that we should not strive to be ONE, but that we must have tolerance for each others' point of view, giving each other credit for honesty, sincerity, and Christian character, but each going our separate ways and continuing to perpetuate our own denominational peculiarities.

On the other hand there are those who say that denominational divisions are wrong and that we should dispense with them as soon as possible. They quote Christ's own words in favor of Unity and remember Christ's prayer, "That they may all be one." The advantages of doing away with competition in religious services and of planning our churches and pastorates with a view to the greatest economy of effort and man power are certainly not to be lightly cast aside.

Some folks say that the great denominational divisions are all right, but that there should be no branches of the various denominations. That is all Methodists should be one, all Baptists likewise, and there should be only one kind of Mennonites instead of seventeen. That this would be a great improvement over the present condition most of us are ready to admit.

There is little doubt that the ideal for Christ's children is "That they may all be one." It was the thing for which our Savior prayed. Why should the followers of Jesus be divided? Why cannot they be

like the early church—free from division, strife and dissension, and interested primarily in the propagation and spread of the Gospel instead of the perpetuation of certain systems of beliefs, forms and ceremonies?

There is no doubt that the return of the Church of Christ to the spirit and simple faith of early apostleship would mean a most wholesome revival of Christianity. The early Church was not primarily concerned about doctrines or exact formulas of belief, but required that men accept Jesus Christ as the promised Messiah and the divine Son of God. Having done this, they became His followers and were known as Christians. They had no set formulas or creeds, were not particularly concerned about organization, and had no tests of orthodoxy save belief in Christ as the Son of God. But they "went everywhere preaching the Gospel", and they were a unified body of believers.

During the succeeding centuries they lost a part of this fundamental and basic appeal, and man-made accretions to the simple Gospel resulted in a Church that was powerful as a political machine but corrupt and lifeless as a spiritual organization. It was then that the Protestant Reformation began, but sad to say, instead of going back to the first principles of Christianity, and seeking for unity in fundamentals the various dissenting groups began to formulate and perpetuate creeds, organizations and systems of belief which drove them farther apart and caused them to lose much of the Spirit of Christianity. This has gone on until the present day, and even now men are still busy drawing denominational lines closer and closer, adding new tests of "orthodoxy", and devising new and strange standards for fellowship in the society of the Elect. Fortunately some are beginning to see the wrong of such a course, and there is determined effort among many to couragously face the present situation and emphasize things that are really fundamental.

But meanwhile, what shall be done with the present system? We cannot at once abandon it, and forever abolish all denominational lines. It is true, too, that under the present system individuals find themselves able to suit their own particular ideas and preferences with reference to methods of organization, government, and systems of belief, and so it may serve a good purpose in that respect. But the fact remains that we are far from Christ's ideal of Unity for believers and we might as well face the situation frankly.

Before concerning ourselves too much in detail, however, about the various denominational lines which now divide the followers of Christ, it behooves us to consider the divisions and number of branches in our own Mennonite Church. It is not necessary here to go into the history of these divisions, but should be sufficient to note that there are at least seventeen of them and to recall that the feeling between some of them lacks very decidedly in that cordiality and Christian brotherliness which should characterize all true Christians. So before we attempt seriously to answer the question of "Union or Tolerance?" in general, let us answer it with reference to the divisions in our own denomination.

It has been repeatedly asserted by those who are in a position to know that there is no essential difference between Mennonites in the United States, and that there is therefore, no legitimate reason why these various branches should continue to exist as separate branches. But there are many practical reasons why they must continue to do so for some time in the future. Some of them have been transplanted almost bodily from other countries; others still hold to certain outward differences of form which are a barrier to union; in other cases there are prejudices and feelings which were aroused at the time of division which have not yet healed sufficiently to make union a possibility. Theoretically these reasons may not seem like good ones, but practically they must continue to operate for some time in the future.

The Exponent has repeatedly declared itself as being heartily in favor of a closer and better understanding between Mennonites. We believe that such an understanding would result in the discovery that we have a unity of purposes, aims and ideals which should really unite us into one group instead of keeping us divided into almost a score. We sincerely hope that some time this may come about, and we believe that now is the time for us to begin to look forward to such a result. But we realize, on the other hand, as stated before that this will not come about for some time. In the meantime, then, we must be tolerant of each other, and must give each other credit for our various positions without seeking to judge or condemn wherein we differ from each other. Our differences being minor this should be no difficult task. What we need to do is to put away prejudices and selfishness and get acquainted with each other. Then, if we find on becoming acquainted that we really are not so different after all, and that we believe in the same things, the way for a closer union should be natural and not difficult.

Tolerance is a necessary virtue, even within the same branch of the church. No individuals see things exactly the same way. Close friends do not always agree on principles which they may consider vital and important. But an understanding of each other enables us to believe in one another and therefore to be friends. In other words, we will always need tolerance, even if we should eventually succeed in attaining Union. It strikes us, then, that tolerance is one of the first things to cultivate—not only as a first step toward union, but as a necessary and attendant principle in connection with union itself.

Shall we have tolerance or union? Let us have both! The unity of believers is too clearly taught for us to throw it out of consideration. And it applies not only to Mennonites, but to all followers of Christ. It may be ideal, and impractical in our present stage of attainment, but that is no reason why it should not be our goal. But with all of this we must have tolerance; —tolerance which will help us to love our brother even

though he disagrees with us; which will help us to wish him well, to be interested in him, to give him all due credit, and which will enable us to forget self and in honor prefer one another.

When once the Mennonite Church, or the Christian Church in general, individually and officially can place itself squarely behind such a platform the matter of church unity will no longer be a question. It will then soon become an accomplished fact.

A FORWARD LOOK

Henry A. Fast

THE story of any denomination can be told very largely in terms of its leaders. In this respect the history of the Mennonites is no exception. Here too the progress and growth has varied very largely with the quality of the leadership. It is a significant fact that the great constructive periods of our history came at a time when they had an educated leadership. The very first leaders of our denomination were men like Grebel, Manz, Hubmeier, Denck, Menno Simon who in education and training compare very well with other Reformation leaders like Luther, Zwingli, Calvin, and the like. These men and others of the same type and training were responsible for the sane, peaceful, and constructive development of our denomination.

The great forward movement in recent years with its remarkable growth in missionary interest and activity and its extraordinary growth in educational interest and activity, and with its establishment of colleges, the Seminary, hospitals, Old Peoples' homes, orphanages, etc., is likewise largely due to consecrated leaders with training and vision.

These men did a remarkable piece of work in their day in their attempt to meet the great needs which they faced. But the question naturally comes to us, "Will we in our own day serve our needs as well?" The needs and demands that come to us are far more complex and exacting than those which our fathers faced. Will we provide facilities big enough so that we can train leaders who shall be able to meet effectively and wisely and courageously the growing, changing needs 5, 10, yes 25 years from now?

Evidently some such thoughts were in the mind of the Board of Trustees of Witmarsum Seminary when they met February 10 and 11 to discuss the future work of the Seminary. They must have realized very keenly the need for a well-trained ministry and the importance of having our own institution well equipped to undertake this great task. With this in mind, no doubt, they adopted a program that seems daring for the present but which the succeeding generations will praise and admire for its vision and wisdom. This program looks forward (1) to the securing of $100,000 for the erection of a building that will provide lecture rooms, library, assembly room, etc.; (2) to a permanent endowment fund of $200,000 for the institution; (3) to a scholarship fund of $25,000, the income of which is to be made available to worthy and qualified students for the ministry or other lines of religious work. A committee of five, consisting of Rev. E. Troyer, Rev. J. W. Kliewer, Rev. J. E. Amstutz, Pres. J. E. Hartzler and Dean P. E. Whitmer, was appointed to work out, subject to the approval of the Executive Committee, methods and means of procedure in the execution of the program. The actual work involved in this program will not be started till next year but in the meantime the program is to receive publicity so that people may get acquainted with the work that is being planned.

Although the present quarters are sufficient for our needs in the immediate future, it is not too early to plan for a plant which will no doubt become an urgent need before 10 years are passed. The program as outlined is sufficiently large to meet the needs for many years to come and not too large but that through a united effort on the part of all the Mennonites it can be reached in a few years. Of course the whole program is of no avail unless it receives the wholehearted prayerful support of the people at large. This we feel confident will be forthcoming in an even greater measure than it has in the past, because, after all, the Seminary is not merely the product of human initiative but it is truly God's work, and because it is God's work it will not and dare not fail.

The Washington Missionary Conference

Samuel Theodore Burkhard

IT will be impossible in this brief article to give a complete report of the Foreign Missions Convention of the United States and Canada held at Washington, D. C., this winter; but I will try to present to you some of the impressions I received and as much of the spirit of the convention as I can.

This convention was the first conference of its kind held since 1910. The convention of the Student Volunteer Movement which was held at Indianapolis last year was in a sense preparatory to this convention. This meeting was not a legislative assembly, but a program of education and inspiration for the great missionary cause and dealt with every phase of this enterprise. It was very successful in achieving this aim; for no one who attended could leave without having obtained a deeper conviction, not only of the importance of the missionary enterprise, but also of the necessity for all of us who are Christians to live the Christ-life as perfectly as we can.

The convention was held in the beautiful, new Washington Auditorium, opening Wednesday after-

noon, Jan. 28, and closing Monday evening, Feb. 2. There were 3,408 registered delegates representing over eighty Mission Boards and Societies of the United States and Canada. Besides these, over a thousand of the people of Washington were at each session, so that the total attendance at each program was nearly 5,000. Among the speakers were Pres. Calvin Coolidge, who gave an inspiring address of welcome, Dr. John R. Mott, Dr. Robt. E. Speer, Rev. Samuel Zwemer, Rev. E. Stanley Jones, Mr. Robert P. Wilder, as well as many others. There were also several Christian natives from the Orient who made impressive pleas for their own countries. They were Prof. John Jesudason Cornelius and Rev. Bhaskar P. Hivale of India, Dr. T. Kagawa of Japan, and Rev. J. E. East of Africa. It was stated at the convention that we are spending over 44 million dollars annually in foreign missionary work; yet this sum is really quite meager when compared with the hugeness of the task.

The general outline of the program was as follows:

1. The Gospel for the Whole World.
2. The Present World Situation.
3. Christ: the Solution of the Problems of the World.
4. Christian Education on the Mission Field.
5. The Place of Foreign Missions in the Church at Home.
6. The Church on the Mission Field.
7. Qualifications for Missionary Service.
8. The Foreign Missionary Movement in Relation to Peace and God-Will Among Nations.

The afternoon sessions, except Sunday afternoon, consisted of Simultaneous Conferences held in different churches of the city at which particular problems were considered in greater detail than was possible at the other sessions. On Thursday afternoon various phases of mission work—such as Evangelistic, Educational, Medical, etc., were discussed. On Friday afternoon the subjects were the problems of the particular fields—India, China, Japan, Korea, the Near East, and all the other fields. On Saturday afternoon the various phases of the relation of the Missionary Movement to the Home Church and the New Generation were discussed. Monday afternoon was given to conferences of the delegates of the various denominations and Boards represented at the convention, the purpose being to consider ways of spreading the spirit of the convention and the Missionary Enterprise among our own peoples. There were eight Mennonites at our meeting, representing five conferences. The great convention closed with a very inspiring address by Dr. Robert E. Speer who brought to us "The Call of Our Unfinished Missionary Task."

There are, I think, three big lessons we Mennonites can get from this convention. The first is the greatest essential of our lives; the others are applications of the first. This lesson is that we must live the true Christ-life as completely and perfectly as we can. One word that rang through and through the whole convention was "Christ". Another was "Prayer". Many delegates were heard to say that never before had they attended a conference where so much importance was given to Christ and prayer. It is not the words we preach to the lost people so much as our lives that show Christ to them. The heathen can see in the life of the true Christian that he has something—the Spirit of God—that gives him strength and happiness. The nations are seeking Christ. Mahatma Ghandi, that great leader of the people of India, says there are four things the Christian people must do:

1. We must live the Christian life.
2. We must not adulterate the Christian life. We can make no compromises with sin.
3. We must emphasize **love,** for love is our working force.
4. We must study non-christian religions sympathetically, and be unafraid of the **truth** wherever it is found.

So if we are to take Christ to them, we must first have Him within our own selves. But the greatest problem of the missionary cause is not on the field—it is in the home churches. We do not need more leaders; we need more followers—followers of Christ. For the best follower becomes by nature the best leader. The heathen have heard us characterize their lands in this phrase taken from one of our most familiar hymns: "Where every prospect pleases, and only man is vile!" Some of them, converted to Christ, have come over to visit us and have concluded that their countries are not the only ones to which that phrase might justly be applied. They want Christ, but they do not want our Western Civilization. They cannot reconcile our denominationalism with the teachings of Christ.

And this brings me to the second thought I wish to present. We ought to stop quarreling among ourselves. We all believe in the same God, the same Christ, and we are all human. We might be surprised if we should try to see how much alike we really are. Should we not seek to live more in the Spirit of Love, and cooperate with each other? But this task will not be finished when we as a denomination have learned to cooperate. We must also cooperate with all other Christian people. Many other churches are rapidly coming to realize the mistake of denominationalism, and are seeking to unite all Christian peoples. Christ's kingdom must not be divided, or it will fall.

Other denominations are coming to believe the great doctrines we have stood for and defended these 400 years. They are beginning to pick up the banner of non-resistance which we have been bearing; and if we do not give our message now, they will become the torch-bearers in our stead. The time has come

for us to preach our ideals, for the world is ready and waiting for them. More and more we need Christ in our lives. Shall we not do all we can to establish Christ's kingdom here on earth? That has always been our purpose. So let us take Christ more seriously, and pray more earnestly. Let us forget our own petty quarrels and learn to cooperate. May we even rejoin those who are now coming to believe and live those principles for which we were separated. And let us do our utmost to evangelize the world in this generation.

A Venture in Faith

J. B. Cressman

WITH the actual settling of the Russian brethren in our midst we may perhaps attempt to inquire into the significance of the event. Undoubtedly the full extent of this will not be known until years have gone by, but possibly it is not too soon to begin an estimate. In using the above phrase I have felt that the word venture best describes the situation from the angle of the immigrants themselves. After all has it not been a great venture? They have dared much and risked all in this journey to a new land. The reception here could not but be uncertain in their minds at starting, although many have since commented in a most appreciative manner on the quite unexpected warmth of the welcome received. It may be urged that conditions in the old land had become so intolerable that almost anything else was better. Yet for a people with their traditions of home it was a real venture in faith to leave the cherished community life of their native soil, and fare forth into a strange land. Now, under a Divine Providence coupled with the energy of man the faith of today is becoming the fact of tomorrow, and establishing homes bid fair to materialize.

It has been suggested that there were economic reasons for leaving Russia. Undoubtedly these were serious. Confiscation of land, huge taxes, crop failures, wholesale banditry, all made life in the homeland extremely difficult. Yet it is on record that many could have secured reasonable security had they accepted certain conditions. To cite only one there is the case of a high school teacher. While en-route to the Baltic Sea to embark for America he was three times handed telegrams requesting him to return to his old school. All offers were official, genuine and sufficiently lucrative to be tempting. But he refused them. Why? The answer lies in the chief reason for this great immigration to our shores. That is the spiritual one. The chief condition imposed on the above mentioned teacher and others in a similar condition was that they embrace communism. Now the communal idea has in some cases worked satisfactorily and certainly the ideal is worthy of consideration. But communism in Russia today is more than a system of land and food distribution. It is a philosophy that is synonymous with materialism. And materialism run riot as it has in Russia is intensely anti-theistic. To embrace communism meant to reject the faith of their fathers, to forsake Christianity itself. That was the alternative which faced these newcomers to our shores. Can we do less than honor them for the choice they have made? At the same time we can scarcely conjecture what this has cost them. Most of them had been well-to-do, many rich, some counted their wealth in millions. The question naturally arises as to whether they feel regret at the loss of these fortunes. One of their leaders tells me that he has yet to hear one word of complaint from the wealthiest for the loss of their possessions. They do have regrets but these are based on spiritual and not economic grounds. It is the break-up of the charitable work, hospital, widow and orphan institutions, the loss of rich community life where Mennonite ideals were developed and fostered, the disruption of the churches where their Christian faith was nourished—it is such as these that have cost the chief pangs rather than the loss of property. Again the significance of this can be suggested but not estimated. In our midst we have visible evidence of the enduring permanence of the things of the spirit. With houses, lands, and goods gone, their religion only was left. Now they are among us apparently cheerful and happy with little else than their faith to begin life anew. It is this unquenchable idealism, this venturesome faith in the spiritual that has brought these brethren to this continent. The Church in America may well inquire whether it has an idealism and faith that could successfully meet such a test.

In the sense that it is more blessed to give than to receive those who have opened their homes to the immigrants may make a real venture in faith. It is a golden opportunity to put this belief to the test. To provide additional mouths with food, bodies with clothing and lodging, may occasionally cause some inconvenience. There may be some sacrifice. Yet it might be well to compare these seeming sacrifices with the loss that has been sustained by the newcomers. An honest comparison in this direction may help to maintain a senses of proportion. Surely from these experiences there should result a larger conception of the meaning of brotherly kindness. The old question of who is my brother should have a new significance. The mutual contacts should leave us spiritually richer.

There remains one question which is too vital to ignore even though it can only be touched on within the limits of this discussion. What significance has this immigration for the Mennonite Church as a whole? In this connection it would seem that two propositions may be reasonably advanced. The first is that the Mennonite faith and ideals are not dependent upon outward form for survival. Without exception the newcomers reject outward form in personal appearance as an aid to the maintenance of faith and ideals. The second point which is of greater importance than the first is that Mennonites of varying beliefs can work effect-

ively together as brethren. To be sure the relief work of recent years has already demonstrated that in a measure. But the present occasion helps to re-emphasize the need of a greater cooperative spirit among all branches of Mennonites. We are rendering mutual aid now to find homes for these newcomers who are truly welcomed as brethren. When this work has been accomplished are we to stop at this point? After all our differences are small while our common ideals are great. To emphasize the former requires little effort. To encourage the latter will find us engaged in a venture in faith that should call out all the best and noblest that is in us. What will be our choice?

The Principle of Nonresistance

Harry F. Weber

SOME "FIRSTS" IN MENNONITE HISTORY

Article XI

THE Principle of Nonresistance is the third of the principles to be designated as "First". In this case the principle was one of the original principles of the early leaders, but it never has been accepted by the world. So the viewpoint that makes it a first is that of its importance to the modern world. It is the message of the Mennonite Church to the civilized world of today. It is just as important for the church as for the world so it is one of our precious doctrines that is to be cherished. The Master propounded and lived it devoutly. Many of His followers all through the centuries have adhered to nonresistance. It will not be necessary to give a very complete analysis of the principle as the subject of nonresistance is frequently discussed in our various church papers. Several have appeared in the Exponent itself, so any elaborate discussion would be a duplication. However, the principle is so important that a large book should be written and published by the Mennonites which would give a full treatment of the subject going into the inner meaning of it and not merely on the surface as the brief article is so liable to do. The subject should receive treatment from psychological, philosophical, social and theological standpoints. The principle should be applied to individual dealings and church affairs as well as to international relationships. At least there should be a systematic treatment with present-day applications. Among the early leaders there is considerable literature on the subject. Menno Simon's writings abound with it.

But these early leaders were more than writers on the subject. Hundreds died at the stake singing psalms of praise to the Master, dying as an exemplification of the principle of nonresistance. It is a source of further gratification for present-day members to know that during all this Reformation period of persecution and suffering the Mennonites never persecuted in return, but remained true to the very letter of their nonresistance. Note that the principle of Religious Toleration previously discussed was one to be applied more directly outside of the Mennonite circle by the other denominational bodies and governmental authorities. It is comparatively easy to advocate doctrines for others to live by. But their principle of nonresistance was different in that respect in that it was a principle which they could live out in their own lives. Their troublesome day furnished them many opportunities for the practice of the same. The fact that they did practice it even almost to the extinction of their kind is a priceless heritage for the present day. These living today should not fail to appreciate this heritage. This appreciation can be shown by the continued living of the nonresistant life and furthering it as a principle for the adoption of the modern world. It was said that Mennonites were three hundred years ahead of their times but those three centuries have passed and now it is time to declare their message to the world.

Just a word concerning the principle itself. The name by which it is generally known, Nonresistance, is a bit misleading. The word "non" does not imply completely passivity. Some have given it a sort of interpretation like unto which the opposum reacts to its dangers. The doctrine does mean that physical force is not to be used, as such brute force is the method of savages, not Christians. There is, however, a great deal of room for activity in the propagation of Christianity. The early leaders though believing in nonresistance were intensely active in the spreading of their message, through all of Central Europe. However, when physical force was used upon them they did not retaliate. In that sense they may be called passive, but certainly not passive spiritually.

Another misapplication of the true meaning of the principle is that of postponement. Too often the idea is taken that it is necessary merely to wait until difficulties arise then at that time refuse to do certain things in the name of being nonresistant. Many a fine Christian youth took a firm stand for his nonresistant faith during the war. That was the only thing that could be done after the war was actually upon us. But how much better now that it is over to make actual preparations for peace to prevent the future war that is destined to come unless the nations adopt a more Christian attitude towards one another. It has never been seriously tried. One can easily imagine the improvement for the world if it became a reality.

The center of the principle is love. This love is to dominate the entire life. From it flows all the Christian virtues of sympathy, forgiveness, mercy, kindness, peacefulness, long suffering and service. It is to be applied to the most insignificent contacts between individuals and the most serious problems between nations including all the possible relationships between these two extremes.

(The next issue: Extract from Menno Simon's writings on Nonresistance.)

OUR BI-WEEKLY SERMON

The Sacrifice and Joy of Service

A. R. Keiser

And the seventy returned with joy. Luke 10:17.

IT IS comparatively easy to do the spectacular task when one appears often before the public eye. It is that fact which makes the task of a missionary easier, when he or she first goes to the field, but when the first enthusiasm has died down, it is then that the heavy load of responsibility and lonesomeness begins to bear down upon them with such a feeling of heaviness that life almost seems unendurable at times. Were it not for the power and strength of our Crucified and Risen Christ many mission compounds would be closed and our workers would return in despair. The same situation exists with earnest Christians in the home-land, only perhaps not to the same extent. It is at such times that we turn with renewed interest to the blessed Gospel story, especially to the narratives as they appear in our Gospels.

When Jesus sent out the seventy they faced a tremendous task. This incident took place at the beginning of the Perean ministry. Jesus had now departed from Galilee and had come into the borders of Judea beyond the Jordan. He had yet a great task to accomplish before the final arrival at Jerusalem. He was not able personally to do all the work that needed to be done. So He chose seventy men aside from the twelve. This group of seventy was divided into groups of two. Both hardship and joy are sweeter when there is someone with whom to share it. This means that Jesus systematically covered at least thirty-five villages and probably more. Is that not a fine lesson for the churches in America? We are satisfied with building churches and inviting His children to come to us, when perhaps we ought to go and visit them and prepare their hearts as places for the Christ to dwell.

When we are tempted to think that our lot in life is hard, that we must sacrifice much, let us remember the much harder task which confronted these early disciples. In our day Christianity is everywhere recognized as a power and a reality, but in those days men scoffed at Jesus, some said He was insane and still others tried to explain His perfect self-sacrificing life by saying He was demon-possessed. Christian workers today are very seldom met with persecution, but the greatest enemy is more often subjective selfishness and carelessness.

The primary and all-sufficient reason for sending out the seventy was the need; that is because the harvest was plenteous and the laborers were too few. The need today is even greater than it was in Jesus' day because the harvest has been ripening during these nineteen hundred years so that today the Oriental countries are crying for the Christ. Here in America the harvest is no less great although we are compelled often to think it less ripe. In our denomination the lack is not so much in consecrated young men and women, but in consecrated dollars and uplifted prayers. When Jesus spoke His parting command He, no doubt, saw in a nearby field a harvest ready to be garnered, and thus likened the yet sinful mankind of that age to the harvest fields then ripe.

Let us now consider the difficulties confronting the disciples. Christ never paints the task of His servants as an easy task. It is a law of all life that true strength comes only as result of privation and suffering. The hardy perennial is not the product of the hot-house, neither is the true servant of Jesus Christ the product of only joy and sunshine. Hardships, sufferings and sacrifices sweeten life and make it more sympathetic.

Jesus warned them that oftentimes when they would meet selfish men, unsympathetic to their message, they could well be likened to helpless sheep in the midst of raving wolves. The Jewish antagonism was already growing acute. By likening the seventy to sheep Jesus showed His solicitude and love for His servants. Christ never sends His servant into the midst of a flock of wolves but that He either makes the wolves powerless or gives His servant that much more abundant wisdom and power.

Christ's servants are asked not to burden themselves with unnecessary paraphernalia. He will be their sufficiency where they have a need. The seventy were not to burden themselves either to get or to carry anything unnecessary. The customs of the land made it unnecessary to provide for traveling expenses since they went afoot and could obtain free entertainment everywhere where people accepted them. Travelers to Palestine tell us customs in some places remain the same to this day. An offer to pay for entertainment is regarded as an insult. No wallet was needed for carrying provisions, neither should they burden themselves with an extra tunic or coat, for that was a sign of comparative wealth. Wealth is often a hindrance to unselfish service. But this does not mean as some laymen think that ministers should not receive pay for their ministering for "the laborer is worthy of his hire". Customs vary in different countries and ages. But if it were thought wise for all laymen to obey the injunction to the rich young ruler, namely: "to sell all they have and give it to the poor" then I feel certain the ministry would be willing to serve without material pay and return to this oriental custom.

The mission of the seventy was to villages primarily. If upon entering a home the head of the family was a kindly disposed man, then that host will be blessed by their visit and they too shall receive a blessing. But if any house or city will not receive them, then by so rejecting them they are rejecting God and Christ. In order to signify their repudiation they are to shake off the dust against them showing that they

had done their duty. We can bring the Gospel, we can pray, and the Spirit can convict, but not until the sinner has broken his proud spirit can he accept Christ. As they go they are to be kind, sympathetic, heal the sick and preach the coming of the Kingdom to everyone who will receive it. Here again we notice how God blesses us even more abundantly than He promised, or than we ask, because when the seventy returned they reported the additional power of casting out demons.

Thus far we have noticed the necessary sacrifices and the nature of unselfish service we must do for Him. But with sacrifice always comes exceeding great joy and satisfaction. After a time the seventy returned, probably not all at once, but in pairs from time to time. And, oh, the joy of those men when they returned! How they must have been overflooded with joy while relating all the works they had been able to do. It is indeed the very height of happiness when we can feel that we are His weak instruments through whom He works. No less authority and power is given to His servants today. Consider how demons are driven out, how Satan is falling when you see the transforming power of the Crucified and Risen Christ in the hearts of men, through the science of medicine and our many discoveries and inventions. All of the very best things of civilization can be explained and accounted for in no other way than the indwelling Christ in the hearts and lives of men.

Service means sacrifice, but is it not worth all it costs? We sometimes tire of our labors but can you think of any greater task than working with boys and girls, with men and women, day after day, week after week, yea, year after year. Then on a certain day you step back and take a general view of the change in those lives. The self-degraded beast of a man has become a true child of God, the selfish, bitter, cursing woman has become sweet and Christlike, and the selfish, timid boy and girl have taken their stand for Christ as consecrated workers, wherever He wishes to use them. Transforming character is the greatest possible challenge and the most wonderful miracle in all life and the dearest to Christ.

Last, but by no means least is the joy and "Well Done" of our Lord. When Christ saw the results of the mission of the seventy, He thanked His Father with uplifted heart because of the work of the Holy Spirit accomplished through His servants. Is not this sufficient reward for any hardship or sacrifice? And when we become tired, discouraged and heart-sore He gives us the words spoken, no doubt, at this same time: "Come unto me all ye that are weary and heavy laden, and I will give you rest." Is this not a sufficient challenge for any task He may give us? "Arise, let us go hence."

The most useful Christians are those who feel their responsibility to teach and instruct others, so that their work shall not cease.

Father Writes to Samuel

Dear Samuel:—

By the time you get this the Debate will probably be over and you will have had your first taste of either victory or defeat in an interclass college contest. Of course we are hoping that you will win tomorrow night, and you may be sure that mother and I will be thinking of you, and praying,—not that you may win the decision but that you may be able to do your best. Life itself brings plenty of victories and defeats, and one must learn to make use of both of them in the best way. You will learn something from your debating experience no matter how the decision goes. Tell us all about it.

I am hoping that you may be able in a year or two to make the intercollegiate debating team. You will find the training very much worth while. It strikes me however, that you are soon coming to the place where you will need to decide whether you are going to devote your energies outside of purely school work to literary activities, such as debating, oratorical work, etc., or whether you prefer the athletic activities. You cannot well excel in both. I do not mean of course that you must engage in one to the entire exclusion of the other, but you ought to know to which you are going to give your best effort.

I think you know my own personal preference in this matter. I have told you that I believe in athletics rightly conducted, and that I regret that I did not do more along this line in my own college experience. But I have never regretted that I made the other field the object of my greatest endeavor. Like yourself, I represented my class on the debating team during my Freshman year. We were clearly and decisively outpointed and defeated. But I learned much from that defeat, bitter as it was. For some reason or other which I could never quite explain, I was chosen by the faculty committee to represent our college for each of the next three years in the intercollegiate contests, and I consider the experience that I gained in preparing for these as among the very most worth while during my whole college course. Of course you will not know yet whether you can excel either in athletic or in literary work, but you should decide soon into which field you will throw your best efforts.

Mother and I are very much interested in your problem concerning your work for next summer. I know just about how you feel on this matter, for I think I have gone through the same thing. I am glad that you are interested in trying to solve the financial problem in connection with your education, for it is a very real one, and one that you must face frankly and earnestly. I am glad, however, that you realize that there are some other things to be considered, and that the possibility of making a few hundred dollars is not the only thing to be taken into con-

sideration in deciding your work for the summer.

There is not the least doubt that a number of good, sincere, and honest young men go out each summer in the kind of work of which you spoke,—either selling books, aluminum ware, or some other commodity promoted by a company which makes special effort to enlist the help of students as agents for the summer months. I myself spent one summer in this kind of work, and several of my classmates went out for a number of summers and were successful in earning a good deal of money. There is nothing wrong with the work of a salesman who sells honest goods at an honest price and in an honest manner. He may be supplying a great need and doing a real bit of service.

But in this proposition of which you speak there are a number of things to be taken into consideration. My own experience has taught me that many of these promoters who visit the colleges and try to enlist the services of students for the summer months in selling certain books or articles are not of the most scrupulous and conscientious sort. They have a carefully prepared plan or system of salesmanship and sales talk which is designed to make the prospect buy whether he wants to or not. The article may even be valuable enough if wanted and needed, but their whole idea is to so handle the one who is approached as to make it almost impossible for him to refuse to sign his name to the order. Every art of psychology, flattery, and salesmanship is used. All possible objections which the prospect may raise are gone over and an answer prepared for each one. The sales talk is largely committed to memory, and the most alluring and striking points of the article in question are constantly emphasized and pointed out. Unfair and incomplete comparisons are frequently used which the prospect can not always answer and refute on the spur of the moment. All of these things are taught to the would-be salesman by the promoters, after they have been induced to sign up by methods almost identical with those described above. The successful student canvasser then goes out and practices these tactics, and the degree of success which he has will depend on how effectively he is able to put them into practice. The result is that many people find themselves with purchases on their hands for which they have no use or desire, and which represent practically no value to them. They have simply been swept off their feet by the force of superior argument and preparation, with the result that they will always remember "that slick-tongued young fellow who was around selling books last year". And the memory, you will understand, is not usually a very pleasant or complimentary one.

Now of course I realize that not all of these selling propositions are of the same kind. Some no doubt are conducted differently. And some folks may think that the methods which I described above are perfectly legitimate and will feel no condemnation of conscience whatever in using them. I am not judging them if they feel that way about it, but be honest with yourself, now, and compare the lasting good which you might be able to accomplish in selling books, with what you might be able to do by coming home and working in the Sunday school and church and in the Vacation Bible School. We are hoping, of course, that you will see your way clear to come home, but we want you to consider the matter carefully from every angle and then make your own decision. I am sure that it will be possible for you to get some sort of remunerative employment at home for a part of the time, even if it should be helping your uncle on the farm. Certainly farm work would be no harder or more difficult than canvassing, and not nearly as unpleasant. The agent's life is a hard, unpleasant, and discouraging one.

There are many more things I would like to write, but my letter is long enough. Let us hear from you soon. We will be eager to know how the debate came out and what your decision is with reference to your work next summer. Sincerely—Father.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

FROM OUR SOUTH AMERICAN FIELD

Brother and Sister Amos Swartzendruber finished their first year of the Spanish language study in February and about that time the Missionaries Swartzendruber, Lauver and Shank spent some time investigating different towns to select a station where the Swartzendrubers shall begin work. Many outlying towns are calling so insistently for the Gospel that we dare not delay longer in answering the call.

Brother and Sister J. L. Rutt arrived at Buenos Aires February 3, and will make their home at Carlos Casares with the Lauver family while studying the language. Brother Rutt's experience at the Pennsylvania State Agricultural College and with the Department of Agriculture of that state will be of help in the industrial problems of the mission.

FROM INDIA

One of the Lehman children, who recently returned to Dhamtari with their parents, after a furlough, writes: "We have just been having the nicest time looking at all the old things and meeting all our old friends again since we arrived HOME (Capitals, underscored three times)." Yes, there are many happy things about living in a missionary home in a foreign land.

After ten years of absence Mrs. Mary Burkhard

has again returned to India, to work in the field of the General Conference of Mennonites. Writing of her four-day's visit about Dhamtari where she had spent twelve years of service under the Mennonite Board of Missions and Charities she says: "God has greatly blessed the work. Open doors for evangelistic work which cannot be entered with the present force of workers bring their strong appeal to the missionaries and they say, why are not more workers forthcoming? They will do well to conserve the great work begun without its having to suffer as furloughs become due or in case more should break down under the great strain of work all are bearing."

Brother J. A. Ressler now visiting our mission in India, writes, "New workers should be here preparing for the heavy tasks." From almost every worker come requests for more to help in the work. Here in America are many laborers who could enter this white harvest. Then why does our Mission Board list only three calls to be filled in 1925? Surely this situation challenges to increased prayer that every one of us shall feel his responsibility for helping to send to India those whom God would use there. Missionaries cannot be sent without funds. But what are we doing to make increased funds available?

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE FORTY DAYS AND THE ASCENSION

March 22

Lesson Text—Luke 24:36-53

IT is the evening of the day of the resurrection. The disciples are excited and bewildered by the reports of the resurrection of their Lord. They have come together to comfort and encourage each other. They are alone. The door is closed, probably locked, for fear of the Jews. The risen Jesus appears among them. His entry was so mysterious. They were terrified and affrighted. Jesus spoke. To these troubled, questioning disciples He said, "Peace be unto you". Such words as these were on His lips repeatedly during the days of His ministry. As the Risen Lord He speaks the same message. His message for our day is the same. To us who are troubled with fears, doubts, anxieties, He whispers, "Peace be unto you". He gives the peace that springs up in the heart ruled by faith, and hope, and love. There is peace for every disturbed soul. There is an answer for the questioning thought which arises in our hearts. Our Risen Lord is concerned with all our perplexities and distresses.

Note in the manner in which Jesus proceeded to convince the questioning disciples. He offers evidence. He reasons with them. Faith is never forced. No one can compel another to believe. Even God compels no one. The disciples were slow to acknowledge the One whom they saw as their risen Master. Jesus dealt gently with them. He always displayed great patience. Our Father likewise is gentle and patient with us. He does not give us up in despair as hopeless. The disciples were led slowly through their questionings to firm faith. They were finally fully persuaded of the reality of the resurrection. He who patiently persists in his seeking for evidence and assurance of the truth shall find the truth. Enduring faith can rest on nothing less than the truth.

The presence of the Risen Lord among the disciples was a rich experience for them. He opened their minds that they might understand the Scriptures. The experience through which they were passing made their minds and hearts susceptible in a far greater degree. We are often not teachable because of the hardness of our hearts. Our minds are closed. The disciples now understood as Jesus explained. Jesus our living Lord imparts to His disciples the spirit, the attitude of mind, the disposition of soul that leads to understanding. The Scriptures are spiritually discerned. The interpretation of the Bible requires thought and spiritual discernment which belongs to those who love and willingly obey God's Word.

Jesus charges His disciples with the duty of bearing witness to the things which they have seen and experienced. There is no better way to bear witness of the things which we love and believe than by living them. Our lives reveal our love and faith. We are to be witnesses who are clothed with the power of the Spirit. If we fail to witness who will? The best we have is none too good to give that our testimony may be clear and compelling. Jesus blessed that little group of witnesses and was then separated from them. He ascended to the Father. He left them here to carry on His work. We are here as His witnesses. This is our first duty. It is a high privilege.

Ye are witnesses of these things.

CLOSING PERIOD OF CHRIST'S MINISTRY

March 29

Review

WE have pursued the study of the life of our Lord for nine months now. Have we gained a new and deeper understanding of Him? What definite impressions have come to you? What qualities of His character stand out most clearly? What did He emphasize most strongly in His teaching? What has been the effect of His life and teaching upon the world? Is it true to say that Jesus Christ is God's greatest gift to man? This series of lessons undoubtedly has led all of us to love and have faith, in a larger sense, in Him who is Master, Lord, and Saviour. A sincere, earnest study of the life of Jesus of Nazareth leads to the avowal of the faith that He is the Son of God.

The lessons of this quarter cover the days from the Triumphal Entry to the Resurrection. These were tense days. During this week His followers sought Him out and hung on His words. His enemies tried to discredit Him and entrap Him with catch questions. He did not allow their rival and formal questions to confuse Him. Their hostility grew more bitter day by day. Think of the strain of this week. Think how painful it was to watch Judas plotting against Him. Think of the earnest prayers He offered in behalf of the disciples who were so ill prepared for the hour of His trial and crucifixion. Jesus gathered His friends, the disciples, around Him for the Last Supper. He sought to comfort and strengthen them. He was personal and intimate in what He said to them on this last evening together. They protested their full loyalty but little did they realize what lay ahead. He went on to the Garden of Gethsemane. He was suffering great travail of soul. There He fully committed Himself to the Way-of-the-Cross. "Not my will but Thine be done". He yielded Himself to God's way. God's way was suffering, sacrifice, death. He poured out His life-blood for us afterwards on the cross because of the

utter dedication of Himself in the garden. The trial as far as justice is concerned was a farce. Then the cross. He was executed as a common criminal. The cross, once the symbol of degradation, now shines with a strange glory. His death upon the cross for us, for our redemption was inspired by His love of needy, sinful men and women and His faith in God the Father. "In the Cross of Christ I glory." The Christ of Calvary is our Saviour. His blood cleanseth us from all sin. The resurrection is another mighty event. The disciples whose hopes had been shattered by the crucifixion suddenly were changed. They were convinced that the Master whom they loved still lived. He had triumphed. The disciples were fervent in the faith that their Master was a triumphant, living Lord. They were ready to face the world, confident that their risen Lord would face it with them.

This is the Gospel. Jesus the Christ is our Saviour and our living Lord. This is a gospel of redemption, cleansing and power.

Jesus Christ is the same yesterday and today, yea and forever.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

SCHOOL PLAYS AND DIALOGUES

It has become a recognized principle of learning that Dramatization is an excellent method of grasping thoughts and ideas. One may read the story of a great man like Abraham Lincoln and remember many things about him. But should one be chosen to play the character part of Lincoln in some historic play where Lincoln has a place, there is no question but that the ideals of this great man would more truly become a part of the life of the actor. This is just as true where one plays the part of a villain. To think the thoughts of an evil character is destructive. But to think the thoughts of a man like Abraham Lincoln after him is upbuilding.

The question of our attitude towards school plays should therefore, be a critical one. It is wrong for us to simply say, "No, we will have none of it." It is our duty as high school students to use our vote to have our class choose sensible plays. It would be foolish for us to plan to avoid having a part. It is wiser for us to see that the play our group gives will have many high-minded characters and to count it a privilege that we may play one of them.

A good play must have these several qualities. First, it should be true to life. An author once said, "The world is a stage, and the people are all actors". Life is really only a project of acting. Second, a play should use only pure forms of speech. A third requisite is that the story of the play must be in harmony with the best ideals of humanity. A good play may have lots of humor. A real person often meets laughable situations in life. The play may be entertaining, for the best folks try always to be agreeable. To attain these ends plays need not be written with slang phrases nor employ any materials nor characters that are not in harmony with the best thoughts of man.

Face this problem nobly, young folks, for in your hands lies the opportunity of bringing the correcting solution for remedying the evils that have at times accompanied the giving of High School plays. Try a few of the plays that have stood the test of years. You will find them much more satisfying than the often chosen "Get rich", or "Get married", kind.

THE LITERARY SOCIETY MEETING

The third meeting of our society met at the home of Lester Weldy. It was a fine evening and a large crowd attended. One of the boys drove into a small ditch when turning at the corner of Mr. Weldy's lane.

The chairmen called the meeting to order at 7:30 o'clock. The following program was given:

Piano solo—Ruth Weldy.

Essay, "The Weather"—Mae Yoder.

Dutch Reading—Amos Miller.

Impromptu, "The Wickedness of Driving Too Fast"—Ora Bontrager (driver of the Ford that went into the ditch).

Duet—Alice and Harry Neff.

The sensation of the evening was provided by Ora Bontrager. In his impromptu he tried to make it appear that he was a slow and careful driver. As punishment the girls put salt in the dish of ice-cream he got when refreshments were served.

The society elected the following officers and then adjourned to meet three weeks later:

President—Lester Weldy.
Vice-President—Elmer Steiner.
Critic—Glen Miller.
Secretary-Treasurer—Gladys Stahl.

WHAT CAN A LITTLE CHAP DO?

What can a little chap do
For his country and for you?
What can a little chap do?

He can play a straight game all through;
That's one thing he can do.

He can look to the light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might
What is good in God's sight;
Those are truly great things he can do.

Though his years be few,
If he keep himself true,
He can march in the queue
Of the good and the great,
Who battled with fate
And won through;
That's a wonderful thing he can do.

And in each little thing
He can follow the King—
Yes, in each smallest thing
He can follow the King.

—John Oxenham.

MANNERS

(a) Everybody.

"Politeness is to do and say
The kindest thing in the kindest way."

(b) Girls

The word lady should suggest, ideally, a girl who is a Christian, who keeps herself physically fit, her thinking on a high plane, and her manners gentle and winsome.

(c) Boys

The word gentleman means, ideally, a fine Christian, athletic, manly fellow, who is an all round good sport in the best sense, and who has manners that do not prevent other people from seeing how fine he is.

The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

THE ELIDA SITUTATION

Editor's Note: The following letter is self-explanatory. Since publishing the item referred to in Bro. Smith's letter we have had a large number of requests for more information, and in order to give both sides a fair hearing we have asked brethren on the other side to state their side of the case in a brief letter which we hope to publish in our next issue. The incident will then be closed so far as the columns of the Exponent are concerned, unless it should be to report further developments. We are sorry that the brethren do not agree in their statements of the case, but will leave our readers to draw their own conclusions.

The Christian Exponent Co.,
Wooster, Ohio.

Gentlemen:—My attention has been called to a news item appearing in the January 15th number of "The Christian Exponent" relative to proposed court proceedings among Mennonites of the Salem and Pike churches near Elida, Ohio. The article is misleading in its statements, in fact far more so than reports in Lima newspapers to which, however, the writer appears to be indebted for some of his statements. The news item in question reports the following:

1. That "conservative members" of Salem and Pike churches instituted suit in the Common Pleas Court of Allen County against two former officers who were recently expelled.

2. That the proposed legal action is based on the question of the validity of the excommunications.

3. That the "conservative faction" refused to agree to the decision of an outside committee on the matters at issue, but instead they resorted to court action.

Since these statements are in error and tend to bring reproach upon the Mennonites of this community, I kindly request sufficient space in your periodical to permit of the following explanations and corrections:

About one-fifth of our former membership have refused to submit to important decisions of the church. A few months ago leaders of the opposition were announced as having forfeited their membership. A few of the leaders ignoring their expulsion from church, took charge of public services at the Salem church, locked the doors, took possession of keys, moneys, and other valuable property belonging to both the Salem and Pike churches.

Over the earnest protest of church officials, a single member of the Salem church, supported by non-members of the community who were indignant at the action of the opposition, now brought suit against the six duly authorized trustees (members in good standing) and against two former trustees (excommunicated members)—against the former, requiring them to answer to the statements of the petition, against the latter, requiring them to deliver all property to the rightful owners. The petition is made on the ground that the plaintiff requests the right of worship at both the Salem and Pike churches.

The suit makes no reference to the validity of the aforementioned excommunications, neither have there been any proposals of submitting their validity to an outside committee.

It will be observed, therefore, that the "conservative members", are not aggressors in law proceedings, but on the contrary, suit is brought against them. They are resorting to prayer and persuasion to induce both the plaintiff and the excommunicated members to agree to take the case out of court. If they fail in this they will be required to appear as witnesses to the truth, which we trust will not be regarded as "an unprecedented action among Mennonites." J. B. Smith.

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Notes from Here and There

J. W. Hess, of Akron, Pa., was in charge of a series of meetings just concluded at Scottdale, Pa.

The Foreign Mission Board of the General Conference Branch of Mennonites was held at Newton, Kansas, Feb. 18 to 20th.

The Tabor College Quartette was scheduled to provide the entertainment for the regular lecture course number of Hesston College on March 6th.

The next session of the Mennonite General Conference is announced to be held on the grounds of the Mennonite Home for the Aged near Eureka, Illinois, August 26-28, 1925.

Miss Martha Burkhalter, missionary on furlough from India, has enrolled in Witmarsum Theological Seminary for some work during the last half of the year. A number of new students are reported as being in prospect for the next year.

Harvey E. Beidler, teacher of Physics at Bluffton College, recently took some of his classes to Detroit where they visited the Ford plant and several other large manufacturing concerns in the interests of their school work.

Students from Goshen College and Bluffton College attended the annual meeting of the Northern Ohio District of the Student Volunteer Movement held at Wooster, Ohio, March 6-8. Robt. Wilder, of New York City and one of the original founders of the movement was the principal speaker at the conference.

Ed. G. Kaufman, missionary in charge of the educational work of the General Conference Mennonite Missions in China was recently awarded a gold medal by the Chinese Government as an acknowledgment of its appreciation of the work of Bro. Kaufman in conducting schools for the natives in his district. Brother Kaufman and wife expect to come to America in June for their first furlough.

The 400th Anniversary of the beginning of the Mennonite Church was celebrated in India recently near Dhamtari, by members from the Dhamtari Mission, three families from the General Conference Mission, and visitors Ressler and Albrecht who are soon to return to America. While the celebration was rather impromptu in its origin it is reported as having been very interesting and helpful.

The annual Ohio Mennonite Sunday School Conference will be held this year, in all probability, with the congregations in the vicinity of West Liberty, Ohio, some time in August.

Readers of the Exponent from Elkhart, Indiana, and Tiskilwa, Illinois, have reported very interesting meetings held at these places at which J. E. Hartzler was the speaker. Bro. Hartzler stopped at these and other places on his recent trip West.

An interesting S. S. meeting is reported as having been held recently at the Canton, Ohio, Mission, in connection with the Short Bible Term held at that place. Superintendents and workers from the Eastern Ohio district were present, and Noah Oyer, Dean of Goshen College, was a special speaker.

S. T. Moyer, missionary to India under the General Conference Board, who is supported by his home congregation at Souderton, Pa., prepares each year a most interesting and illuminating report of his work in India. The report is printed in booklet form, and the fourth annual number has just been distributed among the members of the Souderton Congregation of which G. T. Soldner is pastor.

The annual missionary offering of the student body of Goshen College has been designated the Kratz Memorial Fund. The goal for this year had been set at $400, but when the drive was over the actual amount raised in cash and pledges was $736 50. The name for the fund is in honor of Clayton Kratz who was president of the Y. P. C. A. at the time he left Goshen College to engage in relief work in Russia, and who has not been heard from since his capture by the Bolsheviks five years ago.

Our attention has been called to the fact that in mentioning several of the Mennonite Aid Plans in operation in various parts of the country, what is perhaps the oldest and parent organization was not mentioned at all. This is the one which was organized in Indiana in 1882, largely through the efforts and activity of J. F. Funk, still living at Elkhart, Indiana The organization now has more than eight million dollars of valuation on its books, and is largely patronized by the Russian Mennonite brethren of the Middle West and Northeast. D. S. Weldy of Elkhart, Ind., is at present president of the association. A general meeting is held every three years, the last one having been held near Mountain Lake, Minnesota, last December.

On February 24th the Quarterly Mission Meeting for Logan and Champaign Counties was held at the Bethel Church in West Liberty, Ohio. J. D. Minninger of Kansas City was scheduled to appear on the program, but for some reason or other could not be present and his topics were discussed by S. E. Allgyer.

The Salem Deaconess Home and Hospital, Salem, Oregon, report that during the month of January 150 patients were cared for. Eighty operations were performed, there were forty medical cases, six babies were born, thirty old folks and orphans were cared for, and five patients passed away.

The 19th anniversary of the Men's Bible Class of the First Mennonite Church, Philadelphia, Pa., was celebrated by a supper on the evening of Feb. 28th. Paul E. Whitmer, of Bluffton, O., who was laboring in the congregation in a series of meetings at that time delivered an address. A. J. Neuenschwander is the pastor of the church, and is reported as being unusually successful in his work. There were a number of confessions during the series of meetings.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

MARCH 27, 1925

THE HERESY OF HATRED
An Editorial

CHRISTIAN EDUCATION

WHAT SHOULD WASHINGTON MEAN FOR US

MENNO SIMONS ON NONRESISTANCE

THE HIGHWAY OF GOD
Our Bi-Weekly Sermon

THE OPEN FORUM

The Editor's Chat

The Editor is in receipt of some interesting material for coming issues of the Exponent, which we are sure will be heartily enjoyed by our readers. One brother recently wrote saying that the paper is getting better with every issue. We hope many more of our readers feel the same way about it and will continue to feel this way for a long time to come.

Has the Washington Conference had any particular significance for our own Mennonite church? Many of our people feel that such gatherings are worldly and quite unworthy of our notice. We wish that such folks could attend some of these meetings. Esther Smucker's article in this issue of the Exponent ought to convince those who read it that we have much to learn which will be both helpful and profitable. Why should we refuse to profit by the experience of others? We deceive ourselves very badly if we fail to recognize that there are a great many sincere, earnest and faithful Christians outside of our own numbers.

We are glad to note that a number of those who are in active charge of our church and missionary activities were present at this Washington Conference. We do not have a complete list of all the Mennonites from the various branches who were present, but among those whose names were reported to us are, Aaron Loucks, S. C. Yoder, T. K. Hershey, Mr. and Mrs. Orie Miller, Esther Smucker, Ruth Yoder, and Clara Eby Steiner. We hope that future meetings of this scope and character will likewise be attended by a number of our older people who are actively responsible for the carrying on of various phases of our church work. We believe that they can receive a breadth of vision and a degree of inspiration which can not well be gained in any other manner.

Perhaps one of the difficulties in the past has been that meetings of the nature of the Washington and Indianapolis Conferences, the Lake Geneva Conferences, International Sunday School Conventions, etc., have been largely attended by our younger college folks and entirely avoided by those of maturer age who are doing the actual work of directing and caring for our mission and educational work. The result has been dissatisfaction on the part of our young people, and lack of sympathy on the part of the older folks. This resulted in mutual distrust and suspicion. If young and old had attended these meetings together, and then made an honest attempt together to adapt and apply the things which were helpful, the result might have been far different. The attitude on the part of some of our older people that such meetings have nothing particularly helpful for us has resulted in much dissatisfaction and lack of sympathetic cooperation in the past.

The Editor is firmly of the opinion that a great deal of our present difficulty is a matter of failing to understand each other properly. Such a condition of affairs is sad, but inevitable when many of those who are charged with the responsibility of directing and carrying on our work, such as education, missions, etc., have had little training or experience which has fitted them for the work which they must do. How can men who have had no experience with educational institutions, for instance, properly direct and understand such institutions on the one hand, or beget the confidence and respect on the part of the people at large on the other hand? Such a thing is impossible.

Of course this does not mean to say that only college men, for instance, should be members of an Educational Board, nor does it mean that all the members of a Mission Board must be returned missionaries. We need men of varied experiences, talents, and abilities to carry on the many details of such work. Each has his proper place. There are many things to be taken into consideration in administering such important and far-reaching activities. But we must never forget to give experience and training their proper emphasis.

Following our policy of sharing with our readers some of the comments which the Editor constantly receives, we submit herewith two letters recently received:

Dear Editor:—

Herewith I enclose my check for $2.00 for my renewal subscription to "The Christian Exponent".

I read the "Exponent" with much interest and profit. It is an excellent exponent of practical and genuine Christianity. Every Mennonite in America ought to read it. I think you are hitting the nail on the head when you discuss and emphasize the evangelical religious truth and seek to foster the spirit of devotion and loyalty to the principles of Jesus. Such teaching will promote good will and make for worthy and consistent living.

Here is one of a different sort:—

The Christian Exponent Co.
Wooster, Ohio

Someone is sending us the Christian Exponent without our request. We wish it discontinued. You better send the one you are sending to us to someone that can get more good out of it than we can get. If you continue to send it to our address we will simply leave it in the Post Office for the waste basket. It is so badly mixed up with the world and worldly denominations, that it is next to impossible to get the right message out of it. Paul says, Be no more carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. You who once wore the plain garb of the Mennonite church but today are making sport of it, and say it does not mean anything, it is a hindrance rather than a help. It certainly is a hindrance to those who do not live up to their profession. Take for example the men and women who wear the Salvation Army uniform, they tell by it to the world that they are enlisted in God's service. Because of their uniform they are everywhere known, respected and trusted, and can do work which otherwise would be impossible. You modern preachers, in your compromising efforts to please the people, opened a door that you could not shut. Like Aaron, the gold was in his hands at his own request. What more could he do but to make a god out of it. What more can you do but to say it is alright to belong to church, but I would select one that is popular, where all kinds of means and methods, are being resorted to, in order to gather and draw the people. And where you can change your manner of attire to suit the demands of changing fashion. Why this change? Read the answer in 2d Peter, 2d Chapter. Happy are they who turn their eyes from circumstances, and fix them as Daniel did upon the living God. The conviction of a definite religious experience is the only thing that will hold one fast. I like that song, He holds me fast. It means so much in this drifting tide of worldliness.

NOTES FROM HERE AND THERE

C. F. Derstine, of Kitchener, Ontario, is the compiler of a new song book for use in churches and Sunday schools which is to be published in the near future by The Mennonite Publishing House.

Three Mennonite Conferences are now conducting mission work in India. One is the Bruedergeminde from Russia, in South India, another is the General Conference of Mennonites, working some little distance northeast of Dhamtari in the Central Provinces, and the third is the Mission at Dhamtari.

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THE
CHRISTIAN EXPONENT

VOL. II. MARCH 27, 1925. No. 7.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas. but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

CHRIST AND OUR BELIEF

MOST people believe something with reference to the historic person called Christ. There are a few who profess to doubt that such a person ever lived, but these are negligible in numbers. Some people believe that He was but an ordinary person, and consequently give Him no great deal of room in their lives. Others believe that He was more than an ordinary individual but fail to accept His teachings and His way of life. All of these people believe something about Christ, but none of them really believe in Christ.

But those who have accepted Him and become His followers, outwardly at least, need to be further classified. There are Christians who believe things **about** Christ, and there are others who believe **in** Him. We believe that there is a vital difference between these two classes, and that we need to examine ourselves carefully to see in which class we belong. It may be that some of us who think we believe **in** Christ merely believe some things **about** Him, and in this way miss many of the experiences of the Christian life which are really worth while. We should know exactly what our position is with reference to this matter.

Belief **about** Christ is of course necessary, even for the true Christian. But it must not merely be about Him. There are plenty of so-called Christians who believe that He was the Son of God, that He atoned for the sins of the world, that He rose again and is now our advocate before the Father, but who have never really believed **in** Him. That is, they have never accepted His program seriously; have never tried to carry out His will in their every day lives: He has not become a vital factor and force in their lives which moves and directs and sustains them. They may even be very loud in their professions of orthodoxy, and their theory about Him may be without flaw or fault, but they have not His Spirit in their lives. Those with whom they come in contact do not see **Him.** They are unwilling to accept His way of life in its every day application to the duties which daily confront them. Such people have missed the real spirit and power of Christianity.

Then, there are those on the other hand, who have taken Christ as their portion and who seek in every way to allow His Spirit to rule their thoughts and actions. They try to interpret this spirit to those around them in terms of practical Christian conduct as well as in words. They have experienced the blessedness of close communion with Him, and daily walk under His conscious guidance and direction. We are not here speaking about the joy and satisfaction of such a relationship, but merely mentioning the possibility of its existence. Needless to say that it is only the true Christian who has this experience,—the one who believes **in** Christ, as well as believing things about Him.

We should distinguish carefully between mere intellectual knowledge about Christ, and a real definite experience with Him. It is not enough to follow His example merely, or to win others to His way of life. He must be our portion, our joy, our ALL. Belief about Him is not sufficient. As He becomes a part of ourselves and we of Him there will flow from our lives a radiance and an influence which cannot be doubted or discounted. Then, and then only, do we really believe in Christ. Then are we truly His followers.

BECLOUDING THE ISSUES

IT seems that a favorite method today of attempting to discredit the positions of those who fail to agree with us is to becloud the real issues at stake and to try, by inference and comparisons to put our opponents into a classification to which they do not really belong. Especially is this true with reference to the present controversy in the church which in reality is largely a controversy regarding the particular methods to be used in our present day in bringing our message to the world about us. It is the question of our real mission in the world,—the question as to whether we should be primarily concerned in retaining the exact traditions and customs of our fathers and keep ourselves pure, or whether we should be more interested in giving the truths which we possess to those who are about us and who need the message which we claim to have found.

That there should be controversy at all is of course greatly to be regretted, and, as the Exponent sees the matter, entirely wrong and indefensible regardless of who are the parties who are responsible for it. But that the real issues at stake should be consistently and seriously beclouded, and that those who claim to stand for the orthodox and simple faith should resort to a bandying of words and to unfair generalizations which place many sincere and earnest Christians in a wrong light before those who have not made the matter a serious study and who are therefore easily influenced, is still more serious. One does not wish, of course, to question the sincerity of such efforts, but the methods surely are indefensible from every standpoint of justice, right and truth. It is never right to becloud an issue, or to put another individual into a false light. One cannot be too careful regarding his conduct in this matter.

Recently there have been printed articles and books which have been given wide circulation in every part of several branches of the church which do exactly the thing previously mentioned,—viz., becloud issues and make those with whom the writers disagree to seem to be rank heretics, modernists, and liberalists of the worst sort. This is done through the use of ingenuous titles, and by making much ado about notorious and extreme positions of liberalism and then apparently finding words or thoughts of those being opposed which are slightly similar, thus drawing the inference that because of a slight similarity of words or because of a defense of certain points, they are therefore also modernists and liberalists of the worst sort. Or if these zealous defenders of orthodoxy can point to a difference of opinion, even if it be on nonessentials, they at once conclude that their opponents are wolves in sheep's clothing, and that they are bent on destroying every vestige of evangelicalism held dear by Mennonitism. This may seem to some to be an extreme statement of the case, but we believe that a fair and unbiased investigation of the facts will reveal that in a number of cases this very thing has occurred.

The damage done by such tactics to the peace and welfare of the church, to say nothing of the injustices toward those who are thus slandered and suspicioned and consequently branded in the eyes of the uninformed multitudes, is a terrible one to say the least. We fear that those who are responsible for the propagation of such methods, directly or indirectly, must answer for many things. If we cannot agree we should at least be honest. If our issues are on questions of methods largely it should not be made to appear that they are something else.

It is usually possible to find that for which we are diligently looking. When we start out to find traces of heresy in our brother's position we can usually find something which with a stretch of the imagination may be made to look very bad, and when played up in the proper manner may convince many people of a thing which is not true at all. All too frequently these tactics are being used. The Pharisees could convince the mob that Jesus was a blasphemer, a reviler, and a disturber of the peace who was worthy of death. Righteousness must frequently suffer much injustice. It is encouraging to know, however, that it must triumph in the end.

It is frequently a great temptation to so state our brother's position, that it will be misinterpreted by the masses or to make it appear by a skillful play of words to be something different than it really is. Let every true Christian guard himself on this point.

THE HERESY OF HATRED.

WE HEAR much these days about heresy and heretics. No doubt there are plenty of both, and it is clearly the duty of the Christian Church to guard herself against the inroads of her enemies and against fallacious doctrines which are being spread and preached throughout the length and breadth of the land. The Church has always had to contend against them, and many times she has lost heavily in membership and in spiritual power because she has not been as diligent as she should have been in combating the forces of evil. There must be no let-up to the fight against the rulers of darkness, or against those who would rob us of our spirituality and our power. The Christian life is a constant warfare against the forces of sin, and the struggle is a long and a serious one. We must not allow ourselves to be deceived on this point.

But it occurs to us that there may be real danger of our looking so closely and so intently for enemies without our ranks, and that we may seek so earnestly to combat heresies and heretics that openly threaten us, that we overlook some of the more subtle things which are apt to escape our observation and creep into our ranks unawares. Or, we may be so active in looking for and fighting those modern tendencies and movements which are clearly wrong and

evil and whose denunciation seems especially popular today among zealous defenders of the Faith, that some of the more homely and prosaic heresies and evils go too much unnoticed. Among these latter we think especially of the heresy of hatred.

Of course we know full well that if we claim to love God and hate our brother we are liars and the truth is not in us, but somehow it is so easy for hatred to creep in in disguise, or under circumstances that make it almost seem justifiable, that it requires the closest watching for us to keep ourselves free from this most serious and deadly heresy. Satan is apt to delude us into believing that our hatred is not hatred at all but only "righteous indignation" and frequently we do not stop to analyze our feelings toward our brethren carefully enough to recognize hatred when it really exists. For some reason or other, it seems too that the disagreements among "brethren" in religious matters if not carefully controlled and guarded, are more apt to lead to real hatred than in any other sphere or among any other group of people. This is what makes this such a serious and a dangerous heresy.

How frequently we see communities torn by strife and dissension on account of disagreement on religious matters. How often it happens that brethren who should be joined with the holy bonds of Christian Love and fellowship avoid each other's presence and think ill of one another. What a sad commentary on our Christianity when brethren cease to love other brethren with whom they disagree, and allow a coldness and a distance to grow up between them which is entirely foreign to the true spirit of Christ. It takes as much of the grace of God to help us love some of our fellow Christians and brethren who have lost confidence in us and who oppose us in our activities as it does to love our enemies. The tragedy of it lies in the fact that so often we refuse to admit to ourselves that our feeling is really hatred, and consequently we harbor this terrible heresy without opening our eyes to the fact of its existence.

There are heresies and heresies. Some of them are fancied and some are real. It is true that frequently the heretic of one generation becomes the hero of the next, for it becomes evident that instead of a heretic he was really a prophet. We fear that too much of what we regard as heresy today is something of the same kind;—that it will be recognized as Truth tomorrow. But we can never be deceived about the Heresy of Hatred. Hatred is un-Christ like, and therefore it is heresy in whatever form it is found, now and always.

"Dear God, when anger fills my heart,
Or hard resentment burns in me,
When love and reason have no part
In what my words and deeds should be;
Then give me quiet self-control
To check the rising flame within.
Oh, stop the anger waves that roll
And toss my spirit with their sin.
"Love in the heart makes self-control
A helmsman ever sure and calm
Who steers the good ship of my soul
To havens safe from hate or harm.
Oh, may I never fail to know
That where God is naught else can be.
I am God's child and He will show
The way of peace and strength to me."

—O—

Christian Education

Samuel Burkhard.

THERE are as many fundamental differences in various types of education as there are varieties in objectives and ideals to be attained by various groups. A study of the history of education consists mainly in a discovery of the dominant ideals of a particular group and the methods this group used to perpetuate or realize the values it considered to be of greatest worth. The domination of the ideal of ancestor worship explains the mechanical and formal education of China in her past history. The caste system of India helps to explain why a people will contentedly follow a wooden plow for centuries. The general assumptions underlying the ideals of caste and ancestor worship are that life does not change and must be made to remain static. Space will not permit of a statement of all the ideals and objectives that have dominated the work of education in the different periods of history. For the purpose of this discussion it will be sufficient simply to state that education becomes the method of the group whereby it endeavors to realize its objectives and ideals.

Since the time of the Reformation the Church has become very much divided into a great many different sects each of which has its peculiar set of doctrines and interpretations of life and religion. Each group that has a view to continuity in the future must rely on the educational method for the perpetuation of its doctrines and ideals because children do not inherit from their parents any doctrinal ideas, manners or customs. In so far as education aims solely to inculcate and perpetuate a distinctive set of doctrines peculiar to a group it may justly be classed as sectarian education.

Christian education and sectarian education are not synonymous phrases. The former is more inclusive in its program than the latter. When sectarian claims become so strong as to assume that their ways are the one way of life then you have the psychological setting for intolerance toward any ideas that do not conform to these claims. The writer remembers vividly the strenuous arguments he listened to in his boyhood community life pertaining to the correct mode of baptism. Should it be administered by pouring or triune immersion? Each contestant could quote Scripture in substantiation of the correctness of his views. Each was insisting on his way

being the right way. But fortunately we seem to be moving away from such firm assumptions of the finality of our own sectarian interpretations. It should be clearly understood at this point that the writer is not arguing against the validity of sectarian doctrines and peculiarities. Their growth is natural to any group and they are legitimate if they are of real service in carrying out the larger program of the religion of Jesus. The claims of Christianity are larger and more inclusive than those of sectarianism.

What are these larger demands that Christianity makes upon education? In order to answer this question we will do well to go back to the founder of Christianity. There are several fundamental assumptions in the teachings of Jesus which if space permitted one might set forth, but for this brief discussion it will suffice to take Jesus' own statement as to what constitutes the real essence of his religion. His statement according to Matthew and Mark makes complete loyalty and devotion to God the first requirement of religion. The second requirement is that one shall love his neighbor as he loves himself. In his estimation these are so fundamental that "There is none other commandment greater than these."

If the above sums up the real essence of the religion of Jesus it must also be a statement of the ideals and objectives of Christian education. It then follows that the business of the Christian educator is to understand the fundamental implications of the above two requirements. Jesus taught that God is a Father who has children whom He loves. Education is to secure complete loyalty and devotion to the Father. It may be a bit difficult to know when this part of the educative process has been effective because no man has seen God and no man can tell just how much another loves the unseen object of devotion and loyalty.

The second part of the requirement of religion as Jesus taught it implies ethical conduct. If the object of reverence and worship is the Father who loves His children then it must follow that this worship is really effective only when the individual exercises the virtues of friendship toward his brothers. But how much shall I love my neighbor? First, I must discover how much I love myself before I can meet the demands of the second requirement. Every man loves himself to the extent that he will do all in his power to lengthen out the thread of his life as long as possible. In critical moments he secures the aid of doctors with the hope that perchance they may grant him a little longer lease on life. The implication of the second commandment is that my neighbor is just like myself. He also wants to live. When his life is endangered I shall come to his rescue as though my own life were at stake. In this connection the petition in the Lord's prayer that God "forgive us our debts, as we also have forgiven our debtors" is significant. In essence the prayer is a request that God shall treat us with the same ethical standards as we treat our neighbors. Many who have prayed this prayer might do well to pray again asking God to postpone His answer until they have learned to treat their neighbors with Christian courtesy and ethics.

Every man wants to live. Some few have decided that life was not good and ended it by committing suicide, but these few do not vitiate the general proposition that every man wants to live. Christianity is the first and only religion that has ever recognized the universality of this desire. Kings and rulers knew that they themselves had this desire, but that shepherd and peasant had longings and aspirations for a fuller life as well as kings was one of the unique revelations of Jesus. Because Christianity tended to elevate the masses and bring them into a larger life it was regarded by the Romans of the first and second centuries as a very dangerous attitude toward life. Even today many are not willing to follow the teachings of Jesus to the full limit of their implications.

Today more than at any time in history men are insisting on a fuller realization of their wants and desires. Kings have had their day and are getting fewer every generation. With the passing of the kings has come bolshevism. The rule of "the divine right of kings" was never satisfactory in the long run to the great mass of common people. The rule of bolshevism like that of kings will not prove satisfactory because it is also based on selfishness. The universal desires of men everywhere are legitimate but by what method shall they be realized? Jesus has the answer to this problem. He was not only a discoverer of the fundamental aspirations of humanity but he also gave us the method for making these aspirations a greater reality.

The great question to which we seek an answer is: How can society order its affairs so as to secure as large a measure as possible of that fulness of life for which every man strives and works? Many social methods have been tried by individuals and groups. Stealing is one method but it is futile because it cannot be universalized and at the same time make for better conditions. Stealing is profitable only in a world where most people produce. What can be said of stealing can also be said of war as a method for getting on. As a method it is futile because it decreases the very goods upon which life must depend, hence it is of no value to humanity in its effort to realize the larger life. Christianity holds the key to the solution of the great problem of collective living in a real and crowded world. It remains for Christian education to make the key work effectively toward a solution of this problem.

Nietzsche taught in substance that the strong shall inherit the possessions of the weak whereas Jesus taught that the strong shall become servants of the weak. Again, Nietzsche would rely solely on

force to obtain his ends whereas Jesus would accomplish His work through the exercise of good-will, justice, friendship and love. Nietzsche would feed the strong through plundering and exploiting the weak, whereas Jesus would have men secure their bread through work and co-operation in the great collective enterprise of life. Nietzsche teaches that the strong shall inherit the earth but Jesus teaches that "the meek shall inherit the earth". Here we have set in opposition to each other two great opposing philosophies and methods.

Back of all the methods of Jesus lies the assumption that every man wants to live and that it is the business of the man of true religion to see to it that the legitimate wants of all may be more abundantly realized. This universality of wants creates a world problem and presents itself for a solution. The religion of Jesus is non-sectarian. It is as broad in its interests as humanity itself. "Go ye into all the world and preach the gospel to every creature." Preach the gospel of a religion with ideals and methods capable of bringing about conditions that will make for a more abundant life.

We do not need a new mathematics, a new chemistry, a new physics or astronomy, or any other new subject matter so long as what we have is based upon facts. It is not the kind of subject matter that makes education either Christian or unchristian. It is the use to which subject matter is put that determines this question. Shall our scientific discoveries be used to make for better living conditions or shall they be used for the destruction of life? In the day when we have the greatest scientific discoveries we should expect that life would be safe, but what do we find? Gases are now available which if turned loose are capable of destroying whole cities in only a short time. This is not the fault of science, however. The fault is to be found in an unchristian philosophy of life. Scientific discoveries will continue to be made, but society will never be safe in the presence of its scientific discoveries until its thinking is dominated by the fundamental assumptions of Jesus. The spread of the religion of Jesus is a universal social necessity. Our sciences, philosophies, theologies and educational methods must seek to become real and effective servants of the religion of Jesus. The supreme task of Christian education is to undertake the task of inculcating in all of us the mind that was in Jesus.

MAKE A MISSIONARY ALBUM

A new scrap book is a Missionary Family Album, containing letters, pictures and clippings about each station in the foreign mission fields. Such a book when filled is not only attractive and interesting but valuable as well. And while you are preparing it you will find yourself thinking of the missionaries on the field as members of your family.

What Washington Should Mean for Us

Esther Smucker

ON THE last day of those six days together, we Mennonites who were attending the Foreign Missions Conference at Washington, D.C., met rather informally for an afternoon meeting of our own. We felt our group so pitifully small—there had been sixteen of us, but now there were only eight. And yet among us there was represented the home church, the volunteer, the mission board, and the missionary; —a complete personnel for the extension of God's Kingdom. For five days we had been listening to great addresses; new messages had been coming to us; we were learning many things; above all we had seen the simple Christ made the center of all life and activity and the plea of all nations! We were meeting now to talk over together just what the Conference should mean to our own people, in the local congregations, in the schools and colleges, to the mission boards, and among the Mennonite Church at large.

The Christian fellowship we experienced that afternoon was not new for we had met as a group several evenings before. Before we attempted to talk of definite and specific plans, we enjoyed a period of prayer and of open and frank discussion—each of us gave our own reaction to the Conference. There were stirring impressions of the immensity of the task—we had seen it as it existed throughout the world—great things attempted, great things done, yet always and everywhere still unfinished! In contrast with the greatness of the task we saw the insignificance of our small efforts. And how small they really are! What few sacrifices we do make! How selfishly we really live, how little inclined to take up the cross of Christ and follow! It is not so much leaders of men as followers of Christ that the world is crying for. Some of us felt keenly the call to humble prayer, especially for the Christ Himself in our own lives, for the living Christ, the overflowing life within, for a new baptism of the Spirit that should flow through us as streams of living water. Others felt just as keenly the startling truth of President Coolidge's statement that missionary efforts in other lands can never rise higher than its source; the church must really live the Christian life at home. For today mission work in all lands is being hindered because of the non-Christian influences which our American business and industry and politics are bringing to these same lands. And unless we have an earnest concern for our own land and our own institutions, unless we in our own rural communities, in our offices and professions, in our school rooms, and in our churches are truly Christians, unless we learn to work together, our work in

mission lands will continue to bear less fruit than God wills it to. Other countries were calling for Christ, and somehow we, too, felt how very much we ourselves needed him.

The rest of our discussion centered around three points: missionary literature, Christian stewardship, and that overworked subject, our young people. One remark that was made over and over during the Conference was, "How I wish more of our Mennonite people were here!! Well, the Conference is over and gone, but you can get a verbatim report of all the addresses just as they were given, by sending two dollars and a half to the Committee of Reference and Counsel, 25 Madison Avenue, New York City. We feel that a copy should be in the hands of someone in every congregation. Sunday Schools or congregations might do well to see that their minister is supplied. One copy should be available for every mission station on the field, for a conference such as this has not been held in America for twenty-five years. Already one missionary society is making plans to supply its mission stations, and we pass the suggestion on to others. Moreover, we feel to urge that there be a greater emphasis upon missionary literature both in the home and in the Sunday School libraries. Especially do we recommend the Missionary Review of the World, a monthly magazine fully endorsed by our mission boards. For our children there is "Everyland", and of biographies the value and interest of which can never be counted there is an abundance.

Christian stewardship is inevitably a part of true Christian living. We believe that to be truly Christ's followers we must make the greatest possible use in the greatest possible way of everything God has entrusted to our care for the greatest possible advantage of the Kingdom of God. That this may be done more effectively among our people we suggest a larger use of the yearly budget in dealing with mission finances; the envelope system of systematic giving is meeting with happy results wherever it has been used. A plan which has been of real value is that of definite support of a missionary or missionary family especially well known to a community or a congregation by that congregation. And especially well liked is the idea of definite projects for children and young people; perhaps the entire Sunday School or just the Primary and Junior Departments decide to support certain missionary children or to build a new church building or a hospital. Then, too, individual congregations or several of them together in one community might well decide to send out one or two new missionaries for whom the mission board has no other available funds on hand. Or perhaps some volunteers in training might be helped. The call still comes to Mennonites to give of their wealth.

We feel to urge volunteers that they do not lose their purpose and interest even if the way to the field does not seem to be immediately before them. Moreover, we also feel to urge parents that they should not hinder their own sons and daughters from serving Christ abroad. And in order that there might be an awakening of missionary interest and Christian endeavor among our young people we feel it would be wise to hold a number of inspirational and educational missionary conferences. In some of our Mennonite communities there have been held Sunday School meetings of all the different Mennonite conferences of that community, and we see no reason why that same idea could not be carried over into missionary conferences of all Mennonites. These might well extend over a period of several days, and some of us even hope for a ten days' conference. Our missionaries home on furlough, as well as volunteers and missionary appointees could well be used in such conferences; and among our own Mennonite groups we have represented India, China, Africa, South America, and the North American Indians. Were such missionary conferences of Mennonites to be held, they might well become such potent forces for missionary fervor and real Christian charity that many of the problems in the Mennonite church would pass away.

Yes, there was a small group of Mennonites at Washington. The value of this greatest of missionary conferences on this side of the Atlantic in twenty-five years will become real among our own churches only as individual hearts everywhere open to Christ and the impelling dynamic of His love. This constraining love and irresistible life must bear fruit as naturally and as inevitably as an apple tree bears apples; information will be scattered and horizons will be lifted; Christ will be lived and money will be given; and, I say this most reverently, we will not do it alone; we will do it together.

Menno Simons on Nonresistance

SOME "FIRSTS" IN MENNONITE HISTORY

By Harry F. Weber.

Article XII.

AGAIN it is fitting to go back to the great organizer of our denomination to see what he has to say on the vital subject of Non-resistance. In this extract quoted from Menno Simon's Complete Works note how careful he is to divide and subdivide his discussion taking up point by point. He very carefully explains how different his followers are from those fanatics called Munsterites who use the sword and otherwise engage in non-Mennonite ideals. He points out how the world by using force and persecution is in error. Then he takes up reasons why he and his followers do not use the sword. Take especial note of his paragraph on the magistracy wherein he gives his very proper attitude toward them saying that in their lawful rule they will be obeyed in full but they will not be allowed to rule over their consciences but they will sacrifice possessions and life instead.

"In the first place, our persecutors accuse us as

seditious, even as those of Munster are, and that we are not obedient to the magistracy.

"To which we reply, in the first place; That the Munsterites were seditious, and in many things acted contrary to the word of God. But we do not agree with them. We are wholly opposed to these seditious abominations, such as resisting the king, seeking earthly power, taking up the sword, polygamy, acting the hypocrite with the world and the like guilt and disapprove of them; we neither eat, drink, nor have any communion with those who do such things, according to the doctrine of Christ and Paul, unless they renounce their errors and become sound in the saving doctrine of Christ.

"As the Papists and Lutherans are not a little divided, so we are more divided in our views, from the Munsterites and other sects which sprang from them. That this is the truth, we have shown by our writings, life, and oral testimony, before lords, princes and the whole world; and it has been testified by the blood of many countries, for many years, to the present time.

"But we cannot help that the world will not believe this. Nevertheless, we testify that our hearts and consciences are pure and free before God, of all sedition, hatred, vengeance and thirst for blood; and we strive earnestly to live as much as possible, in peace with all men, according to the doctrine of Paul, and if it be not possible for us to keep peace with them, still we do not desire to avenge ourselves, but we will commit it to Him who says, "To Me belongeth vengeance and recompense," Deut. 32:35. And we commit to Him alone all our concerns, as Jeremiah and all the pious did from the beginning.

"In the second place, we reply; Why do they so indiscreetly accuse us of such sedition, since we are wholly innocent and clear, and since they pay no attention to their own bloody, murdering uproar, which they, alas! commit without bounds? O Lord! how many principalities, cities and countries have they destroyed, how many houses have they fired, how many hundred thousand have they murdered, how many poor peasants, who were peaceable, and innocent of sedition, have they robbed of their possessions and destroyed their goods? How many women and virgins have they disgraced? What brutal and inhuman tyranny did they commit and continue daily to practice? all this they do not notice, yea, it must be said, all is right and well done. Ah! how well does this accord with the doctrine, nature and Spirit of Christ, or with the disposition of innocent children, whom Christians must resemble, in malice, or with defenceless lambs and innocent doves, to which the Scriptures direct us. If the temporal magistracy have not the disposition and Spirit of Christ, then all must acknowledge that they are not Christians.

"In the third place, we reply: That we know and use no other sword than that which Christ Himself brought down from heaven, and which the apostles used with power and Spirit; which proceeds from the mouth of the Lord, the sword of the Spirit, which is 'sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'. With this sword and no other, we desire to destroy the kingdom of the devil, reprove all wickedness, preach righteousness, raise the father against the son, the son against the father, the mothers against the daughter, and the daughters against the mothers, etc. In such a way, even as Jesus Christ, the holy apostles and the prophets did in this world. I do not here mean the prophets, Elias and Samuel, understand me rightly, who also used the sword; but I mean the prophets Isaiah, Jeremiah, Zecharias, Amos, etc., who only reproved with doctrine, and not otherwise.

"That is the sword we bear; and we will lay it down for none, neither for emperor, king, nor other authorities. Peter says, 'We must serve, to His praise, Him who committed us, whether we chance to live or die, as it may please God.'

"Again, that we are opposed to the magistracy in the things to which they are ordained of God, is not true; understand me, in lawful things, such as giving toll, tribute, paying taxes, etc. But that they are to rule and lord over our consciences, contrary to the Spirit of Christ, as they please, to this we do not consent, but we will sacrifice possessions and life, rather than knowingly sin against Jesus Christ and His holy Word, for any man's sake, whether he be emperor or king.

"That we are right in this respect, the Scriptures abundantly testify; and therefore, with pious Susanna, we wish rather to obey God than man, and thus fall into the hands of men, rather than into the hands of God. May the gracious Father, through His blessed Son, Jesus Christ, grant to this deaf, blind world, ears to hear, eyes to see, that they may be converted and be eternally saved."

(NEXT ISSUE: The First Confession of Faith.)

Samuel Writes to Father

Dear Father:

I seem to have lived a long time since the debate two weeks ago. I have passed through an experience that I almost hesitate to write about, for in some ways it seems so small. As I wrote in the note the following day we were overwhelmingly defeated, not even scoring one vote, but going down in humiliating defeat. "Humiliating" is the word, all right, for I felt as if I could not look my classmates in the face again. Maybe I had more pride than I knew and I am ashamed to think how the defeat affected me. What made it worse, my room-mate left for the week-end right after the debate and I was all alone. I have found out it is pretty hard to fight out something absolutely alone. Well, all sorts of depressing thoughts came to mind; the class had looked to us to win for them a glorious victory. They had supported and encouraged us in every pos-

sible way and we failed them. Then I thought of how you and the home friends would be disappointed, and most of all I was disappointed in myself. I had even secretly dared to imagine that when I had given my speech there would be no chance for the other side at all, but I had to learn different, and I suppose it was good for me. Well, the next day was Saturday and I did not want to face anyone, so I stayed in my room practically all day, not even going to the dining hall for my meals.

At first I just gave myself over to morbid depression. It wasn't only the defeat in debate, but I began to feel I was pretty much of a failure all around. There was nothing I could do exceptionally well; no one thing in which I could really excell. I am very ordinary in athletics, and while I had always made good grades in high school I do not stand at the head of the class here. I did have a hope that I could be an "orator", but when the "Sophs" were through with us I completely changed my mind. I began to face the stern fact that I was a very common ordinary Freshman after all, with no outstanding qualities to distinguish me from dozens of others. Of course I could never speak in public again, that was settled, and there really didn't seem to be anything to which I could devote myself and make a real success of it.

Of course I somehow felt that this was not the right attitude to take, and that it was small of me to take a defeat so badly, but it seemed for the time being that the only feeling of pleasure I could get was my misery. Yet, deep, down something seemed to be calling to me to be a "Man" and not to grovel in the dust of defeat like a coward, I tried but didn't make much progress all day.

I was glad to go to church the next day, for I felt sure I would get some help from the fine spiritual sermon the pastor always preaches. But here again I was disappointed. The pastor was absent, and in his place was a stranger. We seemed to think that because a number of college students were present he would have to give something very elaborate instead of the simple Gospel. I suppose it was a scholarly production, but it seemed more like a class-room lecture than a sermon. I suppose it was logical and accurate enough, but why did he have to mention "psycho-analysis" and such things? We want some real spiritual food on Sunday, something that brings us close to God.

I went back to my room again disappointed, but determined to have it out. Here I was all discouraged and disappointed and down-hearted, just as if something awful had happened and just as if there were no God. I picked up the Bible and began reading here and there in the Psalms. To my surprise the Psalmist seemed to express feelings exactly like my own. He, too, had disappointments and discouragement, yet he always seemed to end up with a note of triumph. What gave him that confidence even though outward circumstances were against him? Gradually I began to get hold of his secret. His one great source of strength and confidence was God, and here I had been miserable because I saw only myself.

But I had the same great God the Psalmist had, and why could not my trust in Him be as great also? Well, things changed right there. If my hope and confidence lies in myself I will be very shallow indeed, but if I center my faith in God, He is limitless. Well, my whole outlook on life underwent a change. Suppose I can't do anything great, I at least have a Great God. Of course this may seem very simple to you and in a vague way I knew it before, but it took just that experience to make it real to me.

When I went back to class work on Monday things were not half as bad as I had imagined. Everybody seemed friendly and said what a good fight we had put up. My room-mate also returned Monday morning, and that made a big difference. Then in a few days came your good note, and would you believe it? one from the good home pastor. How did he think to write just at that time? It was just a note in which he stated that it takes more of a man to bear a defeat gracefully than to glory in selfish victory, and that out of defeats some great virtues may be born. I wonder, did he suspect something of my struggle? But I feel better now. I have grown, and it may seem strange to say, but I am going to go right on with my literary practice and debate again the very first chance I get!

But I have already made too much out of a little matter, but I hope you will understand and not be too severe with me for acting the way I did. It was a bitter experience, but I have gained a big victory even in my defeat.

OPPORTUNITY

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.

"Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.

"Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb.
My judgments seal the dead past with its dead;
But never bind a moment yet to come.

"Though deep in mire wring not your hands and weep;
I lend my arm to all who say 'I can!'
No shamefaced outcast ever sank so deep
But yet might rise and be again a man!

"Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

"Art thou a mourner? Rouse thee from thy spell!
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from Hell
Each night a star to guide thy feet to heaven!"

—Walter Malone.

OUR BI-WEEKLY SERMON

The Highway of God

J. E. Hartzler.

(Delivered at the dedication of the Sterling Avenue Mennonite Church, Kitchener, Ontario, February 1st, 1925.)

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." Isa. 35:8.

THERE are but two great themes in the Bible, namely, the story of the **creation,** and the story of the **re-creation.** The first is told in about 800 words and tells me where I came from. The second covers all the rest of the Bible and tells me where I am going. The first is the story of how men were made the first time; the second the story of how we were made the second time; the story of regeneration; the story of redemption and atonement. The first is the story concerning whence I came; the second, whither I go. For the first I am not responsible; for the second I am responsible.

I was standing at midnight a few months ago at a railway station in one of our central western states. In the still hours of that dark night I heard far above me a mailplane passing swiftly across this great continent on its mission to the western coast. Not a light appeared on the plane to guide it on its transcontinental flight. How, in the darkness of midnight, thought I, can the airman make his way? Then I remembered the light towers built for him which I had seen a few days before; towers systematically arranged and geographically distributed for the express purpose of guiding the airman in the dark hours of the night.

And then I remembered again that there were dark places as we journey through the Bible and through life. I recalled that along the great transbiblical highway from Genesis to Revelation there is a great lighting system, and that the student of the Bible may enter at the gateway of Genesis, travel down the ages along the pathway of God, through the present day, and on to eternity by way of Revelation. I remembered that the earnest seeker for truth need not walk in darkness but in the light of God.

And then I thought once more and remembered that the Father of men has not left us without a great lighting system to guide us from the cradle to the grave. There are dark hours as we pass from entrance to exit of life. There are also lighthouses of truth along the way and before we leave one enroute we come into view of another.

The prophetic eye of the Prophet as he looked down the ages and on to eternity ran along the great highway, the Eternal Kingdom of God. It is along this highway, in the light of His eternal verities, that the Church of Jesus Christ is moving in her straight course to His eternal purpose. The gates of sin and hell may **hinder** but they shall not **prevent** or **prevail.** I believe in God; I believe in the Church, and these together shall not fail but succeed.

Along the great transbiblical highway are three outstanding light towers, towers of eternal magnitude. When we enter the doorway of Genesis we immediately see in the distance the gleams of the first great light. It is the light of prophecy. It is the light of a coming King, a Savior of mankind. This light towers far above all else in the Old Testament. Zachariah lights the torch when he says:

"And he shall speak peace unto the heathen;
And his dominion shall be from sea even to sea;
And from the river even unto the ends of the earth."

It is in view of this great light that we travel the highway of the Old Testament, the highway of the Kingdom of God. Two things are outstanding in the view of the Prophet as he sees coming the Kingdom of God, namely, that it is a kingdom of peace, not war; and that it is universal in its scope. The coming King, the Messiah, was a suffering Savior, not a king of war. Every Old Testament Scripture must be interpreted in the light of this great truth. All roads of the Old Testament end in the cross of Calvary, the Suffering Servant of God, the Redeemer of man.

But time says move on. And as we move on and as men of old moved on in the light of prophecy they saw appearing a second great light. The light of prophecy began to fade as they entered a new day; as they entered the presence of the second light tower. On the highways and byways of Galilee and Judea men of God walked and talked with the Son of God. He taught them to pray:

"Thy kingdom come,
Thy will be done in earth,
As it is in heaven."

Leaving the light of the Old Testament for the realities of the New we come into a brighter and more significant light. We leave Law and enter Grace. We leave Justice and enter Mercy. We leave expectation and enter possession. We leave the morning dawn and enter the light of day.

Jesus taught men that the Kingdom of God was the doing of the will of God on earth as that will was done in heaven. Many people say it in their prayers but they do not believe it. His Kingdom is a Kingdom of **regeneration** rather than one of **restoration.** Jesus inaugurated a Kingdom which meant the salvation, the regeneration of living men rather than the restoration of a lost Paradise. It was a spiritual and ethical life rather than a political state. It was progressive in its coming (Mk. 4:26-29), rather than catastrophic and apocalyptical. This is the great light in which the Church today moves along the great highway of the eternal purpose of God. The beams of light from this tower falling upon the western sky of the future spell the words "Faith" and "Hope".

And there is a third light; it is the light from

Eternity. John on the Isle of Patmos caught a glimpse of it as the curtain of time drew aside for a brief moment. Then he wrote:

"The kingdoms of this world are become
The kingdoms of our Lord and His Christ;
And He shall reign forever and ever."

The light of prophecy and the light of time we have left behind us. We have entered eternity. Whether there be prophecies they shall fail; and tongues they shall cease, but the Kingdom of our God goes on forever. This is the consummation of His eternal purpose; it is the triumph of righteousness; it is eternal **victory** rather than temporal **escape.** Time is swallowed up in eternity.

The kingdoms of evil fail because they are kingdoms of selfishness, of ignorance and lawlessness. The kingdoms of this world fail because they furnish no moral basis for national life; they fail to meet the intellectual demands of men; they fail to meet the social demands, and they fail to furnish adequate religious ideals. Selfishness, ignorance and lawlessness will ruin any kingdom.

The kingdom of our God is an eternal Kingdom; it is a conquering Kingdom. His Kingdom is a Kingdom of peace; a Kingdom which recognizes human rights; a Kingdom of brotherhood, and a Kingdom of immortality. Eliminate any one of these and His Kingdom would not be eternal.

The men, the institutions, on the great highway, rather than those in the mire on the side roads of man-made redemption schemes, are the agencies through which the eternal purpose of God is being executed. The Church of Jesus Christ is not a religious museum in which we store and preserve the social, traditional and theological relics of dead men; it is not a monastery in which we place men and women, isolating them from the world. The Church of Jesus Christ is the mouthpiece of God to the world; it is the distributing point of Heaven's message to men. (Matt. 28:19-20.)

Finally let it be said that the first great light, the light of Prophecy is the light of **anticipation.** The second, the light of the Gospel, is the light of **materialization.** And the third, the light of eternity, is the light of complete **realization.** The transbiblical highway from Genesis to Revelation; the translife highway from the cradle to the grave, each are illuminated by these three great lights.

And may we today consecrate, may we today dedicate, to the cause of our Lord and King in the promotion of His eternal purpose among men, this beautiful edifice, this house of God, a monument of His mercy and grace. And may we ever reflect the light of Calvary, the light of the everlasting Gospel, that wayfaring men seeking their eternal home may find it as they pass this way.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

WASHINGTON FOREIGN MISSION CONVENTION

In the large, new auditorium, just finished, audiences numbering from four to six thousand for six days with three sessions a day recently were brought together from all states of the Union, from Canada, and from the native Christian Churches of Latin America, the Philippines, Africa, China, Japan, Korea and Siam. If anyone has been led to doubt whether the Gospel of Jesus Christ is central in the missionary message today he should be reassured in the fact that here missionary statesmen and leaders from many nations, governmental officials, pastors of all evangelical churches, prominent laymen and women were a unit in exalting the crucified, risen, and living Christ as the only Hope of the world. The outstanding characteristic of the whole convention from President Coolidge's address of welcome on Missionary Responsibility, to the final message by Dr. Robert E. Speer, on, The Call to Our Unfinished Missionary Task, was that its keynote was Jesus Christ. All topics on the program pointed to the divine Christ, all addresses were centered on the divine Christ, the Son of God. The registered delegates numbered 3,480, representing 83 organizations engaged in Foreign Mission work that annually support and direct approximately 18,000 American missionaries in foreign lands and contribute more than forty million dollars every year to the great task of carrying out the last command of Jesus Christ. There was no opportunity for discussion from the floor and no resolutions were presented for adoption. It was a meeting to instruct and stimulate and inspire the home forces; to impress upon individuals and through them upon churches the importance of the missionary task, the difficulties encountered, the oneness of the task, and the necessity for true unity in Christ. There can be no higher call to us as members of the Mennonite Churches than the summons of Foreign Missions to rise out of our petty selves and to rededicate ourselves to our common task of giving Christ to the world.

Prof. Bhaskar P. Hivale of Bombay, former editor of Dnyanodaya, a Christian journal, a highly cultured Indian with very winning personality, in an address on India, made a point that is worthy of our serious reflection. In referring to the hymn, "From Greenland's Icy Mountains" and the lines, "Where every prospect pleases and only man is vile," he said, "I have traveled across your country and have seen your beautiful mountains. You too, have every prospect that pleases. But I have also discovered here in America the particular species of genius homo described in this hymn."

To practice Christianity at home is even more essential than to preach it abroad. Sending missionaries to other lands is a wild proposition unless we admit that the teachings of Christ, which they carry have never been literally lived by any nation.—R. A. Doan, Columbus.

If we are ever to bring the world to Jesus Christ, the so-called Christian nations must first be really converted. There is no other solution of the missionary problem. We need fewer leaders of Christianity and more followers of Christ.—Bishop Charles H. Brent.

Personal regeneration is not only the fundamental, but also the vindication of all our work.—Rev. John McLaurin, India.

The greatest need of the church today is not so much fresh interest in missions as fresh interest in Christ and His Evangel.

The message all apostles bring is "the unsearchable riches of Christ." "We dare not impoverish the Christ of the Gospels. Only the glorious Lord of Life will suffice for the needs of the world. This unexplored wealth in Christ is broad as humanity, long as the eternal purpose of God, deep as the necessities of mankind and high as the throne of God.

We shall never begin to interpret or understand the unsearchable riches of Christ unless men and wommen of every race, of every color and of every land make their own contribution to that interpretation and find in that unexplorable wealth that which especially expresses their genius.

Material debts are paid to those we owe; spiritual debts are never paid directly to the One we owe.—Canon H. J. Cody, Canada.

What China needs is more Jesusism.—Chinese Student.

Rev. Toyohiko Kagawa, a young Japanese of thirty-six, who has achieved more than most men at sixty, in his inspiring tale of sixteen years of evangelism in the slums of Kobe, Japan, said the Japanese people cannot understand why the missionary Christianity is so different from the American Christianity. Dr. Kagawa, who like Paul, has a record of suffering and imprisonment for the sake of Jesus Christ, and has witnessed scores of men lifted out of the mire of poverty and sin, is concrete evidence of the present-day redeeming power of Christ. He himself says he is a captive of Jesus Christ and for sixteen years has gone about winning other captives. After the earthquake he went to Tokyo to engage in relief work, where he preached 124 nights in succession to more than 30,000 people.

A church without a missionary outreach is a lighthouse that sheds no light.—E. Warner Lentz, Volunteer for Mesopotamia.

Our confidence in Christianity is justified by its accomplishments.

An example of righteous living more than the teaching of creeds is effective missionary work.—President Coolidge.

The one thing that Mohammedans need today is a great, passionate outpouring of love on the part of Christians.—Dr. Samuel M. Zwemer, Cairo.

Not only is Christianity winning converts, but it is exercising a tremendous influence on the social life and thought of the East. India, moving toward Christ, may make a spiritual contribution which the materialistic civilization of the West so woefully needs.

India wants to see a movement toward Christ in the West as well as in the East.—Prof. John Jesudason Cornelius, Lucknow.

Have I a right to appropriate for selfish purposes the things that have come to me by the accident of birth rather than to use them for the benefit of those to whom they are denied?—Walter A. Judd, volunteer to China.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE BLESSING OF PENTECOST

April 5.

Lesson Text—Acts 2:36-47.

THE EARTHLY career of Jesus of Nazareth is finished. His disciples would hear no more those gracious words from His lips. The sick, the perplexed, the forsaken would never again enjoy His kindly help. His earthly ministry is closed. The crucifixion and the resurrection are passed.

As the priests and rulers saw Him expire on the cross they thought that they are now rid of Him They thought that they were victors. But Calvary was not the end. The Jews were not the victors. We have not yet seen the end of the power and work of Christ, the Savior. The Book of Acts tells in a vivid manner the story of the early successes of the gospel of Jesus Christ. In this book the power of the Spirit of God is seen and felt. It would be quite appropriate to think of the book which we shall study together during this quarter, as "The Acts of the Holy Spirit." Jesus, the Christ, in the person of the Spirit is at work here in this world of need. Is there any reason why that the successes achieved by our living Lord during the days of the Apostles might not be repeated in modern times?

The day of Pentecost is an eventful day in the history of the spread of the gospel. On this day that small group of earnest disciples which had gathered for prayer in an upper room in the city of Jerusalem were aware of the presence of the Spirit of God in a manner never experienced before. This is the secret of the achievements recorded in the book of "The Acts".

We at once covet the gift of the Holy Spirit. What is the gift of the Holy Spirit? What is the Holy Spirit? The Holy Spirit is a person. He is an All-powerful and Holy

Person, even God Himself with whom we may have intimate fellowship and association. He who receives the Spirit enters into intimate association with this All-powerful, unseen Holy Person.

There are certain conditions which must be met if one wishes to receive this "gift". Intimate association with this Holy Person is impossible to the individual of sinful, selfish inclinations. Peter urged in his sermon that men must needs repent and then they shall receive the Holy Spirit. A deepening acquaintance with the Spirit of the Holy God rests upon a willingness to meet any condition that He may impose.

It is our privilege to have the joyful experience of intimate touch with the Spirit of God. Such a close personal association with the Spirit will produce in an increasing measure love, joy, and purity of life. The Spirit of God produces in us when permitted to have His way such qualities of character as make one an effective witness. Is there any desire more noble than the desire to be an effective witness by silent life and spoken word in the great campaign to win the world for Jesus Christ? The Holy Spirit is the inspiration and power of such a life.

Father, we pray for the power which is ours when the Holy Spirit comes upon us.

THE CRIPPLE AT THE BEAUTIFUL GATE

April 12.

Lesson Text—Acts 3:1-11.

A WEEK ago we dwelt upon the gift of the Holy Spirit. Intimate association with the Spirit of God is the privilege of any one who meets the necessary conditions. This gift is the privilege of the penitent, the sincere, the prayerful, the obedient, the humble. The presence of the Spirit in one's life means an enriched, deepened character, and experience. The Spirit within is power. The man or woman of real power is the man or woman who is in vital relation with the Spirit of God.

Our need today is a church that is quickened and empowered by the Spirit of the living God. There is so much need on every hand Who is able to minister unto the sinful, the tempted, the doubting, the indifferent, the vulgar, the selfish? Those who have been nurtured in the fellowship of a Spirit-filled church are the ones whom the Lord uses to do His work. We want and rightfully may expect the church to which we look for inspiration, guidance and fellowship to be vitally spiritual. A ministry in the church whch knows the voice of the Spirit will lead all into a deeper acquaintance with the Spirit of God. Those who go forth from such a spiritual fellowship are strong for every task.

Peter and John had neither silver nor gold to give the lame man. Silver and gold satisfy some needs. But they could not have given what the lame man most wanted. Peter and John were poor in silver and gold but they were rich in the Spirit. Peter said, "Such as I have I give to thee." Peter was living day by day in personal intimate association with the Spirit of God. He was able because of that to lead this lame man to the same source of power. There is no higher vocation than that of leading men to God, the source of all life and power. Peter said to the lame man, "In the name of Jesus Christ of Nazareth, rise up and walk.' What Christian ought not be able to go to the soul in need and speak similar words. I am urging that our churches must nurture such a genuine religious life among those received into the brotherhood that they shall be able to go out to minister to every need

The text reads, "All the people saw him walking and praising God." Here was a man who was moved to express his gratitude for the benefit that he had received of God. The people saw it. Why ought not every Christian have a definite sense of the spiritual benefits received of God? If we were habitually cheerful and grateful because of the spiritual help and strength received from our heavenly Father our acquaintances would be impressed in a manner similar to the people watching the healed lame man. Think of the good that the Father gives and does for us. Ought we not rejoice? If we glorify God in this manner men will be convinced that He is glorious.

Father, may we be strong in love, sympathy and power so that we shall be able to lead the lame and blind to Thee.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

INDEPENDENTLY RICH

Every youth dreams of the day of his success. He thinks that "some day" he will be rich. He thinks that only a few can be rich and that he will be one of the few.

But any man can be independently rich. I will tell you how in the next two hundred words.

The average youth makes the mistake of thinking that money makes us rich. But no man is rich who only has money. He alone is rich who is able to enjoy life whether he has money or not.

To be independently rich means to be rich independently of money. Jesus had this in mind when he said, "Lay up for yourselves treasures in heaven where moth and rust do not corrupt nor thieves break through and steal."

The young man who has learned to avoid envy has accumulated a treasure of untold value. If we are not able to be happy unless we have as good a car as someone else, as big a salary, as stylish clothes—we are doomed to unhappiness for the rest of our lives.

The young woman who can make a friend and keep one, without lowering her standards or ideals, has something worth far more than gold.

The youth who is storing his mind with useful information and great ideas will find himself eternally rich.

Charity, forgiveness, peace of mind, a good conscience, friendships, a singing heart—these are the treasures that make us rich—this is the wealth that money cannot buy.—The Classmate.

WALKING WITH HIM

In the Good Book we read an account of two men walking with Jesus. When they were alone they said of this experience, "Did not our hearts burn within us?" This feeling in one's heart is sought by all. Neither is such seeking in vain.

Today, as truly as in days two thousand years since, hearts can find Him and walk with Him. Some may say hearts do not burn now as they did of old. Consider the following ere you give your answer:

Recently a youth was heard to pray saying, "Father, I thank Thee, for Thou hast led me another day. I am happy because I know the day has been spent to please Thee"

Since spring-like days have come, an aged man beholding the beauties of nature exclaimed, "How wonderful are the works of God."

The last words of President Coolidge's Inaugural Address were, "America cherishes no purpose save to merit the favor of Almighty God."

Yes, He is close by today. Millions of hearts burn because they walk with Him. At even time they are content, for He is their Keeper. Have you found the "Secret of His Presence?"

The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

AN ANSWER

Dear Editor:

Our attention has been called to a news item which appeared in the Christian Exponent Jan. 30th, and an editorial in the following issue, Feb. 13, concerning conditions in western Ohio. You have stated some outstanding facts of conditions, and in our judgment your version has been correct. You no doubt have obtained information concerning conditions at this place from various sources, since much publicity has been given them in church circles, and in the public press.

We have also noticed a reply or correction to some of your statements appearing in a later issue of your periodical from Bro. J. B. Smith. We are sorry that our Brother has questioned your statements, and thereby opened a discussion of matters which have brought reproach not only upon our own congregation but upon the Mennonite church in general It would, however, be altogether unfair to all concerned to allow his explanations to stand without further explaining some points and giving some corrections.

It is evident from what has already been published in your periodical that there are two distinctive groups in our congregations. In his introduction Bro. Smith refers to excommunicated members taking charge of services, locking doors, taking possession of keys, money, etc. At the time of this incident (Jan. 4) only one member's name had been read from the church roll, and he had no active part in the services.

The excommunication of the above member was carried out in the midst of factional strife after the ministerial body had received a telegram from the chairman of our conference committee requesting postponement of this action until investigations could be made by the committee. The committee referred to is a committee which was chosen by our congregation more than three years ago and has been retained by the Ohio Conference to the present time.

It is also worthy of notice that the ministerial body has not been unanimous. Nearly all the recent drastic measures have been carried out with a divided ministry, wholly disregarding the voice of a part of the body. The telegram which was received, was withheld from several members of the ministerial body and from the entire congregation until after plans were carried out.

Because of disorder created during Sunday school services, and at the close of services by members of the opposite group and a few non-members, the doors of the Salem church remained closed the following Sunday (Jan. 11) and four successive Sundays thereafter.

Reference is also made to taking possession of keys, moneys, books, etc. Seizure of these possessions was not necessary since these members were holding all these possessions previous to this time. These two members have served on the Board of Trustees for the past seven years, one as chairman of the Board during the entire seven years and the other member as Treasurer of the same Board during the last two years. These two members are holding these possessions, and properly caring for them, thereby acting upon the advice of proper authorities.

A business meeting was called several months ago, for the purpose of electing officers for the different organizations of the church. The necessary qualification for voting and office holding at this election was the signature of members, thereby endorsing the recent action in the excommunication of one of the above members. This reorganization meant the undoing of an organization effected only four months previous under the supervision of a member of our Conference committee, in which both groups were fairly represented. Furthermore, they proceeded after members of the ministerial body had received letters from the chairman of our Conference Committee, and the chairman of the Executive Committee of the Ohio Conference requesting that this business meeting be recalled and that no further action should be taken until investigations could be made. Because of serious conditions existing at this place our Conference Committee in conjunction with the Executive Committee of the Ohio Conference came into our midst a few months ago, to investigate matters. There was an indisposition on the part of members of the ministerial body as well as lay members to take advice, and problems arose which naturally involve Conference. The committee adjourned without taking any action, leaving matters for the decision of the Ohio Conference.

Reference is made to a single member and non-members bringing suit against two excommunicated members. It is true there were protests from the ministerial body and from lay members that this action should be taken. It is also true that a few non-members helped support this action. Nevertheless it is evident that the information found in the plaintiff's petition was obtained from church officials. Several officials have admitted giving the plaintiff information, and documents have been found in the hands of the plaintiff's attorney which were official and original. The plaintiff evidently has many sympathetic friends in the group which he represents, since he has not been dealt with as a transgressor in the church for having violated one of the fundamental principles of the Mennonite church in bringing suit against others.

The validity of these excommunications is a question, at least in church circles, since the group of which these members are a part had appeals before both committees and the action taken against them was wholly upon factional grounds.

There should be no question as to who the aggressors are in these law-proceedings. The plaintiff's petition asks for a decision of these questions by civil court. Furthermore, two of the six members referred to by Bro. Smith as trustees and being members in good standing, have answered the court. Suit was brought against these six members for the purpose of requiring them to answer to the statements of the plaintiff's petition. Two of this number recently filed their answer ratifying practically everything that the plaintiff did.

The defendants in filing their answer to the plaintiff's petition have asked for postponement of action by the court and allow the Ohio Mennonite Conference to make decisions upon these controversial points. As a group, we have repeatedly declared our position as being subject to the Ohio Conference and the committee in charge of these congregations.

We shall now allow the readers of this periodical to determine who the aggressors are in these law proceedings.

R. R. Brenneman.

FOR VALUE RECEIVED

$1.00 spent for lunch lasts 5 hours.
$1.00 spent for a necktie lasts 5 weeks.
$1.00 spent for a cap lasts 5 months.
$1.00 spent for an auto lasts 5 years.
$1.00 spent for a railroad lasts 5 decades.
$1.00 spent in God's service lasts for eternity.

—Roger W. Babson.

Notes from Here and There

N. E. Troyer of Cable, Ohio, recently concluded a successful series of evangelistic services at the Home Mission, Chicago, Ill.

Dr. C. Henry Smith recently delivered two addresses on Mennonite History at the Trenton, Ohio, Mennonite Church. Rev. J. E. Amstutz is pastor of the church at that place.

Payson Miller, formerly of Goshen and Bluffton Colleges, now a student at Hartford Theological Seminary, is planning to spend his Spring vacation at Souderton, Pa., with Rev. and Mrs. G. T. Soldner.

The Mennonite Deaconess Home and Hospital of Beatrice, Nebraska, reports that during the year 1924 there were 475 patients served representing 5,505 days of service, 79 children were born in the institution, and 26 deaths are recorded.

John L. Harnish and wife, who have been in charge of the Peoria Mission since it was founded some years ago, are planning to take a vacation during the coming summer and will go to the mountains of Colorado. Lloyd A. Kniss and wife, of Johnstown, Pa., will take charge of the work at Peoria.

Ed. Lape, of Nappanee, Ind., who has been engaged in the Dry Goods Business at that place, has taken over the store of the Byers Co, at Bluffton, Ohio. Floyd Byers who has been manager of the latter store, has accepted a position as assistant secretary in the Lima Y. M. C. A. Bro. Lape has already moved his family to Bluffton.

On March 5, with appropriate ceremonies, the first spadeful of dirt was turned for the construction of the Bethel Home for the Aged, which is to be run in connection with the Bethel Hospital at Newton, Kansas. Those interested in the project have been working faithfully for several years in order to bring it to fruition.

Wilbur K. Thomas, Secretary of the American Friends Service Committee, Philadelphia, under whose direction many Mennonite Boys engaged in relief work during and after the war, spoke at a recent Sunday morning services of the Bethel College congregation, Newton, Kansas. Mr. Thomas is on a speaking tour throughout the Ceneral West, and is making an effort to get acquainted not only with the Quaker congregations, but with other denominations also. His visit at Bethel was much appreciated.

Baptismal services were recently held at the Bethel Church near West Liberty, Ohio, with Bish. S. E. Allgyer in charge.

Hesston College Y. P. C. A. recently subscribed $475.50 for their annual Mission Drive. The goal had been set at $350.

Twenty-seven Mennonite families recently arrived in Mexico have purchased a large ranch on which they expect to settle. The location is near Las Animas.

The new mission building at Kansas City, Kansas, was dedicated on February 22. At the same time ordination services were conducted, and Rufus Horst was ordained to the ministry. J. C. Driver, S. C. Yoder, D. H. Bender, and I. G. Hartzler were the bishops present.

The Mennonite Board of Missions and Charities announces that plans are being made to send six missionaries to India and South America during the year. Special appeals are being sent out for a fund of $1800 for equipping and sending them,—four to India and two to South America. The doctrinal and other examinations are now being taken by the applicants.

An interesting collection of lantern slides covering subjects relating to Mennonite History has been collected in Holland. There are over 200 slides in the collection, and the work of Mennonites in America, Mission work in India, and Mennonites in Russia are represented The collection has been made available for use in churches wherever they are desired. We wonder if a similar collection in this country would not prove to be of special interest and benefit.

A matter of more than passing interest to many readers of the Exponent, as well as to others, has just become public. It relates to the suspension from the Ohio Mennonite Conference by the Executive Committee of the "brethren N. O. Blosser and P. E. Whitmer together with members of their respective congregations who support them." This action is the result of long continued dissatisfaction on the part of some of the more conservative members of the Ohio Conference with the Bluffton and New Stark congregations, and in no way reflects on the moral or Christian integrity of the brethren or the congregations named. The Exponent is in possession of copies both of the letter of the Executive Committee to the congregations, and a reply by one of the congregations to the committee. We may be able to share these with our readers in future issues.

Dr. G. D. Troyer, medical missionary at Dhamtari, C.P., India, reports the gift of $700 from his home congregation at Kokomo, Indiana, for the purchase of an automobile for use in his work in India.

T. K. Hershey, missionary on furlough from South America, who has been spending some time in Philadelphia doing school work, has recently been holding meetings in the Franconia District. After March 23 his address will be Elverson, Pa.

The All-Mennonite Convention will hold its fifth triennial meeting late this Summer, in August or September. Congregations desiring to entertain this Convention should write to the Secretary, Paul E. Whitmer, 142 S. Jackson St., Bluffton, Ohio.

The first General Conference of Mennonites in Russia since the advent of the Soviet Government was held during the latter part of January in Moscow. A letter of greeting, thanks and good wishes was sent from this conference to Mennonites in America and other countries.

SPECIAL OFFER

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We need a number of new subscribers for The Christian Exponent, and are willing to give you a liberal allowance for each one you send us, at the regular price of $2.00, with your own renewal. Many of our friends will be glad to subscribe if you call their attention to the paper.

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The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

APRIL 10, 1925.

MORE ABOUT TOLERANCE
An Editorial

WHEN EASTER COMES

OPPORTUNITIES OF A CHRISTIAN NURSE

THE RESURRECTION
Our Bi-Weekly Sermon

THE FIRST CONFESSION OF FAITH

THE OPEN FORUM

The Editor's Chat

From the Day's Mail

"Enclosed find check for $2.00 to cover subscription expiring March, 1925.

"Appreciate receiving the paper, and and am in accord with the policies under which same is published.

"Feel assured that the work is not without good results and that the principles you are contending for must ultimately triumph."

"Dear Sir:

"Do not send me any more of your Exponent papers. I suppose some of my enemies have been sending it to me. Best regards,"

"Enclosed find two dollars for renewal of the Exponent for another year. We appreciate it very highly for the standard which it upholds, and the charity it exercises in dealing with such different viewpoints. Am glad to tell you that I have never found the article that was "not fit for print". Enjoy all the different departments and especially watch for the "Notes from here and there". May the spirit of love make it a blessing to many hearts, and remove the many walls erected in the Mennonite Family that we may dwell in the unity, love and peace that becomes a Godly people."

"Editor of Exponent,

"Sir:

"I note that someone has been subscribing for your paper and has been sending it to me. I am better satisfied with the —— —— now than ever. You therefore, need not send me your paper any longer."

Dear Sir:

Enclosed you will find a personal check amounting to $2.00. Please renew our subscription to the Christian Exponent for another year. Respectfully,

—— ——.

P. S. We enjoy your paper.

The above are samples of many letters which the Exponent receives. They are neither the worst nor the best. We appreciate these expressions from our readers, and are always glad to know that they are sufficiently interested to go to the trouble to write to us.

Our brother in one of the letters above has a rather unique idea of the motive of the friend who paid his gift subscription for him. Since the writer is a minister of the Gospel, we presume that he imputes good motives to his "enemies" in sending him the paper—heaping coals of fire on his head as it were—and that he gives them credit for obeying the Biblical injunction of "Love your enemies, do good to them that hate you."

The editor himself believes that this would be a most excellent way for a Christian to treat his enemies, i. e., presenting them with a subscription to the Christian Exponent. If any of our readers have "enemies" we take this means of inviting you to treat them in this way. Possibly you can make friends out of them. At any rate, you can have the satisfaction of knowing that you are trying to follow the Golden Rule.

The Exponent is still open to receive Gift Subscriptions. For one dollar we will send the Exponent for six months to any friend you may designate. For ten dollars we will send it to ten of them. Some warm friends have been made in this way. We need still more.

MENNONITES OF RUSSIA MEET

Their First General Conference Since Advent of Soviet

To the Mennonite Congregations in Switzerland, Germany, Holland, Canada, United States of America, and Mexico:

After much waiting, coupled with great fear and indecision, it has become possible for the representatives of the Mennonite congregations (of Russia) to assemble in Moscow, the capital of the Soviet Republics.

Thanks and praise be to God, the Guide and Shaper of our peope's destiny, as well as that of all other peoples.

With warmest enthusiasm do we inform you of this realization of our hopes, you who in turn respond with such heartfelt interest.

God bless you with His peace, brethren; we greet you with the greeting of brotherly love and with wishes for your welfare. From this all-Mennonite conference here in Moscow accept the sincerest thanks for the good which your high-minded self-denial accomplished for us in our darkest hours, and in which good work you even yet continue, not only in material aid but also by supplying us with Bibles.

Our distress and your generosity, our need and your sympathetic aid, have made the more secure that bond which has united us from days of old.

But, still more cordial, and of a higher order, shall be the ties which reach back to the beginning of our faith.

Therefore, with special rejoicing do we greet you on this day which in a visible way marks the beginning of our Church.

On this day, January 25, each Mennonite should call to mind that he is a member of a church which, from its inception, has desired to stand free and separate, free from every subjection and allegiance to temporal power, or to other ecclesiastical authority.

With no lesser joy do we consider the thought of the founding of a Mennonite world alliance whose common expression shall be an assembly of representatives of all the Mennonites of the world. This Mennonite world-conference will assemble there where stood the cradle of our now scattered congregations.

There the representatives of all Mennonites will exchange in person their mutual greetings, wishes, troubles, and aspirations; they will mutually insure and make certain that Mennonites, despite their repeated divisions, today are still redeemed through the blood of Jesus Christ and stand upon the principle of true evangelical freedom, that they strive after the Ideal of love and truth—Jesus Christ, and aspire to make their lives a realization of this Ideal, and who hate and strive against but one thing: evil and its causes.

The proposed Mennonite world alliance then shall demonstrate that we through a firm union are furthering and building the kingdom of God, in which swords will be beaten into plow-shares and spears into pruning hooks.

May God, the Almighty, add His blessing to this.

The Praesidium: J. Rempel, J. Wiens,
A. Dyck, J. Paetkau.
Secretary: K. Martens.
January 25, 1925.
Moscow, Russia.

"Success—What is success? Who has succeeded? Not the man who has acquired wealth, but the man who has known how to use it. The measure of a man is not what he has, but what use he makes of what he has. He whose home is a cottage with a sanded floor, who so uses it that love and culture grow up beneath the clustering vine, is richer than he who dwells in a place where selfishness reigns."

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THE
CHRISTIAN EXPONENT

VOL. II. APRIL 10, 1925. No. 8.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

WHAT WOULD HAPPEN?

THE Easter season calls to our minds the fact that every Christian, if he is truly a child of God, has been raised from Death to Life and is a new creature in Christ Jesus.

But of how many so-called Christians to-day can this truly be said to be the case? What would happen if the millions of professing Christians would take seriously the doctrine of the New Birth and would really possess spiritual Life?

And just what is the thing by which we manifest to the world and those about us whether or not we are truly His children?

There is only one answer to this question. If we are really true to our profession, and if we have really experienced that marvelous and inexplicable change from death to life, if we have been dead in trespasses and sins and have been quickened into newness of life, our lives will bear witness to the fact. It requires no elaborate series of testimonies, no verbal professions of piety, no signs of outward distinction. Our lives will tell the story. By their fruits ye shall know them.

But what, let us ask again, would happen if all professing Christians had really undergone this experience? How would our present situation be affected? It is so evident that this has not been the case that it becomes interesting to speculate a bit, and then vitally important that we check up our own lives to see whether we ourselves bear this testimony by the only method which the world has of judging the sincerity of our profession.

It is safe to say that such an attitude on the part of every Christian would bring about a real revolution in the life of the world about us. The change would be felt not only in the world but first of all in the Church itself. Strife and quarreling would cease. Rivalry and bitterness between different denominations would disappear. There would be a unity of purpose and a unity of effort. Fundamentals would be emphasized, and non-essentials would be forgotten. There would be an evangelistic passion and fervor among Christians in general which would not be long in bringing results. There would be plenty of volunteers for the foreign field, and an abundance of means to support them. Wrongs and injustices, oppression and unfairness would cease. The words of the Master would be taken at face value, and men would order their lives by His example. With such an exemplification of Christianity on the part of the followers of Christ, the world could not long stand against Him. **The world would be won for Christ.**

And who can picture what that would mean? What a wonderful picture! The world for Christ! But it depends upon the Christians,—upon you and me. Are we doing our part? Are we really alive spiritually? And are we doing what we can to bring others to a realization of our blessed privilege and duty?

Let each one answer for himself. Let us be honest.

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CHRISTIANS AND CHRISTIAN ETHICS

CHRISTIAN ethics is but another term for good manners from a Christian point of view.

There are Christian people who scorn such simple and insignificant things as courtesy, politeness and good manners. They feel that they are but a thin veneer to gloss over inconsistencies of character

and conduct. They dismiss them as being unworthy of the time and thought of a Christian. They pride themselves on their lack of such attainments. They take pleasure and delight in saying mean and ugly things about those who disagree with them. They are bold, boisterous, and bellicose. Withal, they take great credit to themselves for being faithful and and persecuted Christians who are willing to stand for their convictions in spite of opposition and antagonism. They consider themselves God's elect, capable of a finality of judgment and a comprehension of issues which leaves nothing to be said after they have delivered themselves. They remind one of a petulant, selfish and ill-mannered schoolboy who finds his playmates unworthy of his company and who tries to rule the playground alone.

The real Christian spirit, however, is far different. Its dominant principle is love. It rebukes and chastens when necessary, but always with tenderness and love. There is no obtrusive show of superiority, nor desire to make others appear little and unworthy. Self is kept in the background. The advice and opinions of others are much sought after, and the judgment of other Christians is constantly taken into consideration. Of course there is a firm reliance on the guidance and direction of the Holy Spirit, who reveals Himself in many ways. But in whatever form He comes, or whatever may be His message, it never violates the dictates of good manners, never leads to discourtesy, never is anything but Christlike.

Many Christian professors could well afford to ponder on the question of Christian ethics. The Christian life is a complete life,—a full life. It omits nothing which makes for a fuller, richer, and more helpful life as it comes in contact with its fellow men. It is never rude, boisterous or boastful. It is consistent with and loyal to every claim and characteristic of good manners and Christian fellowship. It makes itself felt everywhere, and its lack is just as noticeable. And it is always gentlemanly and ladylike in its actions, refraining from anything that is ungallant or ungenerous, imputing the best of motives to everyone unless there is direct evidence to the contrary. Such a spirit is the spirit of the Master Himself, and the spirit which He requires and expects of all His followers.

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MORE ABOUT TOLERANCE

THE editor is in receipt of a number of comments on recent articles and editorials appearing in The Christian Exponent on the subject of tolerance.

In view of some of these comments, it seems well at this time to examine the subject a little farther and offer a few more suggestions and explanations on what should really be regarded as a tolerant attitude toward various situations which frequently confront us.

One good brother raised the question, for instance, as to whether a congregation should allow various inconsistencies in the lives of its members in order to show a "tolerant" spirit toward them. There are those in the congregation who use tobacco in spite of a ruling against it. There are likewise women who have submitted to the popular fashion of bobbing hair in spite of a congregational ruling, decided by popular vote, against it. Shall the congregation continue to tolerate them as members in good standing?

If anything the Exponent has said on the subject up to this time has given readers the impression that "Tolerance" means a weak and spineless attitude toward sins and evils in the church, and that we must cease to cry out against wrong and evil wherever we find it, then we are very anxious for an opportunity to correct such an impression, and to say with all of the vigor possible that it has never been our intention to make any such assertions.

It hardly seems possible, however, that such an interpretation can honestly be made from anything which has been said. Yet the charge has been repeatedly thrown at a certain group in the church that this is just the sort of thing for which it stands.

In the first place, it should be clearly understood that the Exponent does **not** advocate tolerance with sin or wrong. We believe in being thoroughly intolerant in this respect. Christ never tolerated anything which was wrong or evil. Neither can His followers. No Christian Church is worthy of the name which openly and avowedly winks at evil in order not to offend any of its number. The Christian Church has done too much of this in the past. She has not been intolerant enough. She has permitted too much of a half-hearted, selfish, easy-going attitude which feared to cry out against sin and evil lest it would make some of its members uncomfortable. This is not the kind of **Tolerance** of wich we speak. Such an attitude is never justifiable.

The issues, however, which are dividing the Christian Church today, and especially those which are causing trouble and dissension in the Mennonite Church are not of this type. We do not know of any honest professing Christian who advocates anything that could in any way be called sinful or wicked. Most Christian men who differ in their ideas are unanimous in their denunciation of those things which the Bible condemns and which are inconsistent with the principles which our Master taught. So far as we know there are none who deny any of the vital or fundamental principles which Jesus taught, and which are contrary to the spirit and teachings of the Scriptures as a whole. These things we accept and hold in common. Our desire to extend the Kingdom of Christ is mutual. All of us believe in Salvation through faith in a crucified and risen Saviour and not as a result of good works which we ourselves may have performed. We accept Jesus as our personal Saviour, our Master, and our Friend, and hold our-

selves as His disciples, seeking to know and to do His will, humbly directing our efforts in His service. This, we repeat, is the honest position and the sincere purpose of all of us today.

Wherein then, lies our difficulty? Why the need for tolerance? If the Christian people and especially Mennonite people, agree on the fundamentals, as we believe they should and do, why do we not have Union and stop talking about necessity of tolerance? The answer is that nowhere in the Bible is a complete program laid down by which the church can govern in detail every phase and item of Christian thought and conduct. The Bible is not interested in such a program. It is concerned with fundamental principles, and not with non-essentials. Christ Himself never gave His disciples a detail program to follow. "Go and teach all nations" was His command. The first and greatest commandment is "to love the Lord thy God with all thy heart, soul, mind, and strength," and the second is to love "thy neighbor as thyself." These are the broad and fundamental principles which are laid down for each one of us, and it becomes our lot and duty to shape and apply these principles to our lives as best we can under varying circumstances and conditions. The result is that in many things which we may consider non-essentials, the Bible gives a wide latitude to the honest believer and sincere seeker after truth in which to order the details of our lives and conduct.

But man is very human. Even in the time of Jesus it had come about that many of the interpretations, customs and traditions of the elders and the forefathers had become fixed laws and rules whose observance was sought and demanded in such detail that the principles of which these customs, rules and traditions were supposed to be outward manifestations had actually been lost sight of and in many cases were completely lost. Christ unsparingly condemned this attitude, and as previously stated, founded His church not on details of conduct but on general and fundamental principles. But men since His day have made the same mistake as the scribes and Pharisees made. Four hundred years ago our forefathers broke away from the Catholic Church largely for this reason, that worship had become formal and devoid of spiritual content. Today we do well to guard ourselves on the same point.

But the fact remains that honest and sincere men will not all be able to agree on non-essentials. God has given each of us an individuality and a power of reasoning which He undoubtedly wishes us to use and develop. Some of us prefer one thing, and some another. Some see things one way, others in a different way. Some prefer one mode of worship or baptism; others another. Here is where the necessity for the spirit of tolerance comes in. We are all children of the same Father, and servants of the same Master, but we cannot all see things exactly alike. Why should we seek to un-Christianize our brethren for this reason? How do we know that we are entirely right and they altogether wrong? Why can we not work together in unity and harmony, willing to tolerate those who are in fundamental accord but who differ on non-essentials? As long as human nature is human tolerance is necessary, for it is inconceivable that all will see matters in exactly the same light.

What is true in general is true within our own church. There are certain principles which are fundamental to all Mennonites. Most of them have retained these fundamental principles and are emphasizing them today. But there is some difference as to how they should be emphasized, and in what manner they can best be applied. There are those who believe in the principles thoroughly, but who feel that some of the traditions and customs which have been handed down to us from our forefathers have served their purpose and need to be adapted and fitted to a new and modern age, different from any preceding age that has passed. And apparently the temptation to assume an intolerant attitude toward those who fail to agree in every detail with some of these established traditions is too great for many to resist. Is it wrong to emphasize the need for tolerance under these circumstances?

Let us emphasize again that we have no desire or intention of compromising with wrong and evil. We are as intolerant of these things as we can be. But we believe, as someone has said, that in essentials we should have unity, in non-essentials charity. If we are wrong in this we will gladly stand corrected.

—o—

THE GLAD EASTER MESSAGE

On this happy Easter morning
Tokens everywhere we see
Of the resurrection wonder,
Viewed in every budding tree.
Lilies in the grassy meadow
Springing fresh from bed in earth,
Speak to us of new creation,
Through our Savior's lowly birth.

Hallelujah! Christ has risen,
That from earth we too might rise—
Changed, and glorified and ready
For our mansions in the skies.
Who but He, the world's Redeemer,
Could achieve this triumph great?
Hallelujah! This same Jesus
Comes again—for Him we wait.

—Moody Bible Institute Monthly.

Phillips Brooks was once asked: "What is the first thing you would do if you had accepted the call to become rector of a small, discouraged congregation that is not even meeting its current expenses?" "The first thing I would do", he replied, "would be to preach a sermon on and ask the congregation to make an offering for Foreign Missions."

"The spirit which flushes with resentment at an oath is infinitely better than the spirit which listens with indifference, or which laughs with pleasure. Abhor that which is evil, says the divine command; no man is safe unless he does."

When Easter Comes

Hettie Shoup.

THE frosts and the icy storms of winter have spent their force; the budding leaves and flowers, and the changing tints of green all remind us of the rising tide of life. As we see this new life in nature about us we are constantly being reminded of the fact that nature is ever ready to respond to our physical needs. Indeed there is good cheer in the sight of flowers as they respond to the sunlight and once more turn their faces heavenward. The birds too, are returning with their songs of gratitude and praise. Who among us can behold nature in all the beauty in which God created it, and not pause to think of the many lessons that the Master Himself drew from the fields and the sky. It was He who said, that the sunshine and the rain are for His people; that, like the birds of the air they shall be cared for, and that like the lilies of the field their lives shall be arrayed in beauty.

But did the springtime come and go with no other message of inspiration than that found in the renewal of life in nature mankind would certainly grow weary and discouraged. But Easter, in the resurrection story, adds a crown to man's hopes and inspirations. He may see victory of life not alone in buds and blossoms, but also in the story of Calvary and Gethsemane. Easter proclaims that ever joyous message that man shall overcome all his foes including death itself, and it is that message that gives to man the courage to press onward in spite of those things that may appear as difficulties in the way.

Easter is a day for everybody, and a day that everybody needs. Its message is not for a particular chosen group of people, but for all men in every walk in life and in whatsoever condition they may find themselves. Many things may happen in the course of a year, and the approaching Easter will not find us just as we were a year ago. To some may have come unexpected experiences, some may have been overtaken by misfortune, and some may have suffered a great disappointment. Have our experiences of the last year cast a shadow? Does the world seem a bit cloudy or gloomy? If so, we need to let the light of another world shine in. Like nature about us, people too, may for a time lose their vitality, they may stand as it were through long seasons enduring the cold chilly winds of their winter. But there comes the springtime of their life as they awaken to a new, a larger, a richer and more beautiful life.

Our Lord in the early days of His ministry was led into the desert and was tempted by Satan. At the close of His ministry the tomb in the garden was opened and He arose victorious over death. Between the hour of the experience in the desert and the hour of His resurrection lay many days of preaching, and teaching, and fellowship with those who needed Him most; and with those who walked with Him and yet did not understand Him. Had Christ failed to overcome the temptation in the desert there would have been no open tomb. So it was not at the end of Christ's ministry but at the beginning that He was victorious over sin and death, and from the time of His victory He moved about as a light to the world.

What does the resurrection story mean to us? As we behold the open door of the empty tomb, does it mean that sometime in the future we too shall be raised from the dead as was our Lord? Does it mean that the loved one with whom we parted not long ago shall be raised in the last day? It means more than that. Christ tasted death for us. Since He died on the cross, entered the tomb, and arose again we may enter, now, into that life eternal. The believer who has passed on from this world is not in the grave awaiting the resurrection but his soul has passed on without tasting death.

Jesus at one time met a woman who was very sad; her heart was breaking as she paused at the grave of her brother. In speaking to her Jesus soon found out that one reason why Martha was sorrowing was because she believed that her brother would not rise again until the resurrection of the last day. But Jesus straightway comforted her with these words, "I am the resurrection, and the life: he that believeth in Me though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

The disciples of Christ rejoiced on that resurrection morning when they received the glad tidings, "He is risen". We as followers of Christ today should look upon Easter as a day of gladness and joy for it speaks of light, and hope, and love, and of life everlasting.

Opportunities of a Christian Nurse

Effie K. Beachy.

I AM GLAD to take the Editor's suggestion and attempt an article on this subject of such natural interest to me.

It has been only in recent years that the churches have taken any definite interest or offered any direct encouragement to their young people to enter this field of humanitarian work. This is especially true of the Mennonite church and some of its branches.

Someone has said, "He demanded as His right the presence of the highest type of women twice in His life—at His birth and at His death." Birth and death—two unchangeable, stupendous facts of life. His demand was not unreasonable.

If this demand is going to be met it is the duty of the Christian people to fill our hospitals and training schools with this "highest type" of women.

In conversation with the instructress of a large training school she made the statement that the need for more nurses was so great as to make it necessary

to accept inferior quality for the sake of increasing quantity, in order to meet the increasing pressure of work, thus lowering the standards of the school and consequently that of the whole profession in time. This is a state of affairs Christian people should consider a duty, if not a privilege, to remedy.

Hospital authorities recognize the desirability of the higher type of students, as is proven by their demanding a recommendation of character from your pastor on enrollment at the school. The religious life of their student body is further encouraged by the observance of daily chapel services at most of the institutions, the pupils being required to attend.

Next to the patient, the doctor is perhaps in the best position to voice an opinion on the qualifications of a good nurse. I recall a discussion of nurses in general by a number of members of this profession. One of the men in the group expressed himself forcibly in this wise:

"Folks, you know I never was strong on churchgoing religion. I've never done much of it myself. Haven't had time. But I tell you, when I have a case that needs a lot of backbone, good judgment, and common sense, I want a nurse that's a Christian every time.

"Take the boys and girls 'over there'. The chaps of the Christian faith were the real soldiers every time. No showing of the white feather. And among the girls there wasn't a hysterical weakling in the bunch. I tell you, I've got 'em spotted. I know where to go when I want a nurse that has something more than her cap and diploma. Of course, when I say Christians I **mean** Christians; not one of your weak-kneed fanatics that salves her conscience by going to church and neglecting her patients."

Just what is the "something" to which the doctor referred, which a Christian possesses but which is lacking in non-Christians?

To be unworldly, is to be charitable; and charity means Love. Christianity gives us a love of, and faith in, God and man. It teaches a stricter code of morals than any other religion; and at the same time, a greater forbearance and consideration for the weakness of human nature. It teaches a reverence for life and nature in all its functions, therefore making it possible tor us to come in contact with the sordid realities of life, in all their gross perversions and still maintain our faith in humanity, and our belief in the Eternal goodness of God.

We must needs see life in circumstance far from ideal; to accept conditions as we find them, without scorn or condemnation to try to understand, and sympathize, to work upward from their plane toward better things and conditions. These are some of the things a Christian nurse can do, and still preserve her own ideals of the beauty, nobility, and holiness of nature as the Creator intended.

Not infrequently the physician gives the nurse a call of this kind: "Miss so-and-so, I have a case. There's nothing specially wrong physically as far as I can find, she's just lost her grip on life somehow, and needs someone to help her pull together and get hold of herself again." In this type of case where the mental and spiritual needs far excel the physical strength of character, the nurse has an important opportunity.

We think of gentleness, dignity, and reverence as attributes becoming to the Christian. It is those things we naturally and rightly expect from those who close the eyes of our dead; of such we may expect comfort, and strength, in their presence in times of sickness, suffering and death.

The difference in the attitude of the Christian in bereavement and those who have not learned the "strength and stay" of a power not our own, is striking. The latter are distracted beyond measure. They are like a ship at sea without a pilot; nowhere to turn, they are physically, and mentally wrecked for want of solace. The grief of the former is tempered by resignation to the power that exceeds men's skill. They find calm and peace in the knowledge that "underneath them are the everlasting arms".

With these reasons for Christian nurses, why the general averseness to the profession for one of our own?

Father Writes to Samuel

Dear Samuel:

I am really glad that you lost that debate. But please do not set me down as being unfeeling and unsympathetic until you have read my reasons for making such a statement.

Of course, before the debate came off Mother and I were both hoping that you would win, and I'll be frank to state that your brief message the next morning stating that you had lost by a unanimous decision was quite a bit of a disappointment to us. And you may be sure, too, that we thought of you very frequently during the next few days. Having once experienced a similar defeat myself, as I think I told you in a previous letter, I knew something of the feeling and the struggle through which you were passing, especially since I have repeatedly seen in you some of the same characteristics and tendencies which I myself have to overcome and struggle against. Then when your letter came in which you described the struggle it confirmed in a general way what I had pictured in my mind. But it was the last part of that letter which made me feel glad that you had lost the decision—the fact that you had won a victory over yourself. This, my dear boy, is worth far more to you than if you had won the debate.

Life, somehow or other, is full of defeats. Of course there are many victories along with them, but many of our cherished plans, hopes, and ambitions are never realized. Times of discouragement, trial, and temptations come to all of us. If we have never

learned the secret of real victory, and have never learned to take defeat gracefully, we have missed one of the grandest lessons of life. For it is so often true that defeat in the eyes of the world may become the brightest kind of victory for ourselves. The worst disasters are sometimes real blessings in disguise. I am very much inclined to think that you have developed ten times more character and spiritual experience than if you had won that debate. Do you see why I am glad?

Our pastor preached a splendid sermon this morning. Of course, he usually does that, but this morning somehow the service seemed to be unusually effective and powerful. His general theme was, "Things Worth While," and he spoke from the text in Matthew where the young lawyer questioned the Master concerning the greatest commandment of the law. As I listened to that discourse I was made to feel again, as I have so many times before, how tragic it is when men and women who claim to be His followers lose sight of the fundamental teachings of our Master and spend their energies and their time in quarreling about and defending non-essentials. The Pharisees had done that very thing in the time of Christ, and it seems to me that we are in danger today of repeating their mistake. If we could only remember that the first and most important thing in life is to love our Lord with all our heart, mind, and soul, and that this love must be expressed—not by form, ceremony or words—but by our attitude toward our fellow man! If we love our Master as we profess to do, we will love our fellows also, whether they be our brethren who disagree with us, or those who have never confessed Jesus as their Master. And sometimes, sad to say, it seems easier to love the latter class than the former.

I have had the privilege during the past week of talking with our pastor concerning conditions facing the church in general. He is not a pessimist, but he is viewing with alarm some of the tendencies at the present time, especially with reference to the organized efforts of certain groups to insist on the retention of certain forms and traditions which were useful and necessary at one time but which he feels have now lost their significance and usefulness due to the changed conditions and circumstances which face us in our day. He is thoroughly in accord with all of the principles for which these things stand and for which our church has always stood, and he is heartily concerned about preserving them. On the other hand, he does not minimize the danger of losing these principles if we heed the demands made by some of our people who seem to think more of their own selfish pleasures and desires than they do of their Master, and wish to have all restrictions removed because they interfere with their pleasures. Somewhere in between these two extremes we must find the solution to our problem. He views with some uneasiness the approaching conference season and fears that in some of them action may be taken which will be unfortunate for the cause which we hold dear. I hope his fears will prove to be groundless.

I spoke to your Uncle John the other day about your summer vacation. He at once offered to give you work, adding however, with his usual fling, "Of course, he won't want to work on the farm after going to college. None of them do." You know, he has no use for college and believes that it is only for "lazy" people who do not want to work with their hands. Do you know that I have wished several times lately that you would decide to come home and spend your vacation working for him. I believe it would do him some good, and while it might not bring you as large a financial remuneration as you might get elsewhere, the fresh air, exercise, and good wholesome food would put you in fine physical shape for your work at the opening of school next fall. Besides, you could keep in touch with our church activities here, and no doubt you could arrange to give a part of your time to the Vacation Bible School work if the pastor still has a place for you there. I am merely offering this to you as a suggestion. Mother is afraid you couldn't stand the hard work on the farm, and the hot sun. I am not much alarmed on that score.

With much love,

Father.

The First Confession of Faith

(The Schleitheim Confession)

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

Article XIII

THERE were a number of major principles upon which the early leaders based their faith. Three of these have been treated at considerable length, in articles entitled "the First Principle". All these became the message for the Reformation. None of these principles were put into stated form during the first years and may have been believed in with varying intensity. In order to get a clearer understanding among themselves the leaders from Northern Switzerland and Southern Germany met at Schleitheim, near Schaffhausen, South Germany, in 1527. A few of the very early leaders had probably been slain or driven away by this time, but a goodly number were present at this meeting. They drew up the first fundamental doctrines for the new movement. The authorship is, chiefly, assigned to Michael Sattler, an ex-monk, and later a martyr. (A separate article will be devoted to his biography.) The Confession of Faith consists of seven brief articles which may be quoted as follows:

1. **"Baptism.** Baptism shall be administered to all who are taught repentance and a change of life, and truly believe in the forgiveness of their sins through Jesus Christ, and are willing to walk in newness; all those who shall be baptized when they desire it, and

ask it by the decision of their own minds, which excludes all infant baptism according to the Scriptures and the practice of the apostles."

2. **"The Ban of Excommunication.** This shall be practiced with all those who have given themselves to the Lord, to follow His commandments, are baptized, and call themselves brethren and sisters, and yet stumble and fall into sin, or are unexpectedly overtaken; these after admonition according to Matthew 18, if they do not repent, shall be excommunicated."

3. **"Breaking of Bread.** All who wish to break 'one bread', in remembrance of the broken body of Christ, and drink 'one cup' in remembrance of His shed blood, shall be united by baptism into one body which is the congregation of God and of which Christ is the Head."

4. **"Separation from the World.** The Christian must be separated from all the evil and wickedness that Satan has planted into this world. According to II Cor. 6:17, 18: 'We shall come out from among them and be separate', separate from all Papistic works and services, meetings and church goings, drinking houses and other things which the world highly esteems."

5. **"Ministers.** The ministers shall, according to the teaching of Paul, be of good report of them that are without. He shall teach, exhort, and help all the members, to advance in their spiritual life. When he has need he shall be aided by the congregations which chose him to do his work. If he should be driven away, or imprisoned, or killed, another minister shall at once be put into his place."

6. **"Taking the Sword.** The worldly governments of the land are to use the sword, but in the perfect congregation of Christ excommunication is used, by which no one suffers violence to his body. Peter says: 'Christ has suffered and has given us an example that we should follow His footsteps.' Neither is it the Christian's work to have part in the civil government; because the rulings of government are according to the flesh, but the government of Christ according to the Spirit. The weapons of the world are carnal, but the weapons of the Christian are spiritual to the overcoming of the world and Satan."

7. **"Oaths. Christ,** who taught the law in perfection, forbade His disciples all oaths, whether true or false. By this we understand that all swearing is forbidden." (Pages 18 and 19 of John Horsch's pamphlet "The Mennonites".)

The first and the sixth have been sufficiently discussed heretofore, but just a word will be added concerning the others. The Ban has been a very unfortunate principle. There is probably a true interpretation of it. But for the most part it had been greatly abused and grossly misunderstood. From early Reformation days, until the present time it had been a bone of contention, causing untold suffering, in the ranks of Mennonitism and checking her progress. It was the center of the trouble at the Emmenthal congregation in Switerland when the Amish branch took its rise. At the present time only the New Amish attempt to enforce it rigidly.

The Lord's Supper as a symbol of the suffering follows quite logically the idea of believer's baptism. Separation from the world is that principle which claims that believers should band themselves together for their spiritual welfare. They are to be entirely Christian to the non-Christians, but they must not allow the non-Christian characteristics to influence them. The work of the minister is quite simply, yet definitely, outlined.

The swearing of oaths is forbidden because all swearing is heathen, being based on the heathen custom of calling upon the gods to bring vengeance upon enemies. Even though the swearing is used to emphasize a pledge it is quite an insult upon the Divinity, for the Christian should tell the truth at all times, and under all conditions.

Creeds never did appeal to Mennonites. The hosts of creeds and traditions of the Catholic church has become a source of obstruction to spirituality. Besides those church creeds had become decidedly technical on fine points of theology. This Schleitheim Confession of Faith cannot be called a creed in the above sense of the word. It is merely a statement of principle. Perhaps a true creed is no more, but at least the Mennonites do not believe that by repeating some form as the above that salvation is issued to them.

"During the remainder of the sixteenth century, which was one of severe persecution, few confessions were formulated, but the testimonies of hundreds of men and women who suffered at the stake leave no doubt as to the fundamental beliefs for which they laid down their lives."

(Next Issue—The First Dutch Confession.)

CHOOSE

By A. C. Kolb

It's not the one who makes most noise,
But he or she who maintains poise,
Whose faith misfortune ne'er destroys,
That may earn fame.

It's not the man who fumes and frets
When things go wrong; but he who sets
His face to win, and self forgets,
That plays the game.

It's not the youth who scorns advice,
Refuses self to sacrifice,
But sells his soul for any price,
That wisdom knows.

It's not the maiden chic and gay,
Who fritters precious time away
In wanton sport or vanity,
That culture shows.

It's not the life of lurid hues,
That confidence and trust imbues,
But that which love and faith endues,
That counts for most.

It's ours to choose what we should be,—
God's temples clean, where dwell may He,—
His jewels in eternity,—
Else all is lost.

Herbert, Sask.

OUR BI-WEEKLY SERMON

The Resurrection

Lester Hostetler.

"And if Christ be not risen, then is our preaching vain, and your faith also is vain." I Cor. 15:14.

THE central theme of Paul's preaching was that Jesus Christ rose from the dead. The letter from which my text is taken was written within less than thirty years after our Lord's death, and Paul had been a convinced believer in the Resurrection for nearly twenty years previous. The fifteenth chapter of First Corinthians is a long, glowing argument in which Paul presents the facts upon which his belief in the Resurrection rests. Everything—the truth of his message, the inspiration of his labors, the hope of the future—hinged upon this central fact. The resurrection is a miracle. Upon the certainty of this miracle, Saul the persecutor became Paul the disciple and missionary. His belief in the resurrection pervades his writings from end to end and to take out of the Pauline letters this belief would be equivalent to removing the spine from the human body.

The resurrection is a miracle and because it is a miracle some people have found it difficult to believe. But if the Resurrection is a miracle so is the person of Christ too a miracle. His character is unique. He was sinless, He was one with the Father, His knowledge of God as well as of man was perfect. When the miracle of His personality is considered and accepted, the miracle of the resurrection becomes creditable if not inevitable. . .

It is true that there are many intellectual difficulties surrounding the Gospel story of the risen Lord. "What sort of body did Jesus have after the Resurrection?" "Could He eat and drink in His risen body?" "Where did Christ get the clothes He wore in His risen state?" Such questions, asked sometimes by people who are possessed more of the spirit of inquiry than of good common sense, need no answer. The Bible says nothing about them and preachers will do well in following that example. On the other hand there are difficulties regarding the four accounts given by Matthew, Mark, Luke and John which at first seem really perplexing. Did the women go to the grave to see the sepulchre (Matthew) or to anoint the Lord's body (Mark)? Did they enter the sepulchre (Mark and Luke) or did they remain without (Matthew and John)? Did they find the grave closed (Matthew) or open (Mark)? Did they see a young man, two men, an angel, or two angels? The four gospels give four different accounts of that one detail. A number of other variations and discrepancies might be mentioned. It is not possible to explain them away nor is it desirable or necessary. A book less inspired might have been written with entire verbal agreement so there could arise no possibility of misunderstanding. But God's ways are not our ways. The Bible was written to help us and in order to help us it had to be both human and divine. The writers were human and therefore like we ourselves would have done, four people reported the same event with slight variations. Let it be remembered that on no important fact do the writers disagree, and that on the main fact, the fact that **Jesus rose** they all insist. It was not possible that He should be holden of death. He is the risen, reigning, triumphant, Christ. This is the kernel of the Easter message and the rest is the shell in which the kernel is held. The four Gospels agree on the kernel.

It is well for us to satisfy our minds with reasonable grounds for our belief in the resurrection. Here are several considerations which have helped me and give me assurance that Jesus rose.

1. **The tomb was empty.** The dead body was placed in the tomb but on the third day it was gone. The tomb had been guarded to prevent imposture. There have been other explanations given for the empty tomb, seemingly by men who find it easier to believe almost anything rather than the simple gospel story. They are only theories and raise more problems than they solve.

2. **A transformation took place in the convictions and character of the apostles.** The followers of Jesus were ignorant for the most part, they were superstitious, weak, impulsive. Their ideas were Jewish. They looked for the establishment of an earthly kingdom and they were interested in personal advancement. After the crucifixion they had gone home discouraged, heart-broken, disappointed. "We had **hoped** that it was He who should redeem Israel," said the men to Jesus on the way to Emmaus. But their hopes were shattered. Now a sudden change takes place. These same men believe what before they had shown no capacity to understand. They now return, convinced that their crucified Master had risen from the dead. Then they were weak, vascillating, timid. Now they are courageous and bold, ready to endure suffering, privation, persecution. Men who once were weak and timid and with the narrow religious views of fishermen, now launch a sublime scheme for the spiritual conquest of the world. What caused the change? The only sufficient explanation is the reality of the resurrection.

3. **A negative consideration is the fact that the Jews never denied the resurrection of Jesus.** Then, as now, the Jews had a faculty for hunting out profitable facts. They hated the Christians with a bitterness which religious bigotry alone can inspire, and if it had been possible they would have produced the body of Jesus and thereby completely discredited the new faith, and made the Christians the laughing stock of the world. But the Jews never attacked the followers of Christ by attempting to discredit the resurrection story, probably for the obvious reason that

they had no grounds for doing so.

4. **But the most important confirmation is the fact that belief in the resurrection has brought forth the Christian fruits of devotion to duty and of self sacrifice in the cause of righteousness.** From the earliest apostles until now there have been countless numbers who in a noble cause endured trials and tribulations because they lived in companionship with the living Christ. Men become the sons of God through association with godly persons, but supremely through association with the living Christ, the Son of God. Belief in the resurrection means belief in the possibility of that companionship. Where men have rejected that belief they have divorced themselves of the highest possibilities for the enrichment of life. Are not the fruits the final test of the truth of any doctrine? Men do not gather grapes of thorns or figs of thistles. Fine Christian fruits are not gathered of the tree of falsehood. The fruits of belief in the resurrection is eloquent testimony of the truth thereof.

What is the Easter story's meaning to us? It means that our Lord is not in the grave but that He rose. It further means that His resurrection from the grave takes away the sting of death and gives us the assurance that the grave is not the victor over life, and that death is not the culmination of life but only an incident by which we pass from a life of limitations into a life where the limitations of the body are removed. But the resurrection is more than belief in a past event and more than the hope of a future consummation. It concerns the present most of all and is most seen in those who acknowledge His nearness, answer to His call, yield to Him their loyalty, and serve Him as the Lord and Inspirer of their lives. Those who have been quickened together with Christ and raised up with Him, know the power of His resurrection beyond gainsaying. They need no proof that the Lord is risen indeed who can say—even though but in rare moments—"I live; and yet no longer I, but Christ liveth in me."

OUR MISSION DEPARTMENT

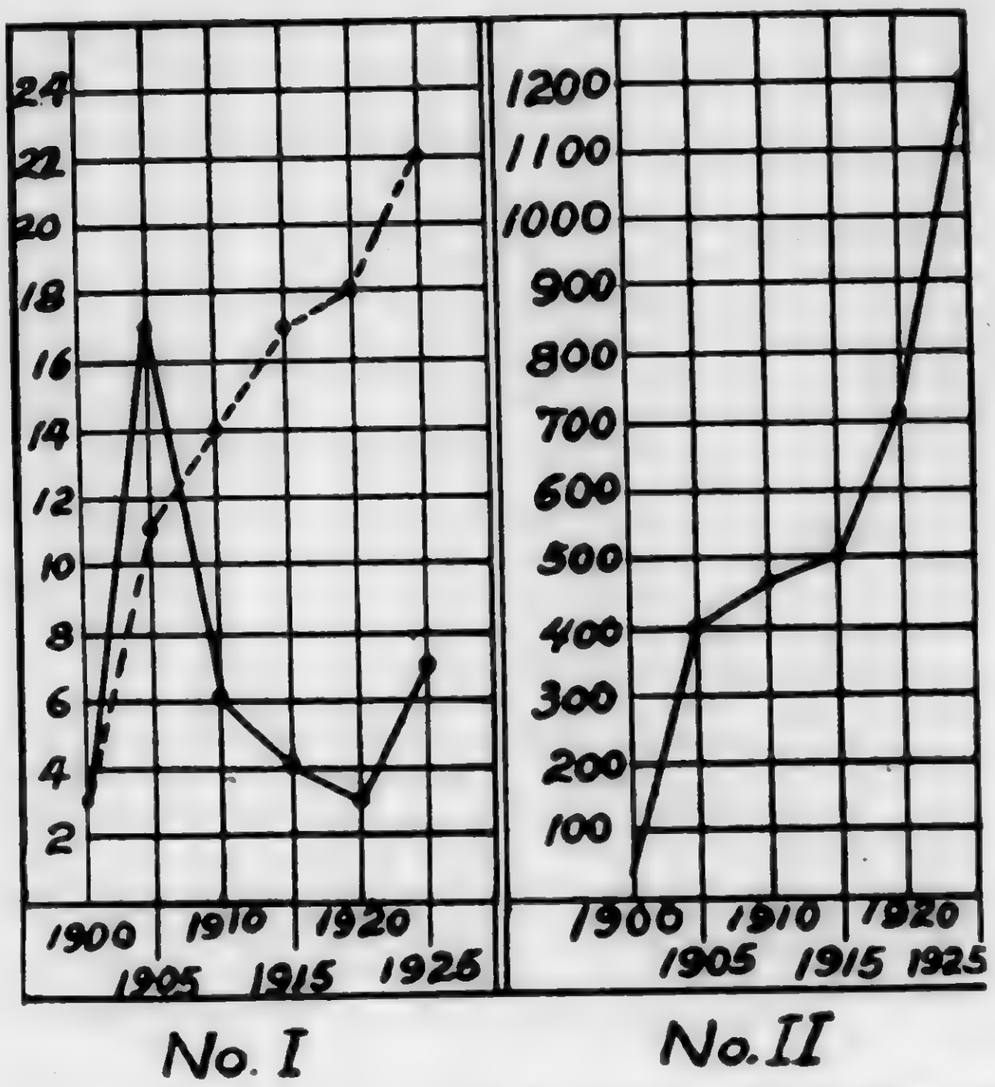
Conducted by Crissie Y. Shank

WHERE ARE YOU HAVING THE TIME OF YOUR LIFE?

Dr. Wilfred Grenfell, the widely-known medical missionary of Labrador was one day while on a furlough describing his work, and afterward a lady said, "Dr. Grenfell, how beautiful it is for you to sacrifice yourself in this way in Labrador." Dr. Grenfell answered, "You don't understand. I am having the time of my life in Labrador." Dr. Grenfell is now making a tour of the world in order to study the work done by other missionaries, having been granted a year's leave of absence. During the summer he visited England, and then was planning to tour Egypt, Palestine, Asia Minor and India. From there he was to go to China and return to Labrador by way of the Pacific. He once said, "If you want to commend your Gospel to anybody who does not want it, you must do something for him that he will understand."

IN LINE FOR TESTAMENTS

A missionary in the Eastern Province of Uganda, East Africa, writes that during the first six months of 1924 the Teso Scriptures were out of print and the people could not be supplied. In order to expedite things 500 copies of part of the New Testament in Teso were sent out by post. When they arrived there was a long line waiting for them, and the first 500 people had one copy each. A groan went up from the others when they heard there were no more. When a further supply arrived later, more than 100 pounds worth was taken in two days, and a stock which should have lasted for six months seemed likely to be exhausted in six weeks. The missionary says: "The next time you pass a 'movie' and see the long line of people, just think that this is how the folks in Teso stand outside the bookshop waiting for their turn to obtain a Gospel or a Testament."



No. I No. II

IN TWENTY-FIVE YEARS

The accompanying diagrams review graphically some of the history of the Mennonite Mission in India during the twenty-five years since its beginning. The continuous line on the first chart shows the number of new missionaries sailing in each five-year period of the twenty-five, while the dotted line shows the changes in the total missionary staff. The second chart giving the growth of membership of the Indian Christian church is a real encouragement. Note the steady in-

crease and then the marked upward trend during the last five-year period.

WHY?

Seventh-Day Adventists of the United States are celebrating the fiftieth anniversary of the founding of the missionary work of their denomination. 1,335 missionaries have sailed for foreign fields during the last ten years, and work is now being done in 194 different languages. 16 bodies of Mennonites with a total membership almost as large as that of the Seventh-Day Adventists have sent out into foreign fields during the last ten years much less than one-tenth the number of missionaries. Is this because the evangelization of the world is not our task as much as it is the task of the Adventists? Is the task ours and we do not recognize it as such? Are we so burdened with the established and traditional standards of the church that we cannot see the burden of the World's Christless millions? Jesus Christ came to seek and to save that which was **lost.** He taught His followers to do the same. Why is that task not ours to do? Why are we not doing it as well as we might?

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

LIFE IN THE EARLY CHURCH

April 19

Lesson Text: Acts 4:32-5:5

WHAT is the important thing about a church or congregation? Is it its size? Is it wealth? Is it the preaching? No. Not mere members or money or sermons, as necessary as these are, make a true church. What is the important thing? It is the spirit of fellowship. The greatness of the early church was found in the kind of life within the circle of believers. "The multitude of them that believed were of one heart and soul." That is real church life. Such church life is strengthening, and inspiring. It is a spiritual asset to be a part of and to enter into such church life. We crave; our souls demand fellowship. Rejoice in the privilege of being a member of a church in which the spirit of fellowship prevails.

It must be noted that the fellowship of the early church was not alone a fellowship of faith and worship, but also a fellowship of life. They called each other brother and sister. But more than that they treated each other as brother and sister. They shared what they had with each other. There were none among them that lacked. They sympathized, the one with the other. They rejoiced and they sorrowed together. They suffered and they served together. Fellowship in faith is strengthening; fellowship in worship is inspiring; fellowship in the experience of daily life is soul-satisfying.

The text states that, "Great grace was upon them all." A fellowship or life such as characterized the early church produces great grace of spirit. A strong, virile, pure, warm church life is one means the Father uses to purge and ennoble each member. It has been the experience of many of us that we are the stronger because of the influence and help issuing from a church pervaded by the spirit of fellowship.

Because of the church back of them the apostles preached with great power. A strong church makes strong preachers. We commonly reverse the order and say that strong preachers build up strong churches. There is truth to the latter. But the former is equally true. If we would have preachers, teachers, workers upon whom rest great power we must support them by a church that is of "one heart and soul."

In the early church there were two members who desired to appear better than they were willing to take the pains to become. Perhaps they were moved by the praise given the generous gift of Barnabas to attempt to secure the reputation for charity and at the same time keep some of the money. Here is a case of pretense, deception, lying. It is a case of lying to God. This God did not nor never will tolerate. Such falsehood was foreign to the real character of the early church.

O God, we pray, that through our churches great grace might come upon us all.

STEPHEN, THE FIRST MARTYR

April 26

Lesson Text: Acts 6:8-15; 7:54-60

STEPHEN is the first of a long line of martyrs. He was also a saint, a hero of the faith. He was "full of grace and power." What gave him such grace and power? What was it that produced in him such saintly and heroic qualities? It was Christ—the risen, living Lord. Stephen could have said, as Paul did, "Christ liveth in me."

One of the glorious facts of history is this, that men have experienced the power of Christ and His Gospel in such a manner that they have been changed. What happened to Stephen? to Paul? to John? What happened to those whose names adorn the pages of Christian history as saints, heroes, martyrs? Stephen, Augustine, St. Francis of Assizi, Bunyan, Moody experienced in their souls a new life. They experienced Christ within. The greatness of Stephen undoubtedly rests upon such a real spiritual relationship. Christ can make of a humble man, a man full of grace and power. Upon the soul prepared to receive it, Christ lays a mighty impress. The sensitive film of the camera receives the picture, while a sheet of common paper records nothing. The soul that is sensitive to Him is transformed into His likeness.

Stephen was a fearless preacher. The Spirit was upon him. He was a man of wisdom and understanding. Ignorance, dullness, stupidity are not the companions of the spirit. The Spirit stirs up deep thought. Stephen understood the deeper meaning of the Gospel of Christ. He could not remain silent. He set forth the things which he had seen and experienced. His enemies charged him with blasphemy. Darkened in understanding as they were, they imputed to Stephen a sin of which he was not capable. One who loved his Lord as Stephen did, would be the last to speak words of blasphemy.

Note the manner in which Stephen endured the unjust accusation. The consciousness of being unjustly accused constitutes a peculiarly severe test of character. Is it not positive evidence that Stephen was a man in whom the Spirit of God dwelt, that he was able to bear such an accusation without retorting or becoming bitter. We need the grace to receive just criticism and also the grace to endure and bear kindly unjust criticism.

We will not review the argument of Stephen's long defense. His argument dealt with vital matters. But Stephen himself is far greater than all he said. Sermons and books, as good and as necessary as they are, do not have the convincing power that a life such as Stephen has. Thank God for Stephen and those who are following after him.

"Be thou faithful unto death, and I will give thee a crown of life." **Rev. 2:10.**

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

SIX SONGS OF THE SOUL

There are certain hymns that live in our hearts. Whole peoples turn to them in time of trouble. These heart songs lift us above the material things of life and bring us into close communion with Him in whose Spirit they must have been born.

Sometimes a great hymn has come from an incident of small moment in itself. Such is the story of **"Jesus Lover of My Soul".** Charles Wesley, as the story runs, was seated at his study window. Above, a hawk circled and swooped and dropped; beneath the bird of prey a smaller bird darted a-flutter. Each effort of escape met a check-mate from the hawk, until at last the little bird swerved, darted through the window, and took refuge in the bosom of Wesley's coat. This helpless little bird brought to Wesley the great thoughts of this well known hymn.

In 1833 a young Englishman, ill and weary for home, took passage on an orange boat from Sicily to France. In a bay the wind died and for a full week there was an unending fog, the danger of an unfelt tide and current, and the mystery of a leaden sea. Here, where all things seemed at a halt while men's lives felt moments of despairing, came the hymn. **"Lead Kindly Light".** It was out of loneliness and heartsickness, that John Henry Newman gave expression to the lines of this immortal hymn.

It has been said that no other hymn has been such a favorite in the entire English-speaking world as **"Rock of Ages",** whose author was August Toplady. Though this song has given peace and hope to millions, it was the work of a man whose life was one of suffering—a constant struggle against physical odds. The storms of this man's life seem to have led him to cry out to the "Solid Rock" for refuge.

"Abide with Me", was written by H. F. Lyte, an English preacher. One Sunday, when he was too ill to preach, he wrote the words of this song. He gave the poem to a near relative to be read at the evening service. Two months later he died. Not until fourteen years later did a noted London organist compose the music for the much loved hymn.

In 1830 Ray Palmer, fresh from Yale University, came to New York to teach. He was only twenty-two years old. One day he found a description in German of a suppliant before the cross. He was touched, made a translation, and added four verses of his own. It is these four verses that comprise the well-loved hymn, **"My Faith Looks Up to Thee".** Of them, Palmer wrote later, "I wrote what I felt. I had not the slightest thought of writing a hymn for Christian worship. It was born in my heart."

The great hymn that is perhaps the most sung of all is, **"Nearer, My God to Thee".** It was written by a woman, Mrs. Sarah Fowler Adams. She was a Unitarian, but the hymn is sung in churches of all denominations, the wide world over.

These six great hymns have again and again given comfort and hope to the cheerless. Each comes close to the heart of this man or that. They have all become a part of the life of the people. It is a splendid practise for us to think on them and to sing them often. Said a great preacher concerning one of them, "I would rather have written that hymn than have the fame of all the kings in the world."

THE PLUM TREE

Mr. Cushing was showing his friend over his well-kept farm.

"You have a lovely orchard here and such well-kept trees!" exclaimed the visitor.

"Yes, these trees do pretty well," replied Mr. Cushing, "but if you wish to see a tree that is a tree come this way."

He took his friend to the back field and showed him a fine plum tree loaded with fruit. "Taste that," he said, handing his visitor a plum.

"What delicious fruit!" the man exclaimed. "And the tree is heavily loaded!'

"Yes, and it's like that every year," said Mr. Cushing. "The other trees have off seasons, but this one never fails us."

"I have never heard of such a tree before," said the visitor. "You must give it extra care."

"Only a little pruning once in a while, that is all," replied the farmer. "But that tree, or rather its root, has a history. My, I was mad at first to find a tree growing here in the middle of this field! The tree looked all right, but its fruit was wild, hard and sour. So I chopped the tree down. But it grew up again, and I chopped it down a second time. Once more it grew up, lustier than ever. Then I said, 'Well, if you have such vitality, you had better be doing something worth while'. So I got a graft from a good tree, cut the plumb and placed the graft. Now you see what has happened."

"You had better tell your pastor about that. He could use it as a parable," said the visitor.

"When we see wild young life we are quick to say, 'Cut it down; it is worthless. But the better way is to engraft on it the Word, the Spirit of Christ, for then the tree will bear good fruit."—Copied from The Youth's Companion.

HAD HE NOT RISEN

By Roscoe Gilmore Stott.

Had He not risen—
What, wise prophets, then?
Where would have gone the laughing eyes and lips?
Could they have sung, the chanting hearts of men?
What of a Promised Land, where honey drips,
Where flowing milk supplies with nourishment?
What, of vain prayers and wasted sacrament?

Had He not risen—
Women at the Tomb,
What of unbroken shackles that ye knew?
What of your sisters, weeping for their doom,
Fearful of clouds all sunless to their view?
What of the depths your misery had found?
What of your souls' Sin pinioned to the ground?

But He has risen!—
As the prophets said,
As women at the Tomb believed
The Christ has risen Who was three days dead,
Dead while the faithful bent in prayer and grieved.
Shout, for the Risen One with nail-torn hands
Reigns King eternal o'er His blood-bought lands!—Sel.

"Honor that is sought is not honor. The place into which a man has pushed himself confers no credit on him. If there is no public and popular voice bestowing the title, the title is worse than meaningless, for it means self-seeking and sef-serving."

"Reputation is not character. Any one can soil my reputation; no one but myself can injure my character. Reputation is at best only the shadow which character casts; and the shadow depends far less on who you are than where you happen to be."

OUR BOOK REVIEW

WILFRED GRENFELL

Basil Matthews

TO THOSE who are disturbed at the mass of fiction turned out annually it will come as a comforting reflection to know that works of non-fiction greatly outnumber fiction. Among the former biography ranks high in output. This seems only natural for the social instinct in us makes us anxious to know what our fellow humans are accomplishing. Now to be successful a biography dare not be a humdrum recital of facts about a man but must enable the reader to catch the spirit of the hero. In some way or other the author of this book, Wilfred Grenfell, has achieved this. The story throughout moves on in a spirit of high adventure ennobled by the vicarious nature of the calling which Wilfred Grenfell chose for himself. Love of the sea is an outstanding characteristic of the hero and it is told in such a way that even the veriest land-lubber may sympathize. Brought up as he was by the sands of Dee, of which his cousin, Charles Kingsley sang in his touching poem, "O Mary, go and call the cattle home", the ways of the sea became to him an open book. At an age when most boys in inland towns are still considered almost as babes, he was an experienced hunter. At eight he wandered about the marshes, gun in hand, tumbling into the icy water but bringing home with him his brace of birds. So he became a keen hunter, an agile swimmer, a dexterous sailor at a tender age. The adventures of his boyhood served as a prelude to the greater adventures of his manhood. When he decided to become a doctor his love of the sea is shown in his sea vacations. Curiously enough it was D. L. Moody who awakened in his heart the ideal of Christian service. With this in view it was natural that he should accept the call to minister to the medical needs of the North Sea sailors. And when later the call came to go to the Labrador, where as yet no doctor had gone, his adventurous spirit leaped at the prospect. From here on his life story is that of one never daunted by any obstacle in his mission to fulfill the ideals of Jesus—love and service. What he has accomplished is history. How and why it was done is told in this little volume. It is wholesome, it is refreshing, it will invigorate tired hearts and stimulate jaded minds, an observing tale for young and old. It can be earnestly recommended to young people to whom its high ideals not only of Christian service but Christian character should prove a real inspiration.—J. B. Cressman.

TWELVE LECTURES TO YOUNG MEN ON VARIOUS IMPORTANT SUBJECTS

Henry Ward Beecher

Of all the published works of this master preacher none has attained such wide circulation and enthusiastic appreciation in this and foreign lands as these virile, plain-spoken, compelling talks to young men. First delivered many years ago to crowded audiences, these messages have not lost by the passage of years one whit of their power to influence the young mind and direct it to wiser ways. The re-appearance of this volume is an event of unusual importance to young men and to those interested in their training. The subjects of the twelve lectures are: Industry and Idleness; Twelve Causes of Dishonesty; Six Warnings; Portrait Gallery; Gambling and Gamblers; The Strange Woman; Popular Amusements; Practical Hints; Profane Swearing; Vulgarity; Happiness; Temperance.

Henry Ward Beecher, the famous preacher-orator of Plymouth Congregational Church, Brooklyn, was born in 1813 in Litchfield, Connecticut. He graduated at Amherst College and studied at Lane Theological Seminary. For ten years he served as pastor in India, coming to Plymouth Church, Brooklyn, 1847. For forty years he preached in that church to crowded, spell-bound audiences and his influence was felt throughout the country. He was one of the founders and editors of "The Independent" and of the "Christian Union" and previous to and during the Civil War was an earnest anti-slavery leader. His publications were numerous and widely read and this new edition of his book, "Twelve Lectures to Young Men" brings to the present generation the great preacher's inspiring appeal and magnetic personality.

Price $1.50. 303 pages. Published by Doran. May be ordered from the Christian Exponent Company.

"Drunkenness is simply beastly self-indulgence. It is without justification or excuse. It is deliberate unchaining of the chained beast which is in every man. It is a deliberate wallowing in the mire."

"Count no work too small for your great abilities."

A NEW BOOK

"Education Among the Mennonites of America"

By J. E. HARTZLER, PH. D.

President Witmarsum Theological Seminary

Soon to be off the press.

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The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

"MENNONITES AND MODERNISM"

It seems to be the fashion now to try to find footing for the tenets of modernism in the "faith of the Mennonite fathers".

We hear over and over that historians agree in damaging testimony against present standards of "The Mennonite Church", but it is significant that they never give page and paragraph of the original sources.

Fairness and honesty are essential to true manliness, to say nothing about religion, and the lack of it in popular religious discussions is a sad commentary on the quality of the religions defended.

Menno Simon was first of all, an honest man and when he could no longer subscribe to the faith of the Catholic church, he renounced it openly and began a clean, manly, fair and honorable opposition against what he had forsaken. He never did set up a fight against the church under which he sheltered or claimed the name Catholic after he had forsaken the principles and denied the authority.

One can have a certain amount of respect for men like Ralph Waldo Emerson, when they lose the faith of Christ and voluntarily step down and out of the Christian ministry—though rationalism has burned away the supports, and let the roof of their orthodoxy fall, in pitiful and incurable ruin the strong walls of inherited orthodox honesty still remained to mark the spiritual burying place of a **Man.**

However a generation or two of **"advancement"** now enables bishops, preachers, missionaries, editors and educators to camouflage their real faith, draw support from orthodox institutions, and organizations, while they with deftness, and alacrity, undermine the principles and authority thereof and mayhap make away with the name and property.

I regret the necessity of saying that the Mennonite Church has suffered this injustice for many years and is still today wounded most grievously in the house of her so-called friends.

Was it Christian fairness for the old **Goshen College** under protestation of loyalty, to foster and propagate sentiments contrary to the settled standards of the church from which develops a liberal leadership and organization smiling hostile to the Mennonite church.

Is it fair for such educators to complain of injustice when after years of forbearance the church finds it necessary to eliminate such men as are hopelessly out of sympathy with her policies, principles and aims?

Is it fair for educators and authors to persist in giving out the impression that their elimination was upon the basis of personal prejudice when they know that their present and past religious standards make it impossible for them consistently, loyally and effectually to represent "the Mennonite Church"?

Is it consistent for the Exponent to expand upon the virtues of peace and the evils of division and at the same time in every issue scatter the seeds of suspicion, prejudice and doctrinal looseness which causes that which it seems to deplore?

Is it fair for those who call themselves Mennonites to so juggle words and history as to give the uninformed the impression that infidel scientists have made fewer blunders than Orthodox Saints and that opposers and persecuters of the Mennonite faith and people were more honorable than Mennonites of today who are contending earnestly for the faith for which our fathers died?

Why do Mennonites (?) slur **orthodoxy** because some of the old-time Catholics persecuted those who first taught that the earth is round?

It is better to **misinterpret** the Bible and make the mistake of supposing the earth to be flat as some of the old-time Mennonites may have done, than to have **antagonized** the Scriptures knowingly and intentionally as the overwise scientists constantly do and are compelled over and over to eat their false and hostile words, as illustrated by the surrender of the theory of **spontaneous generation** and the present attempt to make a graceful retreat from the doctrine that scientists came from monkeys—**over and over denying that Darwin ever taught it!** (I would like to give them page and paragraph.)

Blunders of Scientists would make a big book and the souls they have destroyed would make a mighty army.

Because the church gave up the error that the earth is flat, **which the Bible did not really teach,** is no reason why she should give up the **Virgin birth and other fundamentals** which the Modernists confess that **the Bible teaches.**

Why belittle farmers for watching the price of wheat, when the Bible commands to be **diligent in business,** as well as to consider ourselves as strangers and pilgrims in a spiritual sense?

Mennonites can consistently change old inventions for new, because inventions come from imperfect man, and are therefore, susceptible to constant improvement—Mennonites cannot consistently exchange the **Old** Gospel for the **New,** because the Old Gospel is from the infallible Christ, and can never be superseded. A child should be able to comprehend the difference.

What if other denominations did persecute others to death—what has that to do with Mennonites who never persecuted?

Tolerance does not mean to leave men of unsound doctrine in the church, or the evils in the world without denunciation. A true Mennonite will not eulogize such men as Calvin the warrior and persecutor, St. Francis, the Catholic Monk, Huxley, the infidel, or Phillipps Brooks, the cultured, refined, benevolent, well-meaning **denier of the Divinity of Christ,** and constantly cast reproach upon the men of today who contend for the same things for which the Martyr Mennonites died.

Moses did give **ten commandments**—Christ did quote two commandments (from Moses) that included all and Paul went farther and included all in **one word,** "love",—**including all under two or one** is entirely different from **excluding all but a three-cornered statement of a unitarian creed.**

The trouble with the Mennonite book of "Bible Doctrine" is not that it is too big—but that splotches of Modernist error were camouflaged into it which is sufficiently serious to lead the General Conference to order a revision which also serves as a suitable rebuke to such as carelessly or intentionally inject unorthodox sentiment into a book designed to be a standard of orthodoxy.

True enough the early Mennonite fathers all believed in the priesthood of all believers—so do all real Mennonites of today in the same sense. True they did repudiate the authority and teachings of the Pope and the Catholic Church—so do all Mennonites today. No historian in the world, however, can show the page and paragraph where they repudiated the authority of the church under whose name they sheltered as do Modernist Mennonites of today. What is the need to say that **most people** believe today that no man, be he king, priest or bishop or bishop's counsel

(Continued on Page 128)

Notes from Here and There

S. S. Yoder of Middlebury, Indiana, filled the pulpit at the Zion Mennonite Church, Bluffton, O., on Sunday, March 29th.

Paul Bender, who will be an instructor in Hesston College next year, is expecting to receive his Master's Degree from Iowa University in August of this year.

Rev. J. E. Amstutz of Trenton, Ohio, and Rev. J. H. Langenwalter of Colorado Springs, Colo., were among the interested visitors at the celebration of the fiftieth anniversary of the founding of the Mennonite church at Halstead, Kansas.

A Dutch company has made a proposal to the Mennonite Board of Colonization for transportation of Mennonites from Russia to Mexico. It offers to furnish transportation from Leningrad to Vera Cruz for $120, $46.00 to be paid down, $40.00 within a year, and the rest in two years.

A two-week's series of meetings was held at Sugar Creek, Ohio, Feb. 8-22 by the pastor, Lester Hostetler. The meetings were well attended and nine confessions represent a part of the visible results. A growing interest is reported in the S. S. and Church work at that place.

John S. Umble, formerly of West Liberty, Ohio, but lately of Kent, Ohio, has moved to Goshen, Indiana, and taken possession of the College Farm there. It is understood that by another school year Brother Umble is to be a member of the faculty of Goshen College, serving in the English Department.

The Mennonite Church at Berne, Indiana, has a membership of 985. Forty-five were added to the membership during the past year, and thirty-five were lost through death, withdrawal, etc.

C. B. Schmidt, formerly an agent for the Santa Fe Railroad, who was active in promoting the settlement of Russian Mennonites in Kansas some years ago, died recently in Chicago at the age of eighty-one years.

A meeting of the members of the First Mennonite Church, Kitchener, Ontario, was held in the church on Thursday, March 26th to discuss the problems of a pastor for the congregation. By a unanimous vote Bro. C. F. Derstine was invited to continue his present pastorate of six months to an indefinite term of years. It is understood that Bro. Derstine is accepting the call.

Bethel College, Newton, Kansas, is planning to have a summer school beginning June 4th and lasting for eight or nine weeks.

Wm. B. Weaver, of Danvers, Ill., is planning to take his M. A. degree from Northwestern University in June. He is writing his thesis in the field of Church History.

The First Mennonite Church, Philadelphia, recently dedicated a new Annex to its place of worship. It consists of a building that was purchased and remodeled so as to make it suitable for Sunday School and other purposes.

The sum of $2,900 is still needed to complete the new church building at Balodgahan, India, begun by the late M. C. Lapp. Its completion has been greatly handicapped by the lack of funds.

The Hesston Gazette reports an exciting time around Hesston College on account of the basket-ball tournament held there. Among the lecturers who are reported as filling engagements at the college recently are Dr. Winfield Scott Hall of Chicago, and Dr. Elsey of Kansas University.

According to the latest Year Book of the Central Conference of Mennonites there are 26 churches in the conference, and the total membership is given as 2,731 in June 1924. There are forty ministers in the conference, and $8,090.75 was raised for foreign missions, $6,359.33 for Home Missions, and $2,885.30 for educational purposes.

The new Brenneman Memorial Church of the Indiana and Ohio Conference of the Mennonite Brethren in Christ, just completed at Goshen, Indiana, was dedicated with appropriate ceremonies on Feb. 22, 1925. It is a beautiful structure forty-two feet wide and sixty-one feet long, of Greek design, and thoroughly equipped for Sunday school purposes. It was built at an approximate cost of $20,000.

The recent death of A. B. Kolb, of Elkhart, Indiana, marks the passing of one who played no small part in the growth and progress of the Mennonite Church a quarter of a century or more ago. Born in Canada, he became associated in early life with the Mennonite Publishing Company of Elkhart, Indiana, being closely associated with such pioneer leaders as J. F. Funk and J. S. Coffman. He served for a number of years as a most efficient editor of The Herald of Truth, and was for a time also editor of the Words of Cheer, as well as of the German publication "Herold der Wahrheit." In addition to editorial work he did a great deal of translating of various books and manuscripts treating doctrinal and historical phases of the Mennonite Church, both from the German and the Dutch languages into the English. He was an ardent leader in Sunday School and Young People's Meeting work and was one of the original promoters of the Sunday School Conference. He also served for a time as President of the Mennonite Evangelizing and Benevolent Board, later amalgamated with the Mennonite Board of Charitable Homes and Missions into what is now known as the Mennonite Board of Missions and Charities. He was a gifted leader in singing and the author of some original songs found in the Mennonite Hymnal, also serving for a time as musical director of Elkhart Institute, later known as Goshen College. He had been in poor health for some time, and passed away on March 15, 1925. Funeral services were conducted at the Prairie St. Mennonite Church, Elkhart, Ind., on March 19th, by J. S. Hartzler, J. K. Bixler and George Lambert. He was a son-in-law of Bish. John F. Funk.

THE OPEN FORUM

(Continued from Page 127)

is competent to **entirely** govern other men?

True Mennonites, however, deny the inference couched behind the words that any Mennonite, **plowman or professor,** is free from a wide and definite authority of civil and ecclesiastical rule by authority of the Gospel of Christ.

While the church cannot sanction the inconsistencies of the uncultured, coarse talking, tobacco spitting Amish boy in War Camp, mentioned in your columns, could not the author tell, if he chose, of equally **inconsistent,** and far more disloyal conduct in cultured (?), wine-drinking, dancing, cigarette-smoking, card-playing, theater-going Amish and Mennonites (?) **with which he has been associated in religious activities?**

The Bible and Mennonite fathers agree that the world will get worse and worse, morally and spiritually, until the coming of Christ. The rose tinted dreams of the Modernist Mennonites, which they have neither inherited from the Bible, nor the faith of the fathers, is due to be sadly and suddenly dispelled, for **the blackest epoch of earth history is on ahead.**

The little Red Riding Hood of the Mennonite Youth should know that this creature in grandmother's house and bed and cover and nightcap is not grandmother at all, but a wolf much more fierce and destructive than now apparent.

A faithful testimony,

George R. Brunk.

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

APRIL 24, 1925

A REAL TEST
An Editorial

SOCIETY AND CHARACTER BUILDING

MENNONITE INSTITUTIONS
III. Salem Orphanage

THE FIRST ENGLISH EDITOR
Some "Firsts" in Mennonite History

WHAT HAPPENED TO PETER
Our Bi-Weekly Sermon

THE OPEN FORUM

The Editor's Chat

We hope our readers will pay special attention to the announcement on the back page of this issue with reference to the very special offer we are making for new subscribers to the Exponent. It is the first time that such an inducement has been given to new subscribers, and naturally it can be for a limited time only. We hope, however, that the time will be long enough to enable us to secure a large number of new subscriptions.

We realize very keenly, however, that we are dependent to a large extent for the success of this undertaking on the cooperation and good-will of our present subscribers. We have found our family of readers to be a loyal one in the past, and we have every reason to believe that they will continue to be likewise. Without your co-operation and active support, it would be useless to try to go on.

But the success of this subscription campaign depends in a very special manner upon your cooperation. We take it for granted that every reader of the Exponent has a number of friends who would enjoy the paper, but who are not now receiving it. The reason they are not receiving it is because they do not know about it, or perhaps if they have heard of it they have never been directly solicited to subscribe. Perhaps they meant to subscribe, but have merely overlooked doing so. Now is your opportunity to do a favor both for them and for us. Call attention to this special offer. Give them one of the special dollar coupons, or take their subscriptions and send them to us. We assure you that we will appreciate this favor very much.

In a number of communities there are individuals who have made special efforts to secure subscriptions for us in the past. Most of them have succeeded very well, and have turned in a large number of subscriptions. These same individuals are going to enter enthusiastically into our campaign again, but does it seem quite fair to ask them to bear the whole burden? They have accepted no compensation for their efforts in the past, and have done their work solely because of their interest in the cause. We are hoping, however, that every subscriber will make some serious effort during the campaign to secure new subscribers, and thus help those who have done this for us in the past. In some communities there is no one directly representing us, although we have a number of subscribers. If these subscribers will take it upon themselves to assist we are sure that the results will be highly gratifying. How about a call on the telephone, or a note by mail, with a special coupon enclosed? Your cooperation will mean a very great deal to us, and we believe you will enjoy it. We thank you in advance for what you may be able to accomplish for us in this manner.

In this issue is to be found the third of the series of Institutional articles which we promised some time ago. We hope that it may be unnecessary to have such a long interval between articles in the future. A number of people have spoken their appreciation of the knowledge and the outlook which these articles give them. Call attention to this series when you speak to your friends about subscribing for the paper.

The editor is just in receipt of the following letters:

Kind Sir:—

Please discontinue the Christian Exponent to the following address. As it has been sent to us without our request. And it does not find a welcome place in our home, because of its inconsistent misleading articles.

Respectfully,

This one came in almost the same mail:

Enclosed find my neglected renewal of the Christian Exponent. Let me again congratulate you on the fine periodical you are publishing. The only criticism I have is that it comes only once in two weeks.

Sincerely yours,

And here is still another one:

Dear Bro.:—

Enclosed please find check of $2.00 covering renewal charges for one year.

We appreciate the paper very much from the standpoint of publishing facts that should be of vital interest to every true believer, and the efforts set forth in treating subjects according to the whole Gospel.

Wishing you continued success in God's service,

Yours very truly,

As readers of these columns well know, the editor has repeatedly requested that those who seem to find inconsistent and misleading articles or statements in these columns should be specific and point out the offending passages. We feel that a great deal of the criticism which comes to the Exponent is not because of what the Exponent really is, but of what people **think** it is, and frequently when people who deal in generalities come to point out specific details they find that they are not there. The Exponent tries to be fair, open-minded, and absolutely Christian. We do not contend that we never make mistakes. If we do make them, we will consider it a great favor if our friends or our critics will point them out to us. Frequently, of course, there is difference of opinion, but we certainly try to meet all criticism in a fair and honest manner.

The editor wishes to state again that he greatly appreciates letters from our readers, stating how they like the Exponent, and especially pointing out the departments or articles which they like the best and why. We wish to keep in touch with our readers, so that we may know what best serves your purpose and how well we are succeeding in meeting your needs and wishes.

12,000 JAPANESE GOSPELS FOR STUDENTS IN TOKYO PUBLIC SCHOOLS

The remarkable opportunity that came to the National Sunday School Association of Japan to give Christian teaching in the public schools of Tokyo, has been taken up with vigor. Already one hundred schools are supplied with instructors, but they cannot go oftener than once a month. Money to support more secretaries in that country would enable more schools to be reached and more frequently than once a month.

Recently 12,000 copies of nicely illustrated Gospels and Acts printed in Japanese were contributed by a friend through the London Scripture Gift Mission for distribution abong the students in the public schools of Tokyo. These were given to the representative of the World's Sunday School Association, Horace E. Coleman, the Educational Secretary in Japan, who recently returned to Japan after having completed his furlough.

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THE
CHRISTIAN EXPONENT

VOL. II. APRIL 24, 1925 No. 9.

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

ONLY THOSE WHO LOVE HIM

IT IS interesting to note in connection with our meditation on the resurrection of Jesus that He only appeared to those who loved Him and were His friends.

From our human viewpoints, it would seem that the surest way by which Jesus could have convinced His enemies that He was really the Son of God would have been to appear to them after His resurrection. Imagine the effect on Pilate, for instance, or on the Jewish leaders, or on the doubting multitudes if He had appeared to them and revealed Himelf as the one whom they had just crucified and buried. Surely they would then have been convinced that this was indeed the Son of God. What better proof to those who had not yet accepted Him but who were almost persuaded, as many must have been? At least His enemies would have been confused and confounded, even if they had not been won, if He had staged a spectacular appearance for their benefit.

But Annas and Caiaphas and Pilate and the rest, remained profoundly ignorant of His resurrection so far as direct evidence was concerned, and for them He remained as dead as when the shadows of the crucifixion covered the land. Only to those who loved Him did He return in the brightness of that Easter morning. Only His friends and His followers enjoyed the inestimable privilege of His rare presence. He goes no more into the temple to argue with the self-sufficient and all-knowing Scribes and Pharisees. They continue to think of Him as dead and no doubt rejoice greatly because they think this trouble maker will disturb them no more. But His disciples and His loved ones know that He is risen and is alive forevermore, and this knowledge transforms their lives and instead of discouraged and doubting disciples makes them earnest and faithful messengers of the cross ready to bear every hardship and brave every difficulty in order that others may know of Him and His wonderful resurrection.

It is ever thus. Those who love Christ, those who are His followers, those who know Him through personal experience—these know His power and His majesty and His wonderful sufficiency for the woes and the troubles of life. To the self-willed and self-seeking men and women, the proud and the domineering, the wise and revengeful—to these He remains but a dead Christ. He may be to them an interesting historical character, a forceful personality, or an exceptionally good man, but they can never appreciate the real beauty of His character, the charm of His presence, or the joy and satisfaction which He gives, as long as they fail to humble themselves and accept Him as their Savior and Friend.

Only those who love Him really know Him.

THE ALL-MENNONITE CONVENTION

PRELIMINARY announcements indicate that another All-Mennonite Convention will be held some time during this coming summer or early fall. Being of those who believe that Mennonites in general should learn to know each other better, and that our aims and ideals are common and identical even though we are separated into a large number of branches, The Exponent welcomes such a Conference as a possible means of getting better acquainted with each other and an opportunity to get new visions and courage to press on in the great task which we believe

that we can accomplish and which has been especially left for us by our Master.

It is unfortunate, but true, that there are still those of our number who believe that Mennonites of other branches are unfit for and unworthy of their association and consideration. There are many who consider a union or association with other Mennonites as equivalent to being "unequally yoked together with unbelievers." Whatever there may have been in the past of disagreement and unpleasantness is considered as being entirely the fault of the one group, and the sin or iniquity of this group is remembered even down to the third and fourth generation. We fail to remember that whatever may have been the cause of the divisions which occurred some years ago, those of the present generation are not to be held responsible and that to continue to hold a grudge or spite against them is both unjust and unchristian.

None of us have so much of the Truth that we have no need of that which is held by our brethren, be they some other branch of Mennonites or some entirely different denomination of faithful followers. But especially among Mennonites there ought to be unity of aim, purpose, and effort. There should be perfect understanding, confidence, and cooperation. We can hardly expect to reach such an ideal with reference to all Christian believers as long as we look with prejudice, suspicion and self-righteousness upon those who are also Mennonites but of a different branch. Cooperation should begin at home. The world can well say to us, "Physician, heal thyself," before it accepts the remedy which we hold forth for its ills and diseases.

We believe that these All-Mennonite Conventions, the last one of which was held about three years ago and of which this is to be the fourth, should help to bring about a better understanding, closer cooperation, and greater efficiency in bringing our message to the world. For these reasons we believe that they should receive the hearty support and encouragement of all who have the interests of the Church and the welfare of our fellowmen at heart.

"OPEN COVENANTS OPENLY ARRIVED AT"

NO DOUBT all of our readers who recall the events of the World War and the various phrases that were called into existence because of it will recall the phrase at the head of this editorial. Most of us, probably, will say that it was a good phrase, and will find ourselves in hearty accord with the proposition that whatever bargaining there may be between nations, and whatever agreements or treaties may be negotiated by kings, or rulers, they should be open and above board, and should be ratified and put into effect by the common consent of those who are the rank and file of the nations concerned and with the knowledge of other nations The time is past when Kings and Monarchs can secretly negotiate and put into effect covenants and agreements which bind their subjects for or against matters of vital concern without their consent. Men demand to know, and that they have a share in that which affects and concerns their own destinies.

Somewhat the same situation exists with reference to matters religious. While it is true that a large number of people are still satisfied to take their orders and their commands from a Pope or a Bishop and to allow priests to read the Scriptures for them and to do their praying, perhaps a greater number are not so minded. At least the whole basic foundation of the Mennonite Church is opposed to this idea. While we recognize a proper and necessary function of officials in our organization, it is to carry out the wishes and the desires of the group which they represent, with due limitations of course, rather than to impose any authority of their own without due authorization. The people believe that they have a right to know what is going on, and that official acts should be open and public to all who care to know. Bishop Councils and Executive Committees no doubt have their proper and legitimate functions to perform, but their work should always be open and subject to the approval of the people whom they represent. Nothing should be done in secret.

It is because of our profound conviction on this point that we have endeavored in the past to give information concerning various situations which while unpleasant in themselves were nevertheless of considerable interest and importance to a large number of people throughout the church in general. And it is for the same reason that we give in another column an official document which deals with a matter of vital concern to many people. We realize that our people have not in the past been accustomed to reading such things in cold print, and that our motive in thus presenting the facts is likely to be misinterpreted by some, but we believe none the less that it is right. We have had repeated and insistent demand for the "facts." We try to give them without fear or favor. The fact that they are unpleasant makes them none the less true and will serve, we hope, to open our eyes to conditions as they are and to help us find a solution which will be both just and satisfactory.

A REAL TEST

THE Christian man or woman faces many severe and searching tests in life. There are daily trials and temptations to be met. His ideals and purposes are high and difficult of attainment, and there are always those who are ready and eager to remind him of any shortcomings and imperfections which may be noticeable and of which the Christian himself is keenly aware. Christian men and women are rightly spoken of as being engaged in a warfare, and life itself is a constant struggle. True enough, these tests and difficulties do but make us stronger and firmer if we meet them in the proper manner, but they are none

the less severe because of this fact. They call forth all the struggle and fight there is in us.

But of the many tests which we must frequently meet, there is one of which we wish to speak with special emphasis at this time. Not that it is necessarily more severe or more dangerous than some others, but because it comes to us with particular force and frequency during the period in which Christian men and women find it impossible to agree with reference to certain definite courses of action to be followed, and when there is special danger of allowing differences of opinions to stand in the way of real progress and accomplishment. We refer to the test of enduring unjust criticism.

Few things are harder to bear for the average individual than being evil spoken of unjustly and undeservedly. As long as the truth is told about us and we are honest with ourselves we can manage to bear it, however little we may like it, but as soon as we are unjustly accused our human nature flares up and we are ready to defend ourselves. From the standpoint of the world, of course, this is the thing for us to do, and the more vigorously we defend ourselves the better. But the Christian has a different code of ethics. We have for our example one who when He was reviled, reviled not again, and who taught His disciples that persecution without a just cause brought a special blessing to them. We are specifically commanded to return good for evil, to bless those that curse us, and to do good to those who despitefully use us. Everyone is willing to admit that it is a beautiful principle in theory, but it takes more grace than the individual himself can command to live it out in its fullness. In fact, most Christian professors find it quite difficult and trying in its practical application, especially, as stated before, when it means the enduring of unjust criticism and bearing of undeserved abuse.

It is the common experience of many earnest and sincere Christians today to find themselves misunderstood, misjudged, unjustly criticized, and falsely accused even by those who were formerly their friends and co-laborers. It has been a common experience of mankind that men are most grievously wounded in the house of their friends. When the world persecutes the Christian it is only what he expects and is prepared for, but when Christian brethren misunderstand and falsely criticize and accuse one another it is a good deal harder to bear in the Christian Spirit. Unfortunately, many today are allowing the spirit of bitterness and revenge to enter their hearts, and are failing to put into practice the specific teachings of the Master along this line. The ability to do this, constitutes a real test of Christian Character which cannot be ignored.

All of us can testify, no doubt, that it is extremely easy for us to impute motives and pass judgment on those who fail to agree with us. We are apt to do it quite thoughtlessly at times and with little realization of the sting which it may bring to our brother when he finds out about it. But when the barbed shaft comes our way from the hands of another and finds its way into our own hearts and lives, it becomes quite a different matter, and we realize keenly just what it means. It is then that we need the grace of God to help us to act in a manner befitting our profession. It is then that to refuse to hurl the poisoned dart in return becomes a real test of Christian Character. To do so would be a scource of real satisfaction and gratification to our carnal natures, but can bring nothing but poverty and disaster to our spiritual experiences.

It is indeed to be regretted that many who profess to be followers of Jesus have so poorly succeeded in meeting this exacting and difficult test of Christian character. How often we have seen those who were active in Christian work and who were in positions of great responsibility and trust, but who held in their hearts a spirit of bitterness and envy toward a brother who had wronged them. No doubt God can bless their efforts to a degree, for none of us are perfect, but how much better it would be if we could rise above our natural inclinations and exercise the mind of Christ toward those who have offended us. Truly this is an ideal which is well worth striving for, and which cannot help but enrich and ennoble our Christian life and character to the degree to which we may attain to it. Hatred, malice, envy and the like, have no place in the heart of the true disciple of Christ.

But the joy and satisfaction of victory are great. The greater the struggle and the harder the test the greater will be the satisfaction, peace and joy which attend victory through the power of Christ. What seems to be impossible for our carnal and fleshly natures becomes a glorious possibility and the means of great blessings through the power of Him whose children we are and whose Spirit becomes our Comforter and Guide if we so desire. When once we succeed in losing ourselves in service for others, and when we once become truly His followers the rewards of selfish and natural indulgence pale into insignificance and entire unworthiness as compared with rewards of faithful, unselfish, and untiring service for our Lord and Master, Jesus Christ. Whatever may be the cost, and however severe may be the test, the price which the Christian pays in order to serve His Master is never too great.

"The golden harvest lies in the future, not in the past; the Eden is yet to come; the Christian is to look not back to Adam, or Moses, or the Apostolic era for its kingdom of God; these are but seed, or blade, or ear; the full corn in the ear is the growth of the future."

"He whose energy is expended in getting a position has none left to expend in making himself worthy of it."

Society as a Force in Character Building

Ivan Groh

THEY tell us that a child's mind, as it enters the world is a blank, a clean sheet to be written on, a vacuum to be filled. It has no knowledge whatsoever, no ideas, no habits. There he is with his little flat nose, round cheeks, and wee pink toes: a complete body, but he doesn't know mother or nurse; one cot is the same as another, he cries naturally and doesn't know that his little lamentations will bring the nurse: poor helpless little stranger! No wonder that we can not remember, if our minds were so empty as this!

But this little boy does not long remain so poor. Mother and daddy at once give him their home, all except the parlor and the dishes; auntie gives him a little dress; grandma brings a dozen bibs, and uncle a pair of shoes, and so on till he has all the clothes and toys that he can use. At least every first grandchild is well equipped and kept in stock for a few years. But their are a lot of things that every child receives gratis. They are given to us to be used just as much and just as well as we are willing to use them; they are forces in character building, forces that make or mar our lives according as we choose.

Among the forces that determine our characters are, the home with its love and discipline; the schools and colleges, the transmitters of the world's accumulated culture and learning; the church and Christian religion, our spiritual heritage; and then there is society, made up of all the people we meet. These and many other advantages are given to us at birth. We will do well to study carefully society in general and then just as carefully choose our society.

The young people of the present generation are living in a different kind of social world than our parents knew thirty years ago. In most cases they grew up in a certain social circle because they were born there Their characters were largely determined by that limited society, and they had little or no choice as to what society they would live in. Their education was limited to what the local schools could give; they chose the family religion because they had been brought up in that faith; and their customs and habits of life were simple and healthy for the same reason. That kind of society has much to commend it, but quite regardless of our choice we have inherited a different kind of society. The continuous influence of the home and community was once strong enough to determine the life of the boy and girl. Now the young people are getting to High School, and many to college; they are visiting the cities and other states and provinces; they are seeing other ways of living, and other methods of religious life. They are continually being given the opportunity to choose, if they will, what kind of life they will live. We were not born into a neighborhood or town which was to be our sole environment. We are in a new way citizens of the world.

By way of illustration, when the editor asked me for this article I was three hundred miles from home. At the present moment I am nearly as far in the opposite direction, and in the mean time my work has taken me more than three thousand miles in seven states and provinces. Each community visited presented a challenge. Shall I choose the prosperous and care free life of the Ohio farmer, the frugality of the hills of Vermont, the aristocracy of the New England States, or the poverty of the far North. Whether a person travels or not he is face to face with various types of life, various customs and religious beliefs. To drift in society is fatal, and to deny the challenge of a large world is intellectual dishonesty. It is dangerous to be in this modern world, but there is no safety in shutting one's self up in one's ancestral forms and modes of life.

I do not write this way to justify the modern young people in popular and pleasure seeking life that many of them are following. It is my opinion that the High Schools, of my own community at least, are the training camp, not only for more of frivolity and foolishness, but also the lowest forms of vice, than our parents ever dreamed of. With plays and shows, card parties and dances thrust upon the young people, religion and social life are likely to become divorced. The distressing thing is that so few students see, either while in school or after, the effect of this kind of society upon their religious life. Consequently many educated people are complaining when our parents are trying to keep our social life and habits well under the guardianship of the church. The modern social order is full of temptations and dangers, and many of our young people are falling into them, but our missionary calling forbids us to withdraw from the world to which our Lord has sent His gospel.

Society is now what it always was, a place to serve our Lord and tell the story of His Cross. It is also a preparation for this mission: it is an indispensable force in character building. We as young people must face our world bravely, as our parents faced theirs, with faith that God's grace is sufficient to keep us in the world but not of the world. The danger is not in these additional temptations but in missing the grace of God. It is true that the average High School student forgets to ask his Lord about his social life and conduct. We must go into all this modern society and preach the gospel to all our fellow beings, and lo, God will always be with us to guide and bless. Our modern society is a wonderful force in character building, a force for good provided we take it to the Lord in prayer. The appeal of the older to the younger generation is not to withdraw from our social world, but to enter it in the fear of God and choose our path with an eye single to His glory.

Mennonite Institutions

Salem Orphanage —(Central Conference)

D. N. Claudon

Editor's Note: —This is the third in the series of occasional articles giving information about various Mennonite Institutions. All the institutions in the various branches of the church will be given an opportunity to furnish similar articles for the benefit of our readers.

THE Salem Orphanage, is an institution incorporated under the laws of the State of Illinois in the year 1896. The founders of this Home were the late Mr. and Mrs. Daniel R. King of Flanagan, Illinois, an aged couple, who had no children of their own, but who were very much interested in the care of poor, unfortunate orphan children, so much so that they were willing to donate their splendid farm of one hundred acres, lying two miles south of Flanagan, Illinois, which had been their home for many years, for the purpose of establishing an Orphanage. Brother King had been an invalid for many years lying helpless upon his bed, but he and his dear companion had learned to love the Lord and through His constraining love had given their lives to Him and consecrated their all to His service. They took great interest in all benevolent work and gave liberally to Home and Foreign Mission work of the means which the Lord had entrusted to their care, and indeed it can be said of them, "they did what they could to make the world better and happier."

After deciding in their own hearts to give their farm for the establishing of an Orphanage, they revealed their wishes to several of the brethren and they themselves chose the first six trustees to plan and organize for the institution. The following brethren were chosen as the Charter members,—N. B. Stuckey, D. N. Claudon, Joseph Ulrich, John Slagle, B. K. Slagle and Andrew Roth. These brethren organized as follows: N. B. Stuckey, Pres.; D. N. Claudon, Sec. and B. K. Slagle, Treasurer. Three of these brethren,—N. B. Stuckey, B. K. Slagle, and Andrew Roth have gone to their reward, after years of faithful service in the interest of Salem Orphanage. D. N. Claudon and John Slagle are still connected with the Institution holding official positions, and our aged Brother Joseph Ulrich is still a loyal supporter with gifts and prayers for the Institution.

Upon the selection of the above brethren as trustees, steps were taken to incorporate under the Laws of the State of Illinois, and a Charter was granted December 22d, 1896, and the name Salem Orphanage legally adopted and a Constitution and By-Laws framed by the Salem Orphanage Association. The members of this Association were chosen from the Conference of the Defenseless Mennonites of which Mr. and Mrs. Daniel R. King were members. One delegate from every twenty-five members of the different congregations was to form this Association and the Board of Directors is chosen from this body. After much prayer and consideration the Constitution and By-Laws were adopted and the work of building begun in 1898 on the one hundred acre tract. The first building was a brick veneered structure costing about $4,000.00 which amount was donated by the churches of the Conference. This building accommodated about 25 children besides the workers.

The Home was formally opened on March 8, 1900, with Ben Rupp as Superintendent and Mrs. Ben Rupp as Matron and the following as helpers, Mary Schmucker, Sarah Short, Sarah Amstutz and Ida Zook. The work began in a small way with only one or two boys but soon the building was too small and an addition was planned. This addition was built in 1904 also a brick veneer structure, two stories high, same as the first building, which now made room to accommodate about 75 children. Since that time there has also been erected a two-story concrete block school building in which the children receive a common school education. An electric light plant has also been added to furnish light and power for the institution. The latter has however been replaced by the public service which is at present furnishing the light and power, which is more satisfactory.

Mr. and Mrs. Ben Rupp were Supt. and Matron of the Home for sixteen years until their health failed them and they had to give up their work, after these many years of faithful service. About three hundred children passed through the institution during their years of service and many burdens were lifted from the hearts of such who lost husband or wife and were forced to break up their homes.

In the year 1905 another dear friend of the institution, Mr. Henry Broad of Flanagan, Illinois, willed to the institution a fine farm of one hundred sixty acres which lies within one mile from the Home. This farm was for a time farmed by the Orphanage itself but is at present leased out for share rent and helps largely in keeping down the running expenses of the institution.

Mr. Joseph Mosiman of East Peoria, Ill., another dear friend of the institution, willed the sum of three thousand dollars to the Home, and in recent years our dear Bro. Henry Rabe remembered the institution in his will with a sum of fifteen hundred dollars. Many others like the poor widow of Bible history have given of their means whose names are not forgotten before the Lord and they too will be remembered when the rewards shall be given.

Orphans and half orphans are received at the Home regardless of creed of the parents at the ages from one to ten years and are kept until eighteen years of age unless good Christian homes can be found for them suitable to the child. At the age of eighteen, children are given a complete outfit of clothing and twenty-five dollars in money and suitable homes secured for them. The children are given a common school education and religious and industrial training. Many of our boys and girls are out in good

homes and are doing well, making of themselves useful men and women. A number of them have established good Christian homes of their own and we feel that our labors are well repaid.

The annual expense to run the institution is about six thousand dollars which is received by income off the farms and by free-will offerings, besides what is paid in by such who are able to pay for at least a part of the support of their children. During the vacation months the boys are taught to work on the farm and in the garden and the girls are taught different kinds of kitchen work and housekeeping.

On the fifteenth day of June of the past year occurred the dedication of the new addition which supplies dining hall for children and workers, also kitchen and laundry rooms in the basement. The second story furnishes the boys' dormitory. On the following day, Monday, June 16, we had the first annual Home Coming and many of the boys and girls came back home to enjoy the day together. This will be an annual occurrence hereafter and June fifteenth 1925 has been set as the next Annual Home Coming Day.

Mr. D. N. Claudon is the present superintendent of the institution and Sarah Short is Matron. Mr. J. W. Litwiller is the assistant supt. and secretary. Mary Schmucker is the asst. secretary, J. D. Jorg, Treasurer.

Mr. John Dickman looks after the farming interests together with the larger boys who help in the milking of some ten to twelve cows and many other farm duties. Mrs. Dickman and Miss Tena Harder are helpers in the Home assisted by the larger girls in their many duties. Miss Oswald of Aurora, Nebraska, is also assisting at this time.

Mrs. J. W. Litwiller teaches the upper room, grades five to eight and Mary Schmucker teaches the primary grades.

The land and buildings represent a value of at least one hundred thousand dollars.

The First English Editor: John F. Funk

Harry F. Weber

SOME "FIRSTS" IN MENNONITE HISTORY

Article XIV

(This article is not the one promised in the preceding issue but is inserted here because John F. Funk the pioneer editor of Mennonite periodicals has reached his 90th birthday on the 6th of this month. In honor of his pioneering labors which were the means of maintaining Mennonite faith at a time when it was in rapid decay, it is fitting that this article should appear at this time though this is not its proper place in the series.)

JOHN F. FUNK was born in Bucks county, Pennsylvania, April 6, 1835. His early life was spent on the farm. He obtained his education in the common schools and in Freeland Seminary. After teaching three years he came to Chicago, Illinois, in 1857. Here he was very successful in the lumber business which later proved a fortune for his partners. He was drawn toward the Mennonite church, being baptized in the winter of 1859-60. He was ordained as English preacher in the church at Gardner, Illinois, by Bishop John M. Brenneman in 1865. He preached once each month coming to this place from his home in Chicago, usually upon a freight train. He also visited the other Illinois churches from time to time. He was married in 1865.

If one takes a cross-section of Mennonite activities about this time, he finds that the church was asleep, perhaps paralyzed. There were no organizations except a few district conferences in the East. But these carried on no extended activities, being but tiny Oases in the great desert of Mennonite inactivity. Can one now imagine the Mennonite church without a church paper or literature, with no Sunday schools, no young people's meetings, no evangelistic efforts, no missions, no boards, no conferences, no schools, and almost no leaders? Young folks were being lost into other denominations or worldliness. The Sabbath day was generally spent by old and young in a manner far from commendable. The church was by no means holding its own. If nothing would have been done to change the situation, the church would have been doomed to an untimely end. A few far-sighted men were clear-visioned enough to see that something had to be done if the faith was to be preserved. The outstanding leader to arise was the subject of this sketch. Without funds, without a board, without equipment, without an editorial staff or even clerical assistance, without church sanction, indeed with her suspicion and hostility, he brought forth the first edition in 1864. His great contribution to the church was the publication of the "Herald of Truth", the first American Mennonite church paper. The English edition was the first among all Mennonites to appear in the English language. In 1867, he founded the Mennonite Publishing House at Elkhart, Indiana. Here the Heralds were published continuously as well as other papers in both the German and English languages. A great abundance of other literature was published. His chief literary contributions were the "Mennonite Church and Her Accusers" and the translation of the complete works of Menno Simons and the Martyr's Mirror into the English language. Aside from his invaluable labors as editor and minister he greatly assisted in the promotion of Sunday schools, evening meetings, young people's meetings. He is accredited with holding the first series of continued meetings in which type of meeting later John S. Coffman was to feature so helpfully. Perhaps Bro. Funk can be given the credit of finding Coffman and giving him the opportunity for his great service. For over a half century he has labored in behalf of the church. His work in sponsoring song books for the church should not be overlooked. He

was ordained to the office of Bishop in the Holdeman church near Wakarusa, Indiana, June, 1892. He had charge of seven congregations in Indiana, three in Michigan, and the Home Mission in Chicago. He baptized the first members, preached the first sermon, ordained the first ministers and helped to build the first church for the Mennonites in Chicago. In 1908, he sold the periodicals to the Scottdale Publishing House, but continued as president of the Elkhart Publishing House, being engaged in the handling of religious books with an especially good trade among the Old Order and Conservative Amish. At his present age he is able to be in his office daily and with the help of an assistant or two is able to carry on the business of his life interest. He is a very interesting man to visit. His clear memory is able to recall numerous incidents of the pioneering days with the "Herald of Truth".

Samuel Writes to Father

Dear Father:

Passion Week and Easter have meant so much to me this year. Everything seemed so much more real than ever before. The Religious Organization announced that every morning before breakfast all that cared to should meet during Passion Week to consider together the events of that last great Week. I decided to attend and get all the good I could out of it. Well we began on Sunday morning—Palm Sunday, there were quite a number there. We were each handed an outline of the events of the week as thy are thought to have occurred with all the passages which tell of them. On that morning the great emphasis was upon opening our hearts to the Great King. I became much interested and faithfully followed the readings designated in the outlines. I became so interested that I began to look forward to that morning half-hour with great eagerness. Each morning a short extract was read from the day's event, then some one gave a few helpful and practical thoughts, then there was a season of prayer. As we progressed through the week and followed our Lord step by step I became more interested in Him than ever before. When we came to Friday morning it all seemed so real, the trial and then the crucifixion, that we seemed almost to hear from His lips those Seven Utterances from the Cross. Then Easter morning, I shall never forget that. The sun was shining bright and clear and the robins were singing with all their might. All nature seemed to rejoice with us at the glad good news of the Resurrection. I have been thinking a great deal about that week ever since. In a general way I knew something of the closing days of the Life of Christ, but He was pointed out so clearly and definitely in those morning meetings that I could not see how any one could help loving Him and wanting to follow Him more closely. I have been wondering why it is that preachers do not try more to just make people see Christ as He is, instead of talking so much about other things. We were talking this over in my room one day, several of us. One iellow said that their pastor seemed to think he had to give an oration on some popular theme in order to interest his people. My room mate said it was just the other way at his church, that the minister didn't preach much about the Life of Christ but nearly always took some text from the writings of Paul and tried to show how important it is to obey every command and what penalties would follow if they broke them. He said that what his minister preached was Bible all right but did not show up Christ and His life and work very much. Another fellow who comes from one of the big churches in . . . said that there, right in the heart of the city, their pastor preached just such sermons as grow out of the study of the life of Christ as we had gone through it that week and that his church was crowded every Sunday. He said he actually believed that the preacher who lived so close to Christ could make Him known in such a way that people wanted Him and longed to know more about Him.

Then too, I have been thinking about some of the things you wrote in your last letter about the conditions in our own church. Maybe it is just because this Passion Week has meant so much to me, but I have been wondering whether it would not solve some of our problems if we could all get a clearer view of Christ and His great work and what He expects of us. It seems to me that if we really have the spirit of Christ we could not very well quarrel with each other. But then of course I may not understand things very well yet. But one thing I have resolved to do, and that is not to quarrel with people. I don't believe it goes well with a Christian.

Well I have finally reached a decision that you may be interested in hearing. I have decided to take my uncle up on his offer and work for him on the farm. Selling books doesn't look as good to me as it did at first. I am anxious to get out on a farm and there while working with God's nature try to think through some things that I feel are beginning to demand attention. I'll admit one reason, though not a very big one, is that I want to show my uncle that a man can go to college and still come back and work on a farm. That has always been his attitude and I am going to try to show that it is not always correct. But I think the biggest reason for deciding as I did was because it will give the opportunity of getting better acquainted with our pastor. There is a man worth knowing and he preaches a message that gets hold of my heart. If I can do anything for him by helping in the Vacation Bible School I will count it a privilege to do so. Then of course I will be near enough home to run up quite often and that is by no means a small thing. It does seem awfully long since last fall when I left—I can hardly wait, but will not allow myself to think about it very much yet.—With love, Samuel.

OUR BI-WEEKLY SERMON

What Happened to Peter?

A. M. Eash.

DURING these past few weeks I have thought often and much of Simon Peter. Many of you have possibly done the same. Second only to Jesus, the fact of Peter and his miserable failure forces itself upon our attention. It is a striking fact that John, in recording the facts surrounding the arrest and trial of Jesus, paid so much attention to Peter's mistake. The two were warm friends. They had been associated in the fishing business before Jesus came their way, and since then, were fellow learners from the great Teacher. During the years of intervening between that fateful night and the time of writing the record, many years had elapsed during which these two men were warm friends and fellow workers in a great cause. It is easy to conclude that perhaps Peter, himself, was quite as responsible for the publication of these unpleasant details as was the author of the Book. This frank statement of his terrible failure, coupled with the conduct of Peter after Pentecost, strikingly demonstrates the heights to which the presence and power of the Holy Spirit is able to lift an individual.

Let us very hurriedly recount some of the outstanding happenings in Peter's experience prior to his denial of Jesus. A few hours earlier they had been together in the Upper Room. There had taken place that wonderful experience of fellowship with their Master. Together they had eaten the Passover. Jesus had completely melted their hearts into a spirit of humility by personally bathing the feet of each of the twelve. Very solemnly Jesus had taken bread and wine and offered it to them as a memorial of His death for their sakes. In the solemnity of that evening's fellowship, Peter had declared his absolute loyalty to the Master. If a little sermonizing may be permitted here, may it be suggested that he who so loudly acclaims his loyalty to Jesus Christ offers an enormous challenge to his enemies. It is well to be able to testify to a great loyalty and devotion to Jesus Christ, but it is much better to have the sustaining power of the presence of that Christ which will enable Him to stand in times of testing. Perhaps it is even true that, like the deep waters run quieter than the shallow ones, sometimes the individuals who have the least to say are the deeper in actual knowledge and experience

Following the experience in the upper room came Gethsemane. The praying Jesus, the sleeping disciples and the gathering of the mob are vivid realities of that night's happenings. It was there in the Garden, after the mob had taken Jesus, that the writer suddenly discovers that all the disciples had fled. Poor Peter, with his, "Lord why cannot I follow Thee now? I will lay down my life for Thy sake", fled with the rest.

Jesus is now on trial before Annas, probably on the temple grounds. John, it appears, through an acquaintanceship with the doorkeeper at the gate to the private courtyard of Annas' palace, had gained admission. Missing Peter, he had persuaded the maiden gatekeeper to admit him also, and Peter was in the quandry of either going to the front with Jesus, as He had declared himself, or else mixing with enemies. Expecting to be able successfully to hide his identity or else not giving any thought as to the outcome of his association with the enemies —he found himself in the company of the very ones who had seized Jesus. How indignant we become with him for this carelessness! Yet, less than six hours ago I, too, forgot myself and became one of several hundred men crowding around some attraction in an alleyway. Not until the unkindly policeman reminded us that we were making a spectacle of ourselves by crowding about "an ordinary drunkard", did the folly of following the crowd again suggest itself. Whenever I would be too harsh with Peter for mingling with the soldiers on that raw spring night, after his whole palace of dreams had been shattered, I recall some of my own follies in mingling too freely with the crowd at times when it were better to stand alone. Is it not true that such thoughtless mingling with the "enemies of Jesus" has been responsible for many of our most bitter heart achings?

The doorkeeper maid came by, noticed him with the soldiers; then looked him over carefully and ventured to ask, "Are you not one of His disciples?" Oh, simple maid, why could not you give attention to other matters? Why should you so unannounced embarrass the man who was wavering? And, too, Peter, why did you not give second thought to the words you were about to utter? He had braced himself for arrest, trial and possible death: that the supreme trial of his faith and loyalty should come through such a simple question of a servant maid, who would have expected? Is it not often so? "We lock and bolt the main door, and the thief breaks in at a tiny window of which we had not thought." We would burn at the stake or go to the gallows for the fundamentals of our faith — but in an hour of social intercourse or a trivial business transaction we say the word that fills our lives with regret. Confused for the moment and with the eyes of the whole group upon him, his first impulse was to allay suspicion and he bluntly replied, "I am not." Peter had failed!

It was dawn. Peter walked to the outer porch. How dark the night! A cock crowed and for a moment he remembered the words of Jesus, but just then another maid spoke to some friend saying, "That man, there is also one of the Nazarenes." No harm meant but poor Peter felt he must fortify his innocency with another declaration. This time there was an oath as he declared, "I know not the man."

More time passed and he was again by the fire. This time a number of the men challenged him. One said, "Are you not one of the disciples?" Another said, "Of a truth, you were with Him." A third said, "I saw you with Him in the Garden." Poor Peter! Beset and badgered thus, he began to curse and swear, vehemently denying that he had ever seen or known Jesus. In his anger and fear he fell to the native Galilean brogue and they all cried, "Now we know you are one of them; your speech betrays you!" And again the cock crew. Peter heard and looked about. Jesus was just being taken from the hall of Annas to that of Caiaphas. He heard the words of Peter and cast on him that look of pity and sorrow which He always has for the one who blunders and falls. Peter has utterly failed his Master in the time of greatest need! The light was beginning to break over the Moab hills as he found his way out of the palace grounds and out into the cold world to weep bitter tears over his failure. It was his last chance to see his Master on that tragic morning. What must have been his anguish of soul as during the long hours of that day he wept his tears of penitence while the Master was suffering on the cross! Jesus on Calvary! Judas hanging where his desperation and remorse had driven him! Peter weeping in bitter remorse!

One may well wonder why John, the warm friend of Peter, should so ruthlessly expose the details of this terrible failure. Perhaps it is well for us to bear in mind that the same writer tells us of the early Easter morning run of Peter and himself to the empty tomb, and describes the beautiful morning scene by the Sea of Galilee some days later.

"What happened to Peter?" He failed in Gethsemane and in the palace of Annas. On Easter morning and by Galilee he was restored in fellowship with the Master. His resolutions of the evening were strong. So often are ours. But the resolutions of the evening are not strong enough to carry us victoriously through the morning conflict. Well can we contrast Christ's love for our ingratitude; His constancy for our fickle devotion; His meekness to take the yoke of His Father's will and our unwillingness to bear the cross of shame, and then ask ourselves if we do not, too, have cause for tears like those that Peter shed.

When I would weep with Peter because, like he, I sometimes fail my Master when He most needs me, then I remember with joy how Peter was restored. With Him I humble my heart before the kindly words of Jesus. With him I seek the upper room at Pentecost. Like Peter, in the strength of that Pentecost experience I go forth in earnest endeavor in my Master's cause. And when, again, many years later, the Master met him on the road as he was leaving his post of duty where prison and bonds and death stared him in the face, it but required the kindly word of the Master to turn him back to his unfinished task. Sometimes I, too, when the load seems heavy and the cross is a burden, would forsake duty for pleasanter paths and, sometimes too, the Master meets me on the way with His kindly word of correction. May I — or rather we—with the humility and fidelity of the Peter of Pentecost then, also, be willing to retrace my steps and find the place of duty an altar of loving sacrifice.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

THE GOSPEL ACCORDING TO YOU

"You are writing a Gospel,
A chapter each day,
By deeds that you do,
By words that you say.

"Men read what you write,
Whether faithless or true.
Say! What is the Gospel
According to you?"

THE COST

A young Moslem convert to Christianity in Persia recently said: "It seems that some of us must die for our faith. Why should it not be I? Our church in Persia will never get on till we have had martyrs." It was suggested that if he was martyred it would only mean one less Christian. "No," he replied, "if I went into the bazaar in Kerman and preached I should be stoned to death. But the church in Teheran and elsewhere would grow as a result." This illustration helps us to see part of the cost of becoming a Christian in Moslem lands. We in America though we have faced something of the cost of victory in our own lives simply cannot estimate the cost of victory that lies behind the words of this young convert. We have no scale by which to measure it. For us it means the continual bringing of every part of our lives under the rule of Christ. Is the Christian church growing as a result of our lives?

FROM INDIA

At the Annual Business Meeting of the Mennonite Mission in India, held Feb. 11-13, A. C. Brunk was elected secretary and E. E. Miller was elected Treasurer for a term of two years.

M. C Lehman and family have moved back to their old place at Sundarganj from Balodgahan where they were located since their return in November.

The oldest bungalow in the mission, built in 1900, now occupied by E. E. Miller and family is being repaired and enlarged. Bro. Millers are living with Bro. Lehmans while it is being remodeled.

Sister Mary Burkhard working under the Mission Board of the General Conference of Mennonites

in the Central Provinces nearly 200 miles from Dhamtari writes of an interesting visiting trip made in January by herself, Bro. and Sister P. A. Penner and Bro. and Sister C. H. Suckau. Following is an account of part of the trip.

"At Bisksampur the oldest mission station in Chattisgarh we visited a school held in the first building put up by Mr. Lohr about 50 or more years ago. We went to church in a large church building built in 1873 where about 1000 Christians still worship. We saw boys and girls orphanages and industrial work. Here too there are two families working. Next day we went to Raipur and had breakfast and tea with Rev. and Mrs. Gass. These three stations are all American Evangelical. In the afternoon we left for Dhamtari arriving there at sunset. Some of us stayed at Sundarganj and some went on to "Shantpen" the new Leper Home. After a few days of pleasant association at Sundarganj, Sankra and Balodhgahan it was again time to leave. It happened that Mr. and Mrs. Wiens of Mauhadei and two children were also visiting Dhamtari at this time so since so many of us were together we decided to all go to Moramsili one afternoon and have a program celebrating the 400th anniversary of Mennonitism. Here on a high hill in an inspection bungalow of the Irrigation Department, overlooking the large dam of the Rudri Canal, and overlooking forest and mountain and valley beyond; which made us almost feel we were in the 'Hills', about fifty Mennonites, including all the children, met and had our 400th Anniversary celebration. Brother Resseler and Bro. Penner gave appropriate talks. We had prayer and sang 'Faith of Our Fathers,' and "Blest Be the Tie' and went away feeling it was good to be there and that the Lord rather than we, had arranged this meeting. Earlier when with the other Mennonite Mission in South India it was considered whether to have an anniversary program or not it was thought impracticable to try to get the missionaries together but when so many of two of the missions just happened to be together an informal short meeting was thus held. On account of motor trouble we got to Basna a day late and only some of the party then. The others arrived two days later. But no one was hurt and we all had an enjoyable time. Mr. and Mrs. Moyer are holding fort here. This is the new station of the General Conference Mission in the area where over 400 village people have already been baptized. Brother and Sister Moyer live in a tent and small "phopri" made of branches of trees with a grass roof. Kitchen and dining room are under the trees. Building work is getting well on the way. The bungalow is started. Here is a great field for work. So promising and so much to be done in training and teaching. The Mission Station is in the forest (jungle) but very beautiful. It was my privilege to remain longer while the rest went on by a roundabout way 72 miles on bad roads to Mauhadei our last point of visit then home to Champa and Korba. I went in camp with Mr. and Mrs. Thiessen and have come with them to Mauhadei. It took me 6 hours by buffalo cart to get to their camp at Sukin. It took us three days by buffalo cart to get to Mauhadei, 32 miles. On this direct road a motor is out of the question. Even a tonga can hardly get through. We had a pleasant trip however without any accidents and found the out-door camp life very beneficial. The two little children of the Thiessens who too have been touring Phuljhar for the past two months have grown very fat and rosy. Next year I hope to spend some months in this field on tour myself as this is to be my place of work. Am anxious to begin work in Phuljhar. It's pioneering and I like that. The Lord has given me a wonderful field to work in."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE BENEFITS OF TOTAL ABSTINENCE

May 3

Lesson Text: Daniel 1:8-17

WE NOW have had the Eighteenth Amendment for a number of years. The saloon has been out-lawed. Prohibition is the law of the land. Since this is true why do we continue to have temperance lessons? The answer is a very obvious one. The moral habits and desires of a people are not controlled by the laws written upon the statute books. We cannot make people good by means of legislation. It is quite impossible to compel people to be sober and upright. By these words it is not intended to minimize the importance of good laws. We need, we must have, good laws. They have their value. They set the standards. They may be regarded as goals toward which right-minded citizens are working. The Eighteenth Amendment represents an ideal of life which it is possible to achieve in an increasing degree if Christian people intelligently and enthusiastically support this law. Faithful support of this law does not alone consist in refraining from drinking, or making home-brew, or bootlegging. The noblest way in which to support the law is to strive through teaching and example to awaken in others the purpose of heart to live soberly and decently. Temperate living after all its not so much a matter of law as a purpose of heart. Daniel purposed in his heart. Our aim as fathers, mothers, teachers, ministers is to beget in our sons and daughters and also in our neighbor's sons and daughters the purpose of heart that will refuse all strong drink. The church has her responsibility in this matter; the school hers; but the present-day home carries the major part of this grave task of rearing a generation of boys and girls that will resolutely refuse to defile themselves. This must be done. By God's help it can be done.

Let no father or mother of this generation be deceived into thinking lightly about the temptations besetting the youth of this day. We are living in desperate times. Shameless immorality prevails in so-called respectable circles. There is not a little drinking in our own time. People are getting alcoholic drinks in spite of the law. Let no one think that our boys and girls will grow up in this present generation and be wholly free from these terrible temptations. The fact that there are men and women today engaged in the awful business of selling booze and encouraging vice among our youth

should stir us all with bitter indignation. Our young men and our young women are living in a generation that is rich in opportunity for their good, but at the same time there are many serious perils. Let their welfare be a consuming concern to the fathers, mothers, teachers, leaders, ministers of the day.

How shall we prepare our boys and girls so that they may be able to stand for the right and withstand the evil? Give them more and better religious instruction. Are we in our churches and in our homes giving our boys and girls the instruction in religious principles and ideals that we might? Are we doing enough? No! Emphatically, no! We ought to be doing more and be doing it in a more effective way. Why not set about it in our homes and in our churches to provide more adequately for the moral and religious needs of our children? If we so purpose it can be done.

O God, we pray that our boys and girls might be led to purpose not to defile themselves in any way. We pray for those who have defiled themselves. And give the teachers and parents a new sense of their responsibility. Amen.

PHILIP AND THE ETHIOPIAN TREASURER

May 10

Lesson Text: Acts 8:26-39.

THE early Christian Church was a growing church. The growth was not alone in numbers. There was growth in power, understanding and consecration. Philip was a man of power, understanding and consecration. He was chosen as one of the "Seven". He was a man in whom the brotherhood had confidence. He was intrusted with the responsibility of assisting in the distribution of aid to the needy of the church. He was a man who was busy serving his Lord wherever he went. When driven out of Jerusalem by persecution he went to Samaria. There he met with success. He was led to go south on the road to Gaza. Here again he had opportunity to speak of Him whom he loved and served. The Lord bade him, "Arise and go toward the south". The text says, "He arose and went". Here is an instance of quick, ready response. Here is obedience. This is an example of consecration. Philip gave himself heartily to a work in which he believed. He believed in his religion. Wherever he went he preached Jesus. The earnest, sincere, obedient way in which Philip served his Lord stirs us. Read the words, "The Spirit said unto Philip, go near and join Thyself to this chariot". He acted promptly. Prompt obedience is an evidence of devotion. It means power. Consider Philip.

Philip was a personal worker. He was moved to speak to the Ethiopian Treasurer. He did not hesitate. He went and spoke with him of Jesus. The Ethiopian accepted the Gospel message. He declared his faith in the words, "I believe that Jesus Christ is the Son of God". There by the road side he was baptized. And both men then went each their way happier men.

Philip was ready for this chance opportunity. No one knows what opportunity for the doing of good may present itself unexpectedly. We meet with people who ask for light on perplexing questions. They want help. As men and women who love their Christ we ought to endeavor to prepare ourselves to give help as is needed at a moment's warning. Paul's ideal is this that we ought to be. "Throughly furnished unto all good works". We meet with men and women who are ready to listen to us if we speak of salvation and life through our Lord Jesus. Are we ready to be a Philip? Why not make it a fixed purpose to use every opportunity to speak to others of our Lord? We have no reason to be ashamed of our Master. If he has proven Himself a Saviour to us He will do the same for others.

It is well to remind ourselves that the Ethiopian was a colored man. Philip did not regard his responsibility limited to one race, or nation, or class. All men regardless of race or station are persons. The color whether it be black or yellow or white does not lessen the responsibility. What is our attitude toward the negro? What ought it be?

Finally note that Philip was able to lead the Ethiopian into a true understanding of the Scriptures. It is a noble accomplishment to teach aright the Word of Truth.

O God, our Father, we would read Thy Word with an open mind. We ask that its light might search out hearts and its precepts guide our feet. Let its message be hid in our lives. Make us quick to speak of Thy love and power to others. Amen.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

LITERARY SOCIETY MEETING

The fourth meeting of the Literary Society was at the home of Mary Burkholder's parents. It was a very rainy night and not many were there.

Elmer Steiner, the only one on the program that was present, gave an interesting talk on "What I get from my High School Course".

Since the remainder of the program could not be given, we asked John Hartzler to lead us in singing again. We sang almost an hour, learning two new songs. Though there were only a few present we really had a fine time.

After the singing we played a few games and then were given refreshments. We went home early because it was so rainy.

NAPPANEE YOUNG PEOPLE AT WORK

The Editor of this department has asked us for an article for the Young People's page. I thought it might interest some other young people to learn what we are doing here along the line of Christian activities.

Since the Exponent has ceased to publish Y. P. M. topics and for various other reasons, the young people of the West Market Street Mennonite church have organized a Christian Endeavor. The pledge is indeed a program for a Christian life. For those who are not familiar with the pledge, I will state it.

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do the will of God in all things. I will make it the rule of my life: to read the Bible and pray every day, to support the work and worship of my church and take part in the meetings and other activities of the league. I will seek to bring others to Christ, to give as I can for the spread of the Gospel, to advance my country's welfare, and to promote the Christian Brotherhood of man."

On Sunday evening, March 15th, instead of the regular Christian Endeavor service, the girls of the Women's Missionary Society gave the pageant, "Christ in America". In the pageant one girl represented Columbia who called all the other nations to her land to ask them what they have found in America. They tell her it is hard to find Christ in America. Columbia says that she has given them liberty and asks what more they want. They reply that they want Christ so that they can bear Him back to their native country. Columbia then turns to the church, represented by a girl carrying the Christian flag, who alone has the Cross of Christ for which the world waits.

The subject for March 22 was "Race Relations and World Brotherhood". Most of the time was spent in open discussion on such topics as: Would the giving of equal rights solve the race problem? Should negroes be admitted to eating places, hotels, street cars, etc., on an equality with whites? How do you think Jesus would solve the race problem?

The Union Center Church, a Brethren Denomination, requested us to give the pageant, "Christ in America" at their church on March 29th. They have promised to give us a program in return.

Because of an Interdenominational Meeting of Elkhart County, which is to be held at one of the churches in our town, we will not have the regular Christian Endeavor meeting on April 5.

We feel that there should be cooperation among the different churches, and we try to foster that spirit whenever we can; for we are all striving for the same things in our Christian life, we read the same Bible, and worship the same God.—Edna Hausouer, Nappanee, Ind.

OUR BOOK REVIEW

EXCEPT YE BE BORN AGAIN

By Philip Cabot

ACCORDING to many the age in which we are living is a mad squirrel-cage whose frantic evolutions can end only in death. Others, more hopeful, look toward a reshifting of values. The Industrial Revolution, once hailed as an unalloyed boon is now seen to have ushered in a series of complications which will demand the best effort to unravel. Invention heaped upon invention has placed in the hands of the average man Aladdin's lamp of the Arabian Nights. So we have greatly increased economic returns even although attended by maldistribution. Naturally these achievements have held the center of the stage. But now we hear rumors of a coming counter Industrial Revolution. While admitting the fact of increased industrial returns men are commencing to ask whether the spiritual returns have not diminished. Values must be shifted from the economic to the spiritual. For it is perhaps truer than ever before that man does not live by bread alone.

It is around this saying of Jesus that the story of "Except Ye Be Born Again" revolves. The author is a Harvard man who "succeeded" in big business according to his friends, but made a failure of his life in his own estimation. From the nature of his work he is in a peculiarly favorable position to comment on the industrial world. He is in it and of it. Listen then to what he says. "The conditions (aggravated social and economic) which we see around us are conditions of disease, and it is disease of the soul rather than of the body." Of himself he goes on to say, "My soul had for many years been fed on stimulants and sawdust, and in a final revolt it wreaked its vengeance upon my body, which soon went down in defeat." How to bring nourishing food to his soul in place of the old substitutes was his problem. That story with its ultimate victory is told in the first chapter, "The Conversion of a Sinner." It is one that should be of great value to all diligent searchers after spiritual values, for there can be no doubt but that the writer has had a genuine conversion experience. Not that he can be followed literally in everything. He himself points out the impossibility of this since individual experiences and needs vary greatly. But the underlying faith is in his message and such individual testimonies are always inspiring.

The remaining chapters, ten in number, are as he puts it, "variations of the main theme" of chapter one. Some of them are "The Freedom of the Slave", "The Battle of Faith", Miracles and Myths." They are well worth a careful reading. A practical psychology in its relation to a living religion is clearly shown. Science and philosophy are neither ignored, accepted dogmatically, nor derided. Rather are they estimated and evaluated, although both are found to be inadequate. The book should be a great help to those who are puzzled by the complexities of modern life and almost daunted by the struggle to maintain a live faith in the midst of them.

In summing up the pros and cons of the book I should like to point out that my attitude in this review as in all previous ones and in any which may follow is simply the educational one of judicial inquiry. Neither am I the judge. The reader must be that. In saying above that this volume should be of help to some I readily grant that those who are not confronted with such problems may not care for this book, and may even be disturbed by parts of it. Again I say to possible readers, You must take what is useful to yourself and reject what is not. Personally I feel that this book is the story of a successful struggle to know God and to achieve and maintain a live faith. Hence it is helpful.—J. B. Cressman.

"Repose of spirit, recurring periods of absolute rest, are as necessary for the hearts and minds of men and women as for the fields and meadows."

"No man can afford to disregard public opinion; and no man ought to. Vox populi is not vox dei; but the judgment of the majority is not to be despised."

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President Witmarsum Theological Seminary

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Chap. XII—Institutional Development (Colleges).
Chap. XIII—The Outlook.

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The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

COPY

Of the Resolution of the Executive Committee of the Ohio Mennonite Conference, Suspending from Conference the Brethren, N. O. Blosser and Paul E. Whitmer.

(Editor's note: Because of repeated and numerous requests which have come to the Editor for the facts with reference to the suspension from the Ohio Mennonite Conference of the brethren, N. O. Blosser and Paul E. Whitmer, and believing that the facts should be known to all who wish to hear them, the Exponent prints herewith the document drawn up by the Executive Committee of the Ohio Conference and recently presented to the Chapel and Zion Congregations near Bluffton, Ohio. We give this without comment or criticism in any shape or form. Next issue we expect to present the answer drawn up by the Chapel Congregation to this document, and in the following issue the answer drawn up by the Zion Congregation to this same document.)

Lima, Ohio,
Oct. 28, 1924.

Whereas, the matter relating to the irregularities existing at the Chapel and Zion congregation have been vested by the Ohio Conference into the hands of the Executive Committee,

We, the members of said committee in session at the Lima Mission, October 28, 1924, after duly and prayerfully considering the matter, render the following decision. We have reviewed both the work of the sub-committee and the answers to their questions by the congregations involved.

It is the sense of the Executive Committee that the questions submitted by the sub-committee were more or less ignored, and that the cooperation necessary to obtain a harmonious working base under our conference resolutions does not seem assured, we recognize their appeal to conference, but in the light of past experiences in working on these irregularities known to many of us, we believe it would be unwise and unprofitable to prolong these discussions in controversial meetings. It is evident that their sympathies and work is with another group of Christian professors.

Therefore, as a safeguard to the church and conference it becomes our painful duty to suspend the brethren N. O. Blosser and P. E. Whitmer together with members of their respective congregation who support them. Until they show evidence of willingness to take all the conference resolutions seriously.

Should there be those whose sympathies run parallel with conference and who wish to abide by her decisions and rulings, they can make it known to the Executive Committee who will provide for a continuation of such fellowship.

Signed,
A. J. Steiner,
E. F. Hartzler,
J. M. Shenk,
J. Y. King,
Eli D. Yoder.

"DON'TS" FOR SUNDAY STAY-AT-HOMES

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because it rains. That would not keep you from business.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; the same excuse would keep you out of Heaven.

Don't stay away because you have no influence; the churchgoer preaches a sermon as long as the way thither.

Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because the church does not need you; never did the church need more and better men and women.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because you do not need the church; it isn't so. If you must look at the dirt six days, take one to examine the clouds.—Christian Age.

"DELIVER US FROM—"

The speaker who says, "I have just one word to add", and then follows with several well-punctuated paragraphs.

The member who goes around with a tape-measure gauging his "share" in church work.

The vociferous Amen brother who is short-winded on the steeps of church finance.

The church officials, high and low, who speak of a minister as being a fifteen-hundred-dollar or a three-thousand-dollar man.

The congregation that clings more tenaciously to the spirit of the time limit than to a constructive and aggressive church program.

Filling the chief seats of the temple with people who pay but cannot pray, and who sing enthusiastically but never serve.

The man who prays to a congregation in the worship service.

The church members who are so concerned about the world service credit that one supposes the Master promised conference vouchers for even "the cup of cold water."

The choir that selects the morning anthem while the minister offers the opening prayer.

An official board which has substituted wish-bone for back-bone.

The preacher who knows how to talk but does not know how to listen, and who always addresses an individual as if he were an eager audience before an imaginary pulpit.

Subscribers to church papers who never look beyond the front and back covers. —Paul Morrison, in Western Christian Advocate.

IN HIS OWN KIND

A baker living in a village not far from Quebec bought his butter from a neighboring farmer. One day he became suspicious that the butter was not of the same weight, and, therefore, decided to satisfy himself about it. For several days he weighed the butter, and then found that the rolls of butter which the farmer brought were gradually diminishing in weight. This angered him so that he had the farmer arrested. "I presume you have weights," said the judge. "No, sir," replied the farmer, "How then do you manage to weigh the butter that you sell?" "That's easily explained, your honor," said the farmer. "When the baker commenced buying his butter of me, I thought I'd get my bread of him, and it's the one pound loaf I've been using as a weight for the butter I sell. If the weight of the butter was wrong he has himself to blame."—The Bible Call.

The All-Mennonite Convention will in all probability be held in northern Indiana this year, on Sept. 1, 2, and 3. An interesting program is being prepared.

Notes from Here and There

Announcements are out for a meeting of the Mennonite Board of Education to be held on June 11, at Goshen, Ind.

A special all-day meeting was held at the church in Mahoning County, O., on Good Friday. I. W. Royer of Orrville was one of the principal speakers.

J. M. Hartzler, a minister in one of the Mennonite Churches at Belleville, Pa., fell from a ladder on March 26th and sustained injuries which proved fatal the next day.

The Mennonite church at Breslau, Ont., had an interesting series of meetings April 10-12. Appropriate exercises for Good Friday were held on the first day, followed by a quadricentennial celebration on Saturday and Sunday.

J. N. Kaufman and family, and Sarah Lapp, of the Dhamtari, India, Mennonite Mission sailed from India for this country on March 5th, and are probably in this country at this writing,—April 17th. The brethren Ressler and Albrecht left India a short time later for Palestine where they planned to spend a short time before continuing their journey for the home land.

Rev. H. J. Krehbiel and Mrs. Krehbiel, of Reedley, Calif., together with four others, are planning to sail from New York on May 2, on the Steamship "Minnekahdn" enroute to Zurich, Switzerland, to attend the international quadricentennial celebration of the founding of the Mennonite Church to be held in June. Rev. Krehbiel is the official representative of the General Conference Mennonites of North America.

Rev. David Toews, of Rosthern, Sask., recently spent a short time in Newton, Kans., and Freeman, S. Dak., in the interests of the Canadian Colonization Board.

Allan Good and wife, in charge of the Mission at Portland, Oregon, expect to spend three months during the coming summer and fall at his home in Carstairs, Alta. Bro. Good speaks encouragingly of the work in Portland.

The All-Mennonite Convention will hold its fifth triennial meeting at the Nappanee, Indiana Mennonite Church (West) on Sept. 2 and 3, 1925. An unusually interesting and profitable convention is assured. The speakers for the closing evening session will be Maxwell H. Kratz of Philadelphia, Pa., and Frederick J. Libby of Washington, D. C.

A special day of prayer has been set aside by the native church under the direction of the Mennonite Mission at Dhamtari, C. P., India, for the sending over of new missionaries to take up the work which is so necessary there. Several more furloughs are due during the next year, and no one is yet on the ground to prepare for the work which must be laid down.

On April 5, 1925, at the Prairie Street Church, Elkhart, Indiana, J. F. Funk preached a stirring sermon in celebration of his nintieth birthday which came one day later. The house was packed and Brother Funk preached with almost the same vigor and force which he commanded fifteen years ago. We have been favored with a copy of his sermon on this occasion, and expect to share it with our readers in the next issue of The Exponent.

Paul Erb of Hesston College has been engaged to teach in the Bethel College Summer School, Newton, Kans., beginning June 5 and lasting for eight weeks.

The Mennonite Hospital Board of the Central Conference of Mennonites is planning a drive in the near future in Bloomington, Ill., and vicinity for the raising of $200,000 for building an addition to the Mennonite Sanitarium located at that place.

Pres. S. C. Yoder of Goshen College is reported to be meeting with a generous response in his solicitation of funds for the financial needs of the college. A two-day program is being planned in connection with Commencement, — one day for Education and one day for a Quadricentennial program.

Dr. N. C. Hirschy, a former president of Bluffton College, and at one time pastor of the Wadsworth, Ohio, church, died recently at Berea, Ky., where he was head of one of the departments of Berea College for some years past. He was president of Bluffton College 1900 to 1908, after which he engaged in school work in South Dakota and in Texas before associating with Berea College. He was a native of Berne, Ind.

The Exponent is in receipt of an obituary notice of Mary Schrock Miller, who died in Vistula, Indiana, on March 25th, at the age of 89 years and 3 months. She was born in Holmes Co., Ohio, and leaves 53 grandchildren and 90 great-grandchildren. Four children survive her, and six others preceded her in death. She was married in 1852 to Benjamin Schrock, and after his death to Absolom Miller in 1888 who also preceded her in death.

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For the purpose of securing a large number of new subscribers to The Christian Exponent we have decided to accept during the next sixty days new yearly subscriptions at the special half-price rate of $1.00 each. We believe that there are many who will enjoy the paper when they once get acquainted with it. Take advantage of this special offer and become a regular reader of The Exponent.

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CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

MAY 8, 1925.

OUR CONTRIBUTION TO THE WORLD
An Editorial

THE RELATION OF RELIGION AND ETHICS IN THE TEACHINGS OF JESUS

A MANUSCRIPT OF THE SIXTEENTH CENTURY

A MENNONITE CHRISTIAN VILLAGE

OUR BI-WEEKLY SERMON
Sermon Preached by John F. Funk

THE OPEN FORUM

The Editor's Chat

The Editor is pleased to acknowledge the efforts of many friends in introducing the Christian Exponent to new subscribers at the special half-rate price. We appreciate this interest very much, and trust that many more of our readers will avail themselves of this privilege of introducing the Exponent to new friends.

If those who have received special coupons desire a new supply of the same we will be more than glad to furnish them to you. Frequently you need but mention the matter in order to secure a new subscriber. Or a letter, with the coupon enclosed, will frequently bring a new subscriber. Let us know how many additional coupons you can use and we will see that you are supplied.

"I am reading the recent issue of the Exponent and find it unusually interesting," writes one good brother. "It seems to me that the Exponent is getting better every issue." In the letter he tells his plans for increasing our subscription list, and gives a number of names of prospective subscribers to whom he asks us to send sample copies. We gladly do so, and will appreciate similar letters from many other readers.

Another friend writes: "I am enclosing a check for $4.00 for the renewal of my subscription to The Christian Exponent and the two new subscriptions, coupons for which I have enclosed, all for one year. We enjoy reading the paper very much."

We have repeatedly mentioned in these columns our policy with reference to the discontinuation of expired subscriptions. No one is expected to pay for the paper longer than it has been ordered unless he wishes to have it continued. Our experience has shown that many people do not desire to have the paper discontinued as soon as the subscription expires, and we have received quite a number of letters from readers thanking us for continuing to send it until they found it convenient to renew.

The plan we have been following, therefore, is to continue sending the paper for some time after expiration, in the hope that a renewal will be forthcoming. Several reminders are sent, but if after a reasonable time no response is received the subscription will be discontinued. We urge, however, that in case the paper is no longer desired you notify us to that effect, and it will be promptly discontinued.

A postal card notice or a letter asking us to discontinue will require but a moment of time, and will be a source of real satisfaction to us. We do not want to discontinue any subscriptions unless you desire to have them discontinued. Do you think it is more than fair to us to let us know your desire promptly on expiration?

Our reason for making the above explanation is because of the following letter which we have just received:—

Gentlemen:—The reason I did not cancel my subscription when it was run out, I thought you would know enough to cancel it when I did not renew. You are publishing so many aggravating things that I have long ago been disgusted.

And since you are so persistent in sending on the paper I am obliged to give you just a little of my feelings against your work.

Yours,

.....

We appreciate this letter from our brother, even though he fails to agree with us, and even though he fails to say what the many "aggravating" things are which we publish. We are glad to remember, however, that it is not always a sign that one is entirely wrong when he becomes "aggravating" to some folks. The man who repeatedly reminds another man of a truth which he may not wish to hear would undoubtedly be considered "aggravating". We have not consciously published anything but Truth. If the Truth "aggravates" we are sorry, but we disclaim the responsibility.

We have had several suggestions from readers to the effect that "Father" and "Samuel" should be put on the permanent list of contributors. "They have something to say," says one of our readers, "and they know how to say it." Since "Samuel" expects to spend the summer in his home community, working for his uncle, he and his father will doubtless not need to exchange letters, but we feel reasonably sure that we can secure their consent to publish their letters next fall again when "Samuel" resumes his school work, provided our readers find them interesting enough to justify their continuation. We would be glad to hear from many of our readers on this point. Do you wish the letters continued or not? Write to the Editor and he will be glad to give the voice of our readers to the interested parties.

We are glad to publish in these columns a program of the Quadricentennial Celebration of the Founding of the Mennonite church which is to be held in Basel, Switzerland, in June. We are indeed sorry that not more of our people from this country are attending the meeting, but we trust that we may receive much benefit from it none the less.

Hearty Invitation to the Quadricentennial Memorial Celebration Basel, Switzerland.
June 13-16, 1925.

Program

Saturday, June 13, 1925 at 7 P.M.
General acquaintance meeting and addresses of Welcome in the "Evangelisches Vereinshaus am Petersplatz".
Sunday, June 14, 10 A. M.
Divine Worship.
Sermons by Bro. Samuel Nussbaumer, Sternenhof, and by Bro. Jacob Kroeker, Wernigerode.
Noon — Lunch Together
2 P. M.
Historical Address
Brief talks by representatives from America, Holland, Russia, Germany, France, Poland and Switzerland.
8 P. M.
Open brotherhood meeting.
Monday, June 15, 9 A. M. and 3 P. M.
Conference for discussion of questions relating to the deepening of spiritual life and the fulfilling of great common tasks.
Tuesday, June 16.
Excursion to Zurich, where Prof. Dr. Koehler will cooperate in a sightseeing tour of the birthplace of the brotherhood and a short memorial celebration.

The Swiss brethren will provide quarters in Basel free. Requests should be sent to Bro. S. Nussbaumer, Sternenhof bei Dornach, Basel, Switzerland or to the undersigned.

Chr. Neff. Weierhof, March 12, 1925.
Rheinpfalz, Germany.

CONTRIBUTORS FOR THIS ISSUE

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John H. Warye, West Liberty, O.
Returned Missionary to India. Now a teacher in the public schools of Champaign County, Ohio.

John F. Funk, Elkhart, Indiana.
Pionneer Mennonite author, writer, and publisher. Still actively engaged in business as president of the Mennonite Publishing Company, Elkhart, Indiana. His sermon was sent to us for publication by one of his friends.

THE
CHRISTIAN EXPONENT

VOL. II. MAY 8, 1925. No. 10.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

OUR QUADRICENTENNIAL

NOW that the international celebration of the 400th anniversary of the beginning of the Mennonite Church has been definitely announced and the time set, it is to be hoped that every effort will be made by the various branches of the Church to co-operate in every possible way and make of the event an occasion which will mean a real blessing to the Church and strengthen and increase our faith in and our conviction for the principles for which our Fathers stood so nobly in the past. We believe that a celebration of this character and nature can well mean much to us if we observe it in the right way.

We are glad to note that definite plans are under way in some of the branches of the Church in America to send representatives to this international conference. We are sorry that in some of the other branches there is a seeming spirit of indifference and lack of interest in the occasion. There are of course some of the smaller branches who would find it difficult and impracticable to send representatives from their number, but why should not a number of these together send someone who could bring to them the inspiration of such a meeting and could in a measure represent them in the international gathering? And some of the larger branches who have not yet shown one iota of interest in the project could easily arrange to send several representatives, thus doing a double service of helping to encourage our struggling brethren in other lands, and bringing to their home constituencies the fruits of such a unique and epoch making convention. We believe that the project should be worthy of our serious consideration.

We must not forget that if we would be of the greatest usefulness to the world we must have an undying faith and conviction in the ideals for which we stand. We need to refresh ourselves occasionally, and gain new courage and zeal by association with those of like faith with us. Likewise we need to renew our knowledge and revive our memories concerning the principles for which we stand. This occasion offers opportunities for all of these things, and The Exponent hopes that it may be blessed of God in a remarkable way for their accomplishment.

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MUCH ABOUT LITTLE

"MUCH ado about nothing" is a catchy phrase and one which we are almost tempted to use in connection with what we wish to say just now. We realize, however, that it would not be quite accurate in a literal sense, and hence have chosen the more prosaic and more nearly correct phrase which appears at the head of this editorial.

Paul speaks on one occasion of certain brethren who "have a zeal of God, but not according to knowledge." We wonder whether the same class of folks are not in frequent evidence today. It strikes us that many of the issues which are being brought to the fore in our present situation give evidence of a zeal which in itself would be most commendable if it were enlisted in more worthy causes. As it is, however, it is frequently wasted on matters that are comparatively insignificant and not fundamental in themselves, and often-times a matter of the imagination.

We can bear with a man who has a fiery zeal for a great cause. We can even overlook a tinge of fanaticism in an individual when there is something at stake. We do not tire of the enthusiasm of the missionary

who returns from his field fired with a zeal which takes him into every part of the church and makes him spend weeks and months of the time when he should be resting physically in traveling and raising money and interest for the cause which he represents. He is in a great work and his zeal is much in order. But how about the man who becomes equally enthusiastic about a small matter? What of the individual who boils furiously about nothing, or next to nothing when compared with some of the really serious matters? It may be about some small point of mathematics, or chronology, or syntax, or translation, purely technical and without special significance, yet some men will spend their lives in harping on these things. Again, it may be with reference to a certain cut or kind of clothes or wearing apparel, or certain details of organization, or certain forms of statements or belief which in themselves are non- essential but which may actually be made to become a test of membership in the body of believers in Jesus Christ. Whole sessions of conferences may even be devoted to discussion of matters of this kind, and to the settling of disputes, and a lamentation of conditions existing about us, with scarcely any constructive and progressive work being done for the spreading and propagation of the Gospel of Christ. All this in spite of the fact that everywhere round about us men, women, and children are in distress and need, and are dying for a little bit of love. Why place so much emphasis on matters that are of such comparative insignificance and importance, and spend such a great amount of time in controversy about them, at the same time neglecting to do the things that are of greatest importance.

We are not saying that there is nothing at all in some of the things which we have mentioned. But we are interested in a proper sense of values and a proper emphasis on the things which are really worth while. We believe that we will do well to examine ourselves closely on these points and seek to be fair all around.

What a tragedy when men spend so much energy and time and emphasis and zeal on the things which are of secondary importance, and forget the things which really come first.

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OUR CONTRIBUTION TO THE WORLD

WHAT have the Mennonites done for the world? What is there to justify their continuance as a separate sect of Christian people? Have they any distinctive contribution to make in the world today, and if so, what is it? These and similar questions often come to the thoughtful and honest seeker after truth among us, who realizing our small numbers and our comparative obscurity, wonders whether after all it is worth while, and if we had not better unite our efforts with some of the larger and better known bodies of Christians instead of seeking to perpetuate a name and a set of ideas which up to this time have found very little popular acceptance.

The question is a fair one to ask. If indeed there is no special contribution which we are making to the world, and if ours is but another of what is already too many organizations for the best interests of the Cause, and if we could work more effectively by uniting our efforts with a larger group, surely it would be our duty to give up our separate identity and the things for which we stand, however much we would dislike to do so, and work in the way and manner which will bring the greatest results. Especially in this quadri-centennial anniversary celebration should we look back over our past history and endeavor to note what our contribution has been and what our future outlook may be.

There have been some among our number in the past who have honestly endeavored to face this question and have decided in the negative. They have felt that their work could be more effectively and better done by uniting with a larger group. There are others who are about ready to come to a similar decision but who have not yet taken definite steps to carry out their decisions. Others are still weighing and pondering the question. Still others have a very definite conviction that we do have a message for the world which the world very much needs, and that we can give it more effectively by maintaining our identity than by losing it. The great majority of our number, we believe, have the latter conviction. What are the grounds for it? Is it reasonable? We should ever be ready to give a reason for the faith which is in us.

In this connection we wish to repeat here what we have said on several occasions before. When it comes to the regular evangelical principles of Christianity held by many of the denominations we take our place unhesitatingly and unreservedly with them. We believe in these principles, and they are a part of our creed. But we go just a little farther in the application of some of these principles than do many others. It is probably true that we agree in many more things than we disagree on but it is our differences which are most commonly spoken of, because the other things are taken for granted. This has at times resulted in an overemphasis of our peculiarities, and there are many folks who seem to think that our peculiarities are the chief and most important thing about us. How superficial some of these peculiarities have really become, what an undue emphasis they are receiving today by many of our people can be seen by referring to the dress question as it is found in some of our branches. There are plenty of folks who seen to think that if we lose peculiarity in dress we lose all Mennonitism, and even those who are leaders and authorities in some sections of the Church are ready to say that certain others of their group have lost all right to be called Mennonites and defenders of Mennonite principles because they no longer believe in certain and definite styles of clothing or dress as were once advocated and practiced by the church in one period of her history. Pity the Mennonite whose sole claim as such is his

belief in a certain form or cut of dress. If there is nothing more vital than this we can well wonder whether there is any excuse for our existence.

The Exponent has, on previous occasions, stated what is the conception of a number of people of the essential peculiarities of our faith. It is not our purpose here to go into the details, but to briefly repeat several things which have been said before. We wish to mention only two things—The Simple Life, and the principle of Nonresistance. Both of these terms are important ones and very inclusive in their scope. They mean more than a certain form of dress or clothing, or than the mere stand of refusing to fight when our goverment calls upon us in a time of national emergency.

The Simple Life means merely the Christ Life. It means the taking of the teachings of Christ at their face value. We believe that when Christ said "Swear not at all" he meant just what He said. When He taught that a man's first concern should be love for his God and second for his fellow man, He meant that and nothing else. We believe that it means the opposite of everything in our modern age which is hollow, superficial, unreal, and insincere. It means that a follower of Jesus will be genuine and not a pretender. He will be honest, true, and faithful. He will avoid excesses and extremes of all kinds, whether it be in clothing, business, manner of living, speech or what not.

The Simple Life also means a belief in a simple creed of righteousness and loyalty to Jesus Christ as our Savior and Friend. There is a tendency in our "Modern" age to overemphasize the importance of creeds and formulaes, and to make them the test of Christian fellowship, rather than an adherence to and a belief in the fundamental principles of our faith and fellowship. The story is told of a noted man of God who was looking for a helper for a certain work. A young lady volunteered to accept the place, but stated with a finality which apparently ended the matter in her mind, that she was not a member of the minister's denomination and therefore would no doubt be disqualified to serve. "Daughter," said the minister, "Do you love the Lord Jesus Christ?" and receiving a joyful answer in the affirmative he at once accepted her services. What a sorry pass we have come to when it becomes necessary for people to repeat formulaes, confess belief in numerous nonessentials, maintain certain exact interpretations, or practice and follow certain set customs and traditions, or sign wordy documents, in order that we may continue to fellowship with one another in a common cause. Is this the simple life? We profess to believe in it, but do we really practice it?

Concerning the matter of nonresistance the Exponent has frequently spoken. We wish only to mention it here, and remind ourselves that we are in danger of losing this tenet of our faith also. In practice we are frequently far from nonresistant. We forget that its dominant principle is Love, and that not only must we not resist, but we must be positive and definite in our efforts to do that which is right and good. We do not wish to fight, for instance, but we must be active in trying to bring about conditions and feelings among our fellows in trying to do away with fighting as a method of settling disputes. We must endeavor to show men that the principle of Love is the stronger and the better force to use, and that the use of force in the accomplishment or bringing about of certain aims and ideals is not in harmony with teaching of our Master. In short, ours must be a positive position and not a merely negative one.

If the Mennonite Church can give these fundamental and thoroughly Christian principles to a larger part of the world than today accepts them, and if she can conserve them as successfully in the next four hundred years as she has during the last four hundred, and if our aim and object is the accomplishment of this worth while task, then surely there is no question but that we are engaged in a worthy task, and one that challenges our every effort and skill. May we prove ourselves worthy of the great task and the consequent opportunity.

The Relation of Religion and Ethics in the Teachings of Jesus

Payson Miller

PURE religion exemplified in Jesus, has become largely veiled behind thought barriers of man's own creation. In their zealous discipleship, men have tried to extract from Christ's example and precept the essence of religion and put it into such institutions, ritual, and creeds, as shall make it tangible and concrete. The result is that the religion of most people is second handed. They either uncritically accept this formulated religion, or being discontented, transgress too far in criticism. Some have inherited what is usually called, orthodox religion, while others just as truly, have inherited a religion of discontent with anything that is merely orthodox. It is interesting to conjecture what would happen if all Christians could read the gospels as if they had never heard of them or of a Christian church before. The conclusions given in the following discussion, were derived by a such reading of the gospels, as nearly as that is possible.

The two great aspects of religion, are man's relation to God, and his relation to his fellowmen. For the purpose of discussion, we may call the former relationship religious, and the latter ethical. The question to be answered is, what did Jesus consider to be the relation between these two relationships. Did he say a right religion will be the necessary fruit of a sound ethic? Did he say that sound ethics can only grow out of the right attitude toward God? Did he say the two are dependent, and that neither can exist without the other?

Going to Jesus' own words in the gospels, it soon

becomes evident, that he had a very definite attitude on the question under discussion. One cannot say that He had a formal statement of His attitude, which He took pains to disseminate, but He had a definite working basis on this point. It seems that he considered humble, earnest, sincere, fellowship with God as the basis for right conduct toward men. Right conduct socially is the fruit of true religion and is at the same time an index as to whether the religion is true or not. He held that true religion does not exist apart from good works; and that true morality grows out of a religious soul. In love for God do we find the source of our love for men; and in love for men do we show our love to God. So although Jesus held that religion and ethics are mutually dependent, He seems to assume that communion with God is both the source and end of right conduct in the world of men.

There is a certain note in Jesus' teaching which could easily lead one to think that He meant to emphasize ethics more than religion. He sometimes bitterly denounces the formal religion of His time, and urges right conduct. Upon close examination one sees that He was denouncing the particular formal religion of a certain people at a certain time and place. It was the characteristics of the age, one may say, which brought out this phase of His teaching so strongly. One can deduct from the principles underlying Jesus' life and teaching that He would denounce an age in which religion is left out of programs for social righteousness quite as strongly as He did an age which tried to bribe God.

Nearly the whole of Jesus' ministry was spent in doing good. It was His good deeds, miraculous and otherwise, which seemed to find Him a place in the hearts of His followers. Yet these good deeds flowed out of a life which had, in communion with God in the wilderness and as an original gift, built up a great reservoir of love for men. In periods of retirement and prayer, Jesus replenished the source of that great spiritual quality by which he gave His life for man.

When the disciples asked Jesus to teach them to pray, He said first, "Our Father, who art in Heaven, hallowed be Thy name", and then "Thy kingdom come". Perhaps He was not conscious of this order, but it is typical of His attitude. Again He said that the good tree brings forth good fruit, and the evil tree evil fruit, and it is by their fruits that they shall be known. He said the good man out of the good treasure of his heart brings forth good things, and the evil man evil things. In naming the two great commandments, He said the first is love the Lord, and the second to love one's neighbor.

The principles expressed above have been variously stated by authorities: Some of their expressions are here given. The morality of the New Testament is essentially a religious morality. The true basis for morality is religious. The whole temper indicated is inward and spiritual, though it is expressed in act. The unique feature of Jesus' teaching is the spirituality of His righteousness. The morality of Jesus is purely religious, and controlled by the thought of God's relation to the individual soul. The righteous man's duty to his fellow believers and fellowmen springs out from the relationship which subsists between him and God. He is a son of God, and this fact controls His ethical life. There is no place in the morality of Jesus for a morality which is not based upon religion. Jesus' idea of righteousness is a perfect combination of lofty ideality with a natural and genuine interest in the common things of life. Every duty is the will of God, and the will of God is always some duty. Jesus is fundamentally not a teacher of morals, but a witness of religion.

We need only look about us to see that we still have remnants of those people who seem to think they can bribe God by acts of worship, which have no end beyond themselves, as well as many who seem to think that our modern age is quite sufficient unto itself, apart from God. To both of them Jesus would say the great commandment is to love God wholeheartedly, and then one's neighbor as himself.

An Important Taufer Manuscript of the Sixteenth Century

Christian Hege

(Translated by Harry Weber)

OF the early times of our sect we possess only few documents which date from the leaders themselves. The oldest writings come from Denk, Hubmaier, Sattler, and Langenmantel, but soon after their appearance their opponents sought to destroy these copies in order in this way to confine the spreading of Tauferdom. The law of the town of Speyer of the 23rd of April 1529 forbade in the German Empire almost every public literary endeavor of the Mennonites. They were therefore forced to confine themselves to sporadic writings and had to be content if they could find publication of them. For that reason most of their writings appear without mention of a publisher and a place of publication. In the middle of the 16th century, scarcely any writings of the German Taufer groups appear with mention of their publisher. The first manuscript of this epoch is probably Pilgrim Marbeck's "Admonition", which he published in 1542 at the request of the South German congregation and which gives a compilation of their teachings. It is a rarity and for that reason is little mentioned in literature. Up to this time only two copies could be shown in German and English libraries. (A photographic reproduction of this booklet was made by Brother John Horsch in Scottcale Pa., of the copy in the British Museum.) A new edition is desirable, for the little book gives important conclusions in regard to the views of the South German Taufer, in their persecution.

Pilgrim Marbeck originally came from Tyrol. He accepted an important position in the mines of the lower Inn Valley and he was made judge of the mines April 20, 1525. In the beginning he was a follower of Luther. But not liking the teaching of Luther which seemed to lead to carnal mindedness he could no longer feel satisfied in the Lutheran faith. Thereupon he accepted baptism as a necessary attribute of faith, thus looking to God's Word and command.

On account of his important position his membership with the Taufer could not long be kept hidden. He, therefore, had to flee, leaving his fortune behind. In view of his having a small daughter as well as three adopted children the government demanded that his property be used for the maintenance of these children. Thereupon, Marbeck went to Augsburg where he joined the so-called Martyr's Synod the 20th of August 1527 whose duty was to send out evangelists to South Germany, Switzerland and the Austrian States. Whether Marbeck was also sent is not known.

In October 1528 he came to Strassburg where for those times he built a wonderful water-works and he gave to this city which was lacking in wood an abundant supply of building material and fuel by the method of floating logs from the valleys of the Kinzig and the Murg. He came into conflict with the leaders of the churches of the city when he became the Mennonite leader. Since the banishment of Denk no one had qualified for this leadership. The services which Marbeck had rendered the city were so exceptional that in the beginning his religious sentiments scarcely disturbed the council. Only after he had published two books in regards to his religious views did the council interfere. The books were confiscated entirely and seem to have been entirely destroyed for up to this time not a single copy has been found. Marbeck was thrown into prison, and had to give a talk on religion with Butzer before the Council Nov. 9, 1531. The council hereupon stated that Marbeck was either to renounce his beliefs or to leave the city. He yielded to banishment. Nothing is known of his whereabouts in the years that followed.

About the year 1544 he arrived at Augsburg where he was accepted as authority in regard to the water-works. Here he developed great efficiency as the head of the South German churches. So when in 1542 he assembled the most important points of doctrine in the before mentioned book he came into literary controversy with Gasper von Schwenkfeld in the course of which he wrote an extensive refutation. It remained unpublished but is to be found in four manuscripts in the libraries of Munich, Zurich, Wolfenbuttel, and Olmutz. It is a manuscript of about 800 pages which on account of its size, no research-historian to the present time has attempted to approach. The Title begins with the words "Verantwortung ueber Casper Schwenkfelds Judicium." The research historian of Schwenkfeld, Carl Ecke, designates this in his book published in Berlin in 1911, "Schwenckfeld, Luther, and the thought of an Apostolic Reformation" as a valuable source for the beliefs of the Taufer of Pilgrim. The Manuscript is in fact of the greatest importance for the history of the South German during the reformation.

The historian of the Austrian Taufer movement Prof. Dr. John Loserth in Graz, came upon the Olmutz manuscript, which he reviewed for the Mennonite Dictionary. To my delight he agreed to decipher the extensive manuscript, to compare the four extant manuscripts and to prepare them for publication. At my instigation he began the work in Nov., 1924. The copy alone will take four or five months of the most strenuous labor.

In regard to the movements of the Taufer in the Highlands of Germany we have thus far received most of our information from the writings of opponents. The movement must have increased extensively, making a deep impression on the country, in view of the fact that vigorous opposition from leading theologians through word and writing as well as suppression by force had no effect on them. The Swabian Alliance furnished 400 horsemen who went through the country in turn to search out the followers of the Taufer and to kill them without trial. The Wurtemberg Reformer Johannes Brenz who in 1528 had published a paper against the death sentence in religious matters begged the authorities in 1557 to condemn the Taufer to death. With the same thought in mind the influential Wurtemberg theologian Jakob Andreas in 1567 gave eight sermons in which he made serious condemnations against the Taufer, and attempted to portray the seriousness of the persecuted as hypocrisy of the devil. For a conception of the movement it is of the greatest importance to understand from the subject matter itself the position of the various faiths. It must cause every friend of our sect the greatest satisfaction that it was possible to save the work of so important a man from destruction. No historian who is concerned with a proper recognition of the South German Taufer Movement can ignore this.

Frankfurt a. M., Germany.

A Mennonite Christian Village in India

John H. Warye

DO all our readers know that our church through its Mission Boards owns and controls a village in India? This village is called Balodgahan and is located in the Central Provinces seven miles from Dhamtari. The inhabitants number 943 and are classified as follows: Hindoos, 435, Christians, 506, others 2. This includes the mission institutions.

The village was purchased by our Mission 18 years ago with the idea of securing land for the orphan boys so that they might gradually become self-supporting. To be an owner of a village does not

mean that one can plow any field he wishes to or occupy any house that appeals to him. The village farmer who has a deed for the land and who claims to own the house cannot be routed out without his consent. This was the situation at Balodgahan when the Mission took over the village. Most of the houses and fields were held by Hindoos.

In every village the village owner has only a direct control and ownership of a portion of the farming land. In Balodgahan we farm about 85 acres. Over two hundred remain for the others. Some of this we are allowed to sell and some we cannot. Each farmer must pay taxes to the village owner and he in turn must pay to the government. Some owners exact much labor and many "gifts" from their people. This the mission has never done unless it was for the common good of the village.

The houses of the village are made of mud walls and the roofs are made of bamboo or some other kind of poles covered with forest grass. Now these walls are better looking than what we might think. They are made smooth by some kind of a clay dressing. It is also inexpensive. Our deacon recently built himself a good house and he said it was costing him only about 130 rupees or about 40 dollars. The average house scarcely measures 15 by 25 feet and has only one story. Now if you can picture nearly one hundred such houses crowded together without lawns or gardens you can picture Balodgahan, C. P. India.

The mission with the Gospel it preaches has done many things for the village. Bro. M. C. Lapp told me that when he first came to the village there were no babies and now the village seems full of them and with but very few deaths occurring. There were also no ox or buffalo teams for carts. Last summer the number of available cart teams were 44. Within the past few years a large tank has been built by damming up the water which flows in the rainy season. This protects the farmers from crop failures and famines during droughts.

In the middle of the village stands a church building while crowded to the outside is a little shack which contains three small idols. This tells a big story even if the old church building is unfortunately too small for the people. The other villages around are not so blessed and they are an open challenge to the bearers of the cross.

Have the Hindoos all become Christians? The answer is that not so many have turned. Quite a number of the young men have come into the church but the older ones are more set in their religion. The Indian mind moves slowly and is very hard to change. However every year sees the Christian population a little stronger and the Hindoos see that they are losing ground. Sometimes there is a conflict between the two parties. Not so long ago the Hindoos held secret meetings to see how they might better boycott or shun the Christians. After some time the trouble was settled. At first the Hindoo farmers were in the large majority but now the Christian farmers have reached 20 in number or nearly one-half of the total. This gives the Christian community a better standing and it naturally commands more respect.

The mission work carried on at this village is quite extensive. Just on the outside is a bungalow which usually holds two families, a widow's home for nearly 150 inmates, counting some children, industrial work sheds for widows, medical dispensary, some barns, and a large stone church building 80 by 40 feet standing unfinished for lack of funds. A little farther on are four evangelists' houses, servant quarters, the village school for boys, the mission primary and middle school for girls, the teacher's home, the ladies' bungalow, and a large girls' orphanage and boarding. The work may be briefly summarized as follows: The church with over 300 members, the farm with the village oversight, the medical work, the girls in the orphanage, the growing schools, the industrial work for the widows and girls, the evangelistic work for both men and women and the constant building and repair work. The work is growing and is fruitful but is too heavy for the four missionaries stationed at this village. Visiting missionaries have already said, "Come and visit us at our station but we do not have so much to show you."

There are a few other interesting land marks around Balodgahan. One is the market place where the people of the village and some from the neighboring ones assemble every Saturday afternoon. But very few Indians raise their own vegetables and for that reason every one attends market. The workmen and widows are given time to attend and lay in a supply. It affords also a social center for people to sit and talk.

The two large nearby tanks or reservoirs are much frequented. Here come the women both young and old with earthen jars on their heads to carry water to their homes. There are also the regular water bearers (men) who serve the more well-to-do families. Most of the Christians secure water from the missionaries' well. At these same tanks the laundry work is done by beating the clothes on large stones. They are also great places for bathing and the washing of the beasts of burden as well as giving them water to drink. There is no "town pump" in the village.

A third interesting spot is under the pepal tree close to the village bungalow. Here all town meetings are held. The village owner (the missionary) orders the meeting and the village crier calls the men together. Whatever is done under this tree is legal and is considered binding. The meetings are held to settle disputes, to hire all farm tenants and steady farm laborers for the season, and to decide upon all necessary rules and improvements as the missionary may direct. These gatherings are generally held in the evenings and sometimes are quite spirited.

But I must not close before I mention a very commendable feature of our village. All classes of people observe the Christian Sabbath. Neither Chris-

tian or Hindoo works in his fields on this holy day. A number of years ago this was decided upon under the pepal tree. On every Sunday morning at seven-thirty when the Christians are reverently walking into that little chapel the village seems quiet and at rest. Let us all pray that some day soon all the people of Balodgahan will gather together under the pepal tree and there on bended knee decide to follow the true God.

The First Dutch Confession of Faith

Harry F. Weber

SOME "FIRSTS" IN MENNONITE HISTORY

Article XVI

AFTER the Schleitheim Confession was drawn up there was small opportunity to make more on account of the persecutions that oppressed them. Some of the leaders put out writings that were of a confession nature, especially the writings of Menno Simons and Dirck Philip. These leaders held a few conferences such as when the Wismar rules were drawn up in 1554.

But the real formulation of Confessions did not come until the opening of the seventeenth century. The Netherlands had granted religious liberty long before the other European nations so that the Mennonites of Holland were given the chance to organize and develop. But as is so often the fate in Mennonite groups there arose disputes resulting in the forming of factions. Some of the broad minded leaders, however, hoped to reunite these groups. So called "peace conferences" were called and though not always successful in their main object they left a set of rules or principles which may be called confessions.

The Netherland Mennonites have furnished as many confessions as the remainder of the Mennonite body put together. At the present time there exist about a dozen that might be termed important. It is rather difficult to give exact dates for all of these so that it is thus impossible to determine which one is first in the point of time. So this article will not attempt to discuss any particular one, but instead briefly treat a number of them.

One of the earliest is called the concept of Cologne and was drawn up in 1591 at Cologne and signed by representatives of the Frisian Flemish, and High German churches along the Rhine.

The great Martyr's Mirror book by van Bracht records a number of these confessions. There is one very long confession recorded which is called, "A Confession of Faith, According to the Holy Word of God". It covers thirty-five pages in the Martyr book. Each page contains almost a thousand words. Scripture quotations and references are given in abundance. It is supposed to have been written by Pieter Janz Twisck.

There are copied in the introduction of the Martyr's Mirror, a series of three Confessions labeled, "First", "Second", and "Third". This "First" one is given this introduction, "Drawn up at Amsterdam, the 27th of September, 1627, called 'Scriptural Instruction', concerning who the people are, on whom the peace and unity of God rests, and how they are bound to peace and unity; given in answer to several questions." This is evidently the so-called Olive Branch confession signed by Tobias Govertz and three other Dutch ministers aiming to unite Flemish and Frisian churches and used again in 1630 as a basis for uniting the churches.

The "Second Confession" named in the Martyr book, has this introduction, "Also drawn up at Amsterdam, on the 7th of October, 1630, called: 'Confession of Faith', and the principal articles of the Christian doctrine." The following note is placed at the conclusion of the confession: "Thus done by us, the undersigned ministers, preachers and elders of the United Friesic and High German churches, for ourselves as well as in the name of our fellow-brethren and ministers, and strangers assembled at these proceedings with us, here at Amsterdam, October, the 7th, 1730, new style (must have been 1630) and was subscribed to by fourteen persons heads of the churches by whom they were sent."

The "Third Confession", given in Martyr's Mirror is the one commonly called the Dort or Dortrecht confession. This introduction is given to it, "Drawn up at Dort, at a certain peace conference on the 21st of April, 1632, being a statement of the chief articles of our general faith, as the same are taught and practiced throughout in our church." This confession is composed of about five thousand words divided into eighteen articles. It will be quoted in full in succeeding issues of this paper. It is really the first in importance because it is perhaps the most widely used. In America it is still the recognized Confession of the Mennonites proper, all the Amish and the Central Conference of Mennonites. Therefore the appearance of this confession in print should be of interest to the readers of this paper.

Other confessions are accredited to Hans de Ries, written the latter part of the sixteenth century, to Jan Cents, appearing later, and finally a hundred years later the confession of Cornelis Ris, which is comparatively liberal. Another is assigned to Twisk. Quoting from pages 69 and 70 of Smith's "The Mennonites", "In 1639 a set of practical rules, not a statement of doctrines, was drawn up under the guidance of Pieter Jans Twisk, for the churches of West Friesland. The rules are interesting as showing some of the social and religious problems of the day. They provided that in case of second marriage the inheritance of the children should be provided for so as to avoid all cause of discord. Young people should not mingle too freely and should not marry without the consent of the parents. Costly weddings are discouraged. Moderation

after the example of Tobias is to be emulated. In business transactions the taverns are to be avoided. Honesty in business is to be the rule. Shipowners are not to arm their ships with weapons. The use of tobacco is discouraged. Houses, ships, and clothing should be without unnecessary adornment. When moving from one place to another members should carry with them letters of recommendation."

An extra paragraph will be added not to discuss any more of the Dutch confessions but rather to complete the discussion of Mennonite confessions in general. Quoting again from Smith's "The Mennonites", "Among other confessions of faith which had more or less of a vogue among certain groups of congregations during the seventeenth and eighteenth centuries were the Flemish Confession, written by George Hansen, minister at Danzig in 1678 for the Mennonites called 'Clarichen'; the Gerhard Roosen statement of 1702 in use for many years at Altona and also in South Germany; the Old Flemish Confession of 1755; and also the formulary authorized by the South Germans at Ibersheim in 1803. Among recent revisions and new Confessions are the 1895 revision of the West Prussian Conference, and the 1896 revision for the Russian churches. The Bruedergemeinde both in Russia and America use the Confession first adopted in Russia in 1873. The Mennonite Brethren in Christ have issued their own confessions and Disciplines since 1880. The Defenseless Mennonites adopted a revised edition of their confession in 1917. The Huterites still follow the principles laid down in Peter Riedeman's 'Rechenschaft' in 1543. The General Conference representing the Old Mennonites and the Amish-Mennonites published at Scottdale, Pennsylvania, in 1914, an exhaustive treatise written by various leaders of the church, of all the doctrines and practices as taught by that wing of the denomination."

The next issue: The Dort Confession.

Father Writes to Samuel

Dear Samuel:—

The spell of the Easter season is still upon us. Our Passion Week services this year, the first in which our pastor has been privileged to be with us, have meant more to our congregation than any similar services have ever meant to us before. I was wishing all along that you could have been here, but when your last letter came in which you described the services which you were privileged to attend at the College and your enjoyment of them I realized again that this world is not all bad, and that there are good people outside of one's own immediate environment who are quite as earnest and sincere in their Christian life as we are. It is ever thus. How easy it is for us to begin to imagine that we alone are left of all God's faithful ones!

But we really had a remarkable series of meetings. Our pastor succeeded in getting us all into the Spirit of Easter and giving us a realization of what the crucifixion, death and resurrection of our Master really meant which we have never had before. And through it we have actually forgotten some of the petty things about which we have been inclined to disagree in the past. Old Brother Smith, for instance, who never misses an opportunity to warn the young people that they are "goin' too fast" and who continually tells us how everything is going to the bad and our young people not to be trusted, actually forgot his old story on Sunday evening in the open meeting and told us how much he loved his Master and how our love for Him was the first and prime essential in living the right kind of a life. And some of our most extreme young people who have been inclined to disregard Mennonite standards of simplicity in dress and general conduct seem to have been strangely moved and have already made a definite change in appearance and conduct. We are all gratified beyond measure.

After all, I cannot help but feel that in our anxiety to preserve ourselves and our distinctive message many of our leaders have taken the mistaken position that the most important thing to do is forbid all change and to keep outward forms just as they were in the past. They have therefore legislated on forms, thinking that thereby the spirit might in some way be conserved. Our experience here during the past few weeks has but deepened the conviction which I have held for some time that we are working on the wrong end, and emphasizing the wrong things. If all of the emphasis, and time, and concern that has been spent on the dress question in the past, for instance, had been spent in emphasizing spiritual values and holding up JESUS we would have very little of a dress problem. If we would be more intensely interested and concerned in doing mission work we would have less time or concern for some of the petty issues on which we are dividing today. If the inside of the cup is clean the outside can easily be made to conform with it, but the outside may be ever so clean and the inside still remain filthy and vile. The inner spiritual life should cause our greatest concern.

So far as our congregation here is concerned I feel that under the leadership of our pastor the crisis through which our church is passing could be easily weathered and all of the necessary adjustments made without in any way disrupting or unsettling us here. Our pastor feels the same way about it. But we are both apprehensive of the result if outside committees, even though representative of Conference, are to come in here and attempt to dictate to us just how our problems must be solved. It has repeatedly been the case in other communities that such committees came in and without settling or doing anything constructive have simply stirred up strife and factionalism in the congregation which eventually led to a division. What a pity! I believe with all of my heart that the centralization of authority in a conference body and the attempt to compel uniformity in details of conduct is a mistake, and a step that will cost us

dearly. It is opposed to a fundamental principle of Mennonitism.

Our pastor thinks some of the issues may be pushed at the coming spring conference. I tremble to think of what it may mean to us here, and what it has already meant to others. I pray that the spirit of love may rule and overrule all. And yet, if worst comes to worst, I believe that our congregation here will largely rally around the pastor and keep together. But it is a time to try men's souls, and we need cool heads and careful guidance.

Mother and I were delighted to learn that you had decided to come back and work on your uncle's farm this summer. He tells me that he has had a letter from you offering to work for him and that he has already sent you a reply stating that he would be glad to have you come. I think he is pleased to know that you are willing to come back to the farm after having "gone to college", but I believe that he more than half expects you to change your mind still. "Do you think I can depend on him?" is what he said to me. I told him I thought he could. I know you will try to make good. I told him that we would probably have you stay at home a week or two after you got back. There are so many things we want to talk about and ask about so that even that length of time will seem all too short.

There are many more things to write, but I must close. When you come home we can talk them over. But don't forget to write regularly up to the last. We have appreciated very much your thoughtfulness in writing us so faithfully all year and desire that you "be not weary in well doing." Sincerely yours,—Father.

OUR BI-WEEKLY SERMON

Sermon Preached by John F. Funk

At the Mennonite Church, Elkhart, Indiana, Sunday, April 5, 1925.

Celebrating His Ninetieth Birthday, April 6, 1925.

I have chosen for a text the words found in Isaiah the 41st chapter and the 10th verse, "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Today is for me, at least, a time of retrospect, a time of looking back. I can think back for eighty-seven years. From that time on to the present, I realize the goodness and the loving kindness and the tender mercies of our Heavenly Father. This is indeed a time of rejoicing in my soul, that God has been with me and kept me through all these years, and I would say in the language of the poet:

Bless the Lord, O my soul:
And all that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.

Praise God, from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Oh, for a closer walk with God,
A calm and heavenly frame!
A light to shine upon the road
That leads me to the Lamb.

We might go on quoting from different writers and from the Word of God—from the blessed Gospels or from the Psalms—and all those teachings which God has given us in His Word, of the protecting care and tenderness of a kind Heavenly Father.

Some years ago in our meetings here, especially in our Young People's Meetings, there was quite a frequent reference made to the question as to "Why I am a Mennonite", and different reasons were given. My remarks today will probably bring out the reasons quite strongly as to why this poor mortal has been identified with the work of the Mennonite Church and worked with them for sixty years. For sixty years I have been trying in my poor way to preach the words of Christ and bid weak souls to follow Him.

My first text in the English language was, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I was ordained among English speaking people, but I came into places where they wanted German preaching. My first German sermon was preached at the place where Bro. J. S. Shoemaker is now residing. My first text in the German language was, "I am the way, the truth, and the life: no man cometh unto the Father but by Me."

In speaking of these things, I will necessarily refer to several of the other denominations; but I want to be understood that I am not casting any reflection on any of these denominations. They are good people. I have associated with them and they have treated me with kindness and love. Yet it may seem from what I am about to say that I am bringing charges against them. I can even say that I have had association with the Catholic people; and they have many good and commendable things among them, and have done and are doing a very good work, although their teachings are not altogether to be accepted.

In my younger days when I was about eighteen years old, I came in contact with the Baptist people; in fact, I grew up among them and often attended the

Baptist services. At that time I was a school boy and was attending a select school among the Baptist people. They had a series of revival meetings and gathered in about thirty members. Being strong immersionists, they used a strong influence to cause me to believe in baptism by immersion, which, of course, being instructed in the Mennonite teachings, I could not accept. However, after reading a book which they gave me, I thought I found that they had considerable ground for their teachings.

I meditated much on this question and finally sought the advice of my great-great-grandfather who came from Holland where was the beginning of Mennonitism. He had written a little book on the subject of baptism. It was written in German and was later translated into English. I thought it would be only justice to my ancestors to see what arguments they had for holding to the form of baptism which is in the Mennonite practice. I read the book prayerfully and thoughtfully, and when I had finished it my mind was settled for all the rest of my life. I have never wavered from this one thought, that baptism by pouring or sprinkling, which is the manner given us in the Gospel and is referred to by Christ when He speaks of the baptism of the Holy Ghost, is the right form of baptism.

Later on in life I came among the Presbyterian people. I could work with them to good advantage. They had a revival and I attended their meetings regularly. I was led by their influence and by their prayers and advice and instruction to accept the plan of salvation which Jesus Christ gave us and to step out from the way of sin into the experience and practice of the Christian life. In other words, I was converted.

The next question was for me to find a church home. I supposed I was the only man of Mennonite convictions in the City of Chicago, and circumstances of business and different affairs of life led me to conclude that it would be better for me to find a church home right there where I was living, and I made application to become a member of the Presbyterian Church. But when I came to examine their creed, doctrines and teachings, I found the old Calvinistic doctrine of predestination, born to be saved or born to be damned. That I could not believe. Another thing was infant baptism. I had been taught from my boyhood by my parents and I was indoctrinated into the Mennonite doctrine and it was hard for me to cast over all those things. I could not accept honestly and sincerely the doctrine of infant baptism. Then came the swearing of oaths; and war, the awful, corruptible condition of humanity which leads men to fight, shoot and kill each other in most inhuman ways. I could not accept that. Then came the unrestricted conformity to the world, etc., and I promised my Heavenly Father if He would spare my life another year I would return to the East and unite with the Church of my fathers—the Mennonites.

My people were Mennonites for four generations in this country and probably some of them had belonged to the same faith before they came across the ocean. My father and mother were good faithful Mennonites and they taught the Mennonite doctrine, creed and practices to their children so that we understood fully what these things were It was the leading of the Heavenly Father who thus led the way.

I remember one time here in this house I was asked to give a talk on choosing. The text was in the words of Joshua, "Choose you this day whom ye will serve." I told the congregation that evening that I was a poor subject to handle that question because I never exercised that privilege of choosing. I always stepped in where the Lord opened the way and the Lord led. The Lord opened ways and means by which I could exercise my ability and strength and influence in the right direction. When I was with the Presbyterians, I was Superintendent of one of their Mission Sunday schools, teacher in another and a pupil in another, and I enjoyed many privileges with them; but when it came to choosing the doctrines, I found that the Mennonite people were just a little nearer to the teachings of the Gospel than any other people. That is the reason I am a Mennonite today. I am not speaking of the superficial sort of religion that some people have. True Mennonitism is true Gospel doctrine according to God's Word. For that reason I stand in the position which I do.

What I want to say further is this: There is among our Mennonite people in many places an inclination to lead off or to lead out into the world and into the vanity of the world, the enjoyments and pleasures of the world, and sometimes you hear them say, "Oh, well, it makes no difference." Yet it does make a difference. When God gave His law to the children of Israel, there was a penalty for disobedience. There is an example in the Word of God where a man went out to gather sticks on the Sabbath and he was punished with death for that very thing.

God's law is perfect in its form. When God says a word it stands, and it will stand in all times, under all circumstances; and when God says, the sinner shall die, it will come to pass. So while there seems to be a more open way under the Gospel than under the law, the Gospel being not so strict to the letter as the law, at the same time we have one way, one reason, one path that we must go, and that is included in the words I repeated in the opening of this service. "I am the Way, the Truth, and the Life." If we do not accept Jesus, there is no salvation. If we do not accept the salvation which God gave us, there is no help for us. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." God gave His only Son, Jesus, to come into the world to take upon Himself human form, to die and bleed upon the cross, and thus to give the way of everlasting life.

(Concluded next issue)

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side."

MORE MISSIONARY MOTTOES

"Emotion is no substitute for action."—Geo. L. Pilkington.

"We can do it if we will."—Samuel J. Mills.

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ."—David Livingstone.

"Not America for America's sake, but America for the World's sake."—Josiah Strong.

"If men cannot believe in the Christians whom they have seen, how can they believe in the Christ whom they have not seen?"—Maltbie D. Babcock.

"Be so busy living that you never have time to take thought of dying, for when you have learned how to live, you needn't be bothered with learning how to die."—Kaji Yajima, the Frances Willard of Japan.

"How I long to live a life like Christ's, full of sacrifice and love."—Dr. Li Bi Cu.

DAILY VACATION BIBLE SCHOOL

A young student in a training school in Tokyo heard about Vacation Bible Schools and learned that the program was designed to teach the children how to live and grow as Jesus did—"in wisdom and stature and in favor with God and man." She learned that it was important to practice Christian living,—and so, when her vacation time came and the tired missionaries closed the training school, Cho-San went back to her little village. There she gathered the girls and boys together and told them the stories of Jesus, taught them to sing, "Jesus Loves Me, This I Know," helped them to make useful things and to play together in the spirit of Christ. At the end of her vacation she returned to the training school and in the little village she left hundreds of children knowing and loving Jesus, and practicing the Christian way of living,—children who never before had known anything about the Gospel story. This is only one Vacation Bible School.

A Vacation Bible School teacher in Arkansas found fifty children in one district entirely ignorant of the meaning of Christmas. A question of another Vacation Bible School teacher was answered by little Tony, "Oh, no, teacher we don't go to church any more—we're Americans now!" In many places the Daily Vacation Bible School has proven to be a most effective evangelistic agency. Its program of Bible stories, character talks, music, handcraft and Christian brotherhood brings them the good old Gospel story in a form which they can understand. And where are the children who do not need to be better taught the Gospel story?

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

SAUL BECOMES A CHRISTIAN

May 17

Lesson Text: Acts 9:1-18

"IF any man is in Christ, he is a new creature." These are Paul's own words. They are words to ponder deeply. Paul speaks out of his own experience. He himself is an actual illustration of the truth of this great statement. Paul was transformed. He was regenerated through the power of the Lord Jesus. Jesus Christ marvelously changed Paul. Our study today is a study of this significant and far-reaching change in the life of him who once was called Saul.

Paul as we first learn to know him is a persecutor of the disciples. He breathed out threatenings and slaughter against them. He laid hands on the believers wherever he found them. Many were cast into prison. Jerusalem was just about cleared of Christians. Paul now was pursuing them to the more distant cities. Paul was on his way to Damascus to arrest and bring back bound all disciples whom he might find in that city. He was pressing on toward the city in feverish haste. Just as he was drawing near to Damascus a great light broke forth upon him and he heard a voice, saying "Saul, Saul, why persecutest thou me?" Paul called out, "Who art thou Lord?" The words came back, "I am Jesus whom thou persecutest." Paul was convinced that the Lord Jesus had appeared unto him. He could not resist the vision. Speaking of this event at a later time he said, "I was not disobedient unto the heavenly vision." There is much which pertains to Paul's conversion that will always remain a mystery. But the reality of his experience can not be doubted. He heard the voice and he saw the face of the One whom he was trying to destroy. He was convinced that Jesus lives. Jesus in a new and real manner entered into his life. The words, "I am Jesus" must have cut deeply into the soul of the persecutor. That Jesus revealed Himself here to Saul is the important fact to note.

Paul was led on into the city and lodged with a man named Judas. We must pause to consider the words, "Behold he prayeth". While he lodged with Judas he was in prayer. He had many things to think about. Such a marvelous experience would turn all of his thoughts toward God. We are not told what he prayed about. It might be well to ask the question, "For what did he pray?" not so much for a definite answer as for quiet thought. Paul the humbled, the changed, the obedient man would ask what of God? Is it not significant that Paul is now a man of prayer? To the end of his days he continued to be a man of much prayer.

Paul was thoroughly converted. He did not carry over any of his old sins. He made no reservations. He gave himself, body, mind and soul to his new Master. True conversion leads to a full commitment of self to God. Conversion meant much to Paul. We dare not make any less of it in our churches. Not all are converted in such a sudden

and violent manner as Paul was. The manner in which individuals are converted varies a great deal. The Ethiopian we believe was also converted but not in the same way in which Paul was. The important thing is that the old life be left off and the new life be taken on. The new life is the essential thing. All things have become new. Conversion means the acceptance of the Lord Jesus as Saviour and Master and the giving of self in hearty loyalty to Him. There is an experience of new power,—the power of the Holy Spirit. The Spirit abides to strengthen, guide, and inspire. The Lord Jesus has the power to make of men new men if they permit Him to work the marvelous transformation of character which He is eager to do. The unwillingness is ours, not His.

Our Father we rejoice that Thou dost still call men to holiness and service, through Jesus Christ the Lord.

SAUL BEGINS HIS GREAT CAREER

May 24

Lesson Text: Acts 9:20-31

THERE is no New Testament character outside of Jesus Himself that has wielded as wide an influence as Paul. It is quite true that Paul entered upon a great career when he became a Christian. It was not a mere matter of chance that he lived such a great and useful life. As a devoted follower and servant of Jesus Christ he acquired the qualities of character that made him such a power. The Christ-like man is always a power. Paul loved his Lord. He spoke of himself as the bondservant of Jesus. He gave himself without reservation to his Master. It was his joy to obey. As one has said, "Jesus captivated him". To Paul it was a glorious privilege to throw every ounce of energy into his labors as a servant of Jesus. With him Jesus Christ was supreme. "I determined not to know anything among you save Jesus Christ and Him crucified". The One whom he had regarded as an impostor and whose influence he must destroy he now was convinced is the Son of God.

Paul carried the Gospel into one after another of the provinces of the Roman Empire. Into the great cities of his day he went with the Gospel of the Crucified One. He encountered obstacles but these did not dismay him. They stirred him to renewed devotion. Paul the missionary, the evangelist, the scholar, the saint, drew all of his powers into the furtherance of the Gospel. No one has given himself more faithfully to the fulfillment of our Lord's words, "Ye shall be witnesses unto me in Jerusalem—and unto the uttermost part of the earth" than Paul. Our day needs those who give themselves to the service of Christ with such utter devotion, such daring courage and such sublime faith. Then there will be results. Paul's labors were attended with results. His achievements and victories were not easy ones. Such selfless devotion does not go by unrewarded.

Paul began his work as a Christian preacher right where he left off his persecutions of the disciples of Jesus. Right in Damascus and then later in Jerusalem he courageously witnessed for Christ. Paul had a bad past to live down. And he began living down his past right in the communities where he was known at his worst. That takes courage. But that is the Christian thing to do. A bad reputation is a difficult thing to overcome. A Christ-like life will overcome any bad reputation.

In these early years of Paul's Christian life he received the personal help of a very earnest friend. Without his help we know not how it might have gone with Paul. When Paul came to Jerusalem the disciples did not want to fellowship with him. Barnabas observed that some of the Jerusalem Christians were turning a cold shoulder to Paul. Barnabas took the part of Paul. He went with Paul to the Apostles. He used his influence in Paul's behalf. This must have been a great encouragement to Paul. What Barnabas did for Paul needs to be done in every church. The new convert needs the encouragement born of personal interest on the part of an older disciple. Barnabas did a splendid thing for Paul. Why not make it a fixed purpose to be on the outlook for young people who need encouragement in their Christian life?

Our Heavenly Father we would bear witness for Thee by life and by word, especially by our lives. To this end help us.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

TRUE PATRIOTISM

People everywhere are beginning to understand that it is not necessary to be a Soldier to be a Patriot. In fact we are hearing much these days concerning attempts to outlaw war. The true Patriot does for his country the things he knows he ought.

A man who died in Ohio not very long ago left a very unusual will. It was commonly regarded as the strangest will ever filed. After setting aside a sum sufficient to pay for his funeral expenses, this man directed that his farm and all other property should be sold and the money paid over to the treasurer of the United States. His will gives as a reason for the strange bequest the fact that he owes "a great debt of gratitude for the privilege of life, liberty and pursuit of happiness under the Stars and Stripes." Beyond doubt this man was as patriotic as any American.

The things we do in the calmer moments of life tell what kind of patriotism we have. When we recognize as did this man that for life we owe a debt then we will be willing to spend our means and ourselves in gratitude not only to our country but to our Loving Master as well.

MANNERS AND CONDUCT IN THE CLASSROOM AND OUT

When you enter your classroom, as well as when you leave it, glance towards your teacher and, if she is looking, bow pleasantly.

Say "Yes, Miss Brown"; not merely "Yes", if you know the name of the one addressed. If you do not know her name, let your tone and manner indicate so fully your feeling of respect that the omission of the name will not be noted. Say "Yes, sir," to men. And remember—

Hearts, like doors, will ope with ease
To very, very little keys;
And don't forget that two of these
Are: "Thank you, sir," and "If you please."

When sitting, push back as far as you can in the chair and lean forward from your hips, keeping your spine straight, not curved. The way you sit or walk or stand shows culture or lack of it.

When reciting, stand erect with your hands at your sides. Your attitude will invite favorable attention if you stand with one foot slightly in advance of the other, and the weight of the body on the forward foot.

Speak so distinctly that everyone in the room must hear you; otherwise, not everyone will get your thought.

Avoid raising your hand when you wish to ask or answer a question. Instead, rise quietly, face your teacher, and wait for her to recognize you as though you were at a club meeting.

Never "tell" when another is trying to recite. Such "telling" destroys the other person's chance to think, and helps to make a sneak of you.—By the Deans of Girls in Chicago High Schools.

The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

A REPLY

(Following is the reply drawn up by the Chapel Congregation in answer to the letter of the Executive Committee given in our last issue.)

New Stark, O.,
March 5, 1925.

To the Executive Committee of
The Ohio Mennonite Conference:
Dear Brethren: Greeting.—

Your communication dated October 28th, 1924, with resolution of your committee, the brethren A. J. Steiner, E. F. Hartzler, J. M. Shenk, J. Y. King, and Eli D. Yoder, suspending from Conference the brethren N. O. Blosser and P. E. Whitmer, faithful and hard-working ministers of the Gospel for many years, with any and all others who support and sympathize with them in the Zion and Chapel congregations, has been received and carefully considered by the congregation. This "suspension" by your committee can mean only one thing to us, namely, that the said two ministers with their congregations, are expelled from the Ohio Mennonite Conference.

In view of the well-established policy of any congregation within the conference district to appeal to conference in matters of doctrine or church government, and in view of the work and conference with your special committee, Daniel Kauffman, Enos F. Hartzler and J. Y. King in our (Chapel) congregation on July 8, 1924, granting our right of appeal to conference, it becomes most difficult for us to see the Scriptural grounds, and reasonableness or justification of your suspension act. We can interpret your suspension in no other way than that it is a deliberate effort on the part of the special committee, as well as the Executive, to prevent the congregation from exercising its congregational right in appeal to conference, which right was repeatedly admitted by your special committee on July 8, 1924. Instead you have assumed the right to dispose of our case finally, (a thing on which your special committee was divided when with us) and then without one single Scriptural reference attached to your resolution or suspension.

Then, too, it is hard for us to explain why your committee permits and uses Brother J. M. Shenk to sign the suspension resolution, a resolution charging us with "ignoring" questions submitted by special committee, when our petition to conference of more than five years ago has been ignored, to say nothing of the fact that Brother J. M. Shenk evidently wholly ignores letters and telegrams of the conference committee in charge of the Elida affairs as well as the advice of the Executive Committee of the Ohio Conference, neither taking all of the conference resolutions "seriously" of which you charge our congregation. Why should Brother Shenk, a man out of sympathy and fellowship with the Zion and Chapel congregations for many years be permitted to sit in judgment over these congregations? Is it Scriptural, is it Christian, to permit a man to be both accuser and judge? Is not the same true concerning Daniel Kaufman, who serves on your special committee? Do not such acts belong under Romans 2:1?

Then, too, as a congregation we fail to see wherein we have failed to take "all the conference resolutions seriously" knowing that practically all, if not all, of the other congregations of the district stand in relation to said resolutions as we do "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?" (Luke 13:3). Why permit in some others what you condemn in us?

Again it is difficult for us to understand and to explain why the Executive Committee of the Ohio Mennonite Conference has chosen to govern these congregations on the basis of the traditions and customs of men, ignoring the Scriptures as well as our accepted Confession of Faith. The Chapel Congregation stated definitely, and with special emphasis, before your special committee their desire and entire willingness to accept, to comply with and abide by every Scriptural demand and principle, injunction and requirement. What more can any people do? But regardless of all this you proceed with your "teaching for doctrines the commandments of men" (Matt. 15:9). Your committee has demanded obedience to the customs and traditions of men before our congregation is permitted to obey God in the observance of the Lord's Supper, the ordinance of feet-washing, or the administration of water baptism to repenting sinners. We are indeed sorry that you have taken such a position and we do not believe that it is the wish and will of the Mennonite Church in Ohio that you so conduct affairs.

In our accepted Confession of Faith page 61, we confess when receiving members into the church "As long as thou art faithful and abideth in **the Doctrines of His Word** thou art His disciple indeed, and shalt be acknowledged as a member of the body of Christ, and a brother (or sister) in the church." Evidently this has all been rejected by the Executive Committee of the Ohio Conference and traditions and the "commandments of men" have been **added to** "the doctrines of His Word". Does this method come under Rev. 22:18, 19?

Once more—in your resolution suspending from Conference the brethren Blosser and Whitmer, you also suspend "members of their respective congregations who support them". Two things in this statement: (1) You have failed to state what members not desiring to support the brethren should do or not do in order to avoid support. Or was this simply your method of prejudicing members of the two congregations against their ministers? Was it your method of preventing the two congregations from getting their rightful hearing before the spring conference? (2) We have in the chapel congregation a goodly number of young people, too young and inexperienced to judge the significance of your suspension resolution, young people who are sincere Christians and dependent upon local leadership; these young people, entirely innocent of the present issues, you have thrown out of conference without Scriptural reasons; you have done the thing which opens the way for their complete discouragement in matter of religion. Does this action of your committee come under the words of Jesus? "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). Or, perhaps His words: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me" (Matt. 25:40).

Finally, brethren, permit the Chapel congregation to say that we hold no ill-will toward any of you, and whatever the Great Judge of the world may do on that great day concerning your action, we as a congregation gladly pray, "Father forgive them, for they know not what they do." May we assure you further that as a congregation we enjoy greatly our freedom in obeying the Gospel of Christ unhindered by the commandments and traditions of men. We

(Concluded on Page 160)

Notes from Here and There

The nineteenth annual meeting of the Mennonite Board of Missions and Charities is being held at the Weavers Church, near Harrisonburg, Va., May 1 to 5th.

Joe H. Byler, minister at Belleville, Pa., died very suddenly recently, leaving the congregation there pastorless. C. H Byler of West Liberty, Ohio, is a brother, and Mrs. Erie Yoder and Mrs. Sam Plank of Goshen, Indiana, and Mrs. Hartzler of Missouri, mother of J. E. Hartzler, are sisters of the deceased.

Among the students at Tabor College, Hillsboro, Kans., during the past sixteen years, thirty have become missionaries, thirty-five have entered the ministry, one hundred seventy-five are teachers, one hundred fifty-eight farmers, seventy-nine business men, fifteen nurses, eight doctors, and one hundred seventy-seven housekeepers.

Rev. H. E. Nunemaker of Danvers, Ill., who has been serving as pastor of the Danvers Mennonite Church, was ordained as minister and elder on March 29, 1925. His church has extended him a call for another year, and progress has been evident during his leadership. Rev. Emanuel Troyer and Rev. A. Augsburger officiated at the ordination service.

Special services were held at the 26th Street Mission, Chicago, during Passion Week. W. B. Weaver gave a series of talks on the life of Christ, and Rev. E. Troyer preached at each service. On Thursday evening eleven were received into the church by baptism, and on Friday evening communion services were held.

The annual conference of the Central Conference of Mennonites is announced to meet at the Silver Street Church, near Goshen, Indiana, August 29th to Sept. 1, 1925.

The Executive Committee of the General Conference of the Mennonite Church of North America met in regular session recently at Newton, Kansas.

A very severe epidemic of Scarlet Fever in Goshen, Indiana, led to the close of all schools and public gatherings in that city. Among these was Goshen College, which was closed for about two weeks.

Samuel Burkhard, who is a teacher in the Temple Normal School of Arizona, has been employed to teach several courses in Education in the University of Arizona, at Tucson this summer. F. E. Conrad will also be a member of the teaching staff at this institution.

Rev. H. J. Krehbiel of Reedley, Calif., President of the General Conference of Mennonites, stopped at Newton, Kansas, Berne, Indiana, Bluffton, Ohio, and other points, enroute to New York where he will set sail with a party to attend the 400th anniversary program to be held in Switzerland in June. Appointments were filled at these places.

Because of the very urgent need for new missionaries in the field of the American Mennonite Mission at Dhamtari, India, a special day has been set aside by the mission for prayer for new workers. Additional furloughs are coming due, new opportunities are opening up, and the work is growing and enlarging, so that it is imperative that many new workers be sent if the work is not to suffer.

Bluffton College Glee Club, on their recent trip, sang at the College Chapel services at North Manchester and Earlham, and attended the Goshen College Chapel.

A mistake in these columns in the last issue of the Exponent has been called to our attention. Bloomington Hospital is not a Central Conference Institution alone, but is under the supervision and support of the various Mennonite Churches in the state of Illinois. We are also informed by another reader that the Salem Orphanage is under the joint control of the Defenceless Mennonites and the Central Conference of Illinois, instead of under the Central Conference alone. We cheerfully make these corrections.

Tentative arrangements have been made to send the following as missionaries to the Dhamtari, C. P., India, field in the near future: Joe Graber and Minnie Swartzendruber of Wayland, Iowa, Minnie Kanagy of Goshen, Ind., and Ada Hartzler of La Junta, Colorado. Brother and Sister Litwiller, of Chicago, are expected to go to the South American field also. Final action will be taken at the meeting of the Board in Virginia.

THE OPEN FORUM

(Concluded from Page 159)

shall continue faithfully, as we always have to the best of our knowledge, to serve God and to promote His Eternal Kingdom. We shall not forget to remember you in our prayers.

Submitted after careful and prayerful consideration and in the spirit of Christian love.

C. H. Hilty,
Moses Baumgartner,
W. F. Blosser,
Committee.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

MAY 22, 1925

GOD'S CLAIM ON OUR LIVES

An Editorial

HONESTY

DIVISIONS IN THE CHURCH

THE DORT CONFESSION

Some "Firsts" in Mennonite History

OUR BI-WEEKLY SERMON

Sermon Preached by John F. Funk

THE OPEN FORUM

The Editor's Chat

We believe our readers will be interested in reading the sermon recently preached by Bro. John F. Funk in the Mennonite church at Elkhart, Indiana, in commemoration of his ninetieth birthday. On account of its length it was necessary to print the sermon in two parts, and the last part appears in this issue. Many of our readers know something of Bro. Funk and his work, and we appreciate the opportunity of spreading his timely message before them. He has served the church in an unusual way, and seldom does one find a man so well up in years who retains his physical and mental powers to the degree which Bro. Funk does. We wish him God's blessing, and trust that he may live to celebrate many more birthdays in the wholesome manner in which he commemorated this one.

It must indeed be a source of gratification and thankfulness to be able to look back over a life rounded out in earnest Christian service. No one who comes to the close of life ever has cause for regret for having followed the path of duty, even though it may have seemed like a hard and difficult path to follow at times. What greater satisfaction can one wish than that of knowing that one's efforts have been blessed to the service of mankind.

We need not wait until the end of life, however, to feel something of this same gratification and satisfaction. Each day, each moment, may mark the close of a day or a moment well spent, devoted to the service of God and our fellow men. The Christian daily feels a joy and a satisfaction a sense of peace and security, which can come to no one else. Every day ought to be a joyful day in the Christian service, and every moment a moment of satisfaction and peace. This is our privilege, yet how often do we fail to take advantage of it.

We hope we may be pardoned for mentioning again our special half price subscription offer to new subscribers. A number of our readers have been active in securing new subscriptions and we wish to thank them heartily for this service. Realizing that they do it not with the hope of pecuniary reward but because of their interest in the cause and in their neighbors, we feel that their reward will surely be forthcoming. We can only say, "Thank You", and express our appreciation for their service.

The following letter from one of our friends is self-explanatory and illustrates the thing mentioned above:

Dear Brethren:

I received your letter in which you informed me of the special 60-day offer of a year's subscription to the Christian Exponent for $1.00. After considering just how much I appreciate the Exponent I felt that it was my duty to encourage others to take advantage of this offer and become acquainted with the paper. After putting forth just a little effort I have succeeded in securing seven new subscriptions for the Christian Exponent for which I am enclosing a money order for $7.00. Fraternally yours,

---

The above letter, by the way, illustrates a point of which we have often spoken. Many people would be glad for an invitation to subscribe for the Exponent, and especially to take advantage of the present exceptional offer to new subscribers. With a little effort most of our readers could get at least several new subscribers and the result would be extremely gratifying to those who are most vitally concerned about the success of the paper. If you enjoy the Exponent, tell your friends. If you think of some at a distance who should be readers send them a subscription coupon and put in a word or two for the paper. Often such an effort will bring results, and will help us in many ways. Or send us the names of friends who should receive sample copies and we will be glad to favor them. Thank you.

We wonder how many of our readers are cross-word puzzle enthusiasts. Several suggestions have come to the editor that a Bible cross-word puzzle each issue might add considerably to the interest of the Exponent. One brother has offered to furnish the puzzles, and there are other sources from which they might be obtained. We are not interested in this, from the standpoint of following a passing fad, but we see possibilities of something which might really prove beneficial and helpful. We would like to hear from a number of our readers. Do you wish such a department or not? Write us a card or a letter giving your reaction to this suggestion.

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THE
CHRISTIAN EXPONENT

VOL. II. MAY 22, 1925 No. 11.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A HOPE

THE spring conference season is at hand. A number of district conferences are scheduled to be held soon, and no doubt what is done at these conferences will in no small way affect the action of other conferences to be held later.

We realize that some hard problems are awaiting solution at the hands of some of these conferences. We do not claim to know just how they should be solved. But we trust that we may be pardoned for expressing the hope that the spirit of love, unity, and fellowship may prevail, and that this spirit may be extended to all the brotherhood. We hope further that the time of these bodies may be occupied in doing positive constructive, and legitimate work for the Kingdom of God, and not merely in settling quarrels and difficulties, talking about non-essentials, or lamenting about the present-day "evils" in the world. We recognize that there are enough of the latter, but we believe that the best way to combat them is by encouraging the good rather han by continually emphasizing the evil.

And may we express one more hope? It is that the very noticeable tendency during recent years of our conferences to become centralized authoritative bodies, with power to dictate details of policy and government to the separate congregations in their districts, may be curbed and that the true function of a Conference,—to "confer", may again become the dominant aim and object. There is plenty of room for the latter kind of a conference; but the former, experience has shown, often leads to discord and disunion and fails in doing positive and constructive work toward the advancement of the Kingdom of God.

A DAY OF PRAYER

THE very desperate and pressing need of additional missionaries in the Dhamtari, C. P., India mission field in order to properly care for the increasing opportunities and needed expansion of the work has been repeatedly emphasized, both in the Christian Exponent and elsewhere.

At the last business meeting of the Indian Church a resolution was passed setting aside a day of special prayer for more missionaries. We hope that those in the home land who believe in the power of prayer will join in the petitions and that the needed workers may be speedily forthcoming. We sincerely hope that the Mission Board about to convene in Virginia will take very definite steps toward sending out workers and in general providing for the needs of the India field and other fields. A large opportunity awaits us here.

But there is one point which is puzzling a large number of honest and sincere Christians. There have been, and are now, a number of earnest, sincere, self-sacrificing, whole-hearted Christian young men and women who were and are volunteers for India but who are not looked on with favor by certain members of the Board and who are therefore given no serious consideration. Some of them have gone into the foreign field under other Boards and even under other denominations. Some are still waiting. Others have about given up hope of going. The reasons which are given for refusing to send these people seem far from sufficient to those who know the circumstances and who are acquainted with the young people in question. Much work is being neglected and many heathen are dying without a knowledge of the Savior who might otherwise be cared for.

There are other young people who are in course of training at the present time and are looking forward to work in the foreign field, but who are despairing of ever being sent out by the Board which should naturally send them. Others who started their preparation have definitely given up planning for the foreign field on this account. How many there may be who have become discouraged but who never declared their intentions can probably never be known.

One's opinion as to the importance of a certain cut of clothes, or of a specified style of headgear, or of other non-essentials, would seem like a small thing indeed when weighed in the balances with immortal souls. And that such things should debar individuals from being allowed to give their lives on the Mission fields would seem almost like straining at gnats and swallowing camels. We do not wish to be overcritical, and we know the arguments which are brought up by the other side, but somehow we just can't forget those opportunities that are being lost in India and those heathen who are dying without a knowledge of Christ.

We sincerely hope that the Day of Prayer will help, both to secure new volunteers, and to make it possible for others who have already volunteered to get into the field.

GOD'S CLAIM ON OUR LIVES

HAVE we ever felt a slight resentment at the thought that our lives are not our own? Have we felt that we should be our own masters, and the shapers of our own destinies?

Many people take just such an attitude, and will go to all sorts of extremes in their conduct to show folks that they can do as they please and that no person has a right to command them. Whatever may be the reason for such an attitude toward life, it seems certain that it is based on a tendency in human nature which seeks to make Self the center of the universe.

And yet nothing is more reasonable than that God should have the control and the direction of our lives. It was He who created us and gave us life. It is He who redeemed us and made it possible for us to live a life that is worth while and full of joy. And it is He who sustains and keeps and provides all that is necessary for our continued existence, and who alone offers a Hope for the future. Why, then, should God not have a claim on our lives which supersedes and surpasses all others, and which demands of us our highest and best and devoted efforts in His service?

Many of our readers have already made life decisions and have definitely and clearly consecrated themselves and dedicated their efforts to the service of God. But daily others are making decisions, and daily the question confronts those who have not yet made a complete surrender. There are young people coming to the age when decisions must be made, and many influences are being brought to bear on those whose lives seem to hold much promise for the future. Various standards are being held up, and the world eagerly seeks for those who are just beginning their period of activity and accomplishment. Especially is this true of our young people who have enjoyed educational advantages, and who have been fortunate enough to be blessed with an average or more than average share of ability and intelligence. Never have so many opportunities offered themselves, and never has there been such an alluring array of possibilities which seem to open up and call for them. It requires clear thinking, therefore, and consecrated vision, to be able to choose that which is most worth while from so many attractive possibilities.

It is true, too, that the service of God today requires men and women in all the walks and professions of life. The world today needs Christian men and women in every legitimate calling and profession, in order that the right standards and influences may be held up. The old idea that a Christian has only a very limited number of fields into which he may legitimately throw his efforts has given way to a realization on the part of most people that if Christian men and women are to make the greatest contribution to the world they must extend their influence into every phase of activity. The world is desperately in need of more Christian merchants, Christian doctors, lawyers, farmers, manufacturers, bankers, teachers, etc., etc. There is no legitimate calling where Christian men and women are not needed.

But the fact remains, however, that the young man or woman deciding the question of where to put his or her life, is not entirely free to use his or her own pleasure in the matter. There are certain things to be taken into consideration. By far the most important of these is the fact that God's claim on our lives is superior to our own, and that His will for us should be made the definite and deciding factor in determining our life work. God knows us much better than we know ourselves. He knows just where each one can make his greatest and best contribution to the needs of the world. And He has a place for each of us as a result of His knowledge and His plans. It is our business, therefore, and to our great interest, to put ourselves in line with His plans and to allow Him to determine for us the work which we are to do.

Frequently we hear the expression "Choosing our Life Work". We would like to suggest here that "Finding Our Life Work" be substituted in its stead, especially for Christians. Our greatest concern should be to find out what God has for us to do, and then to put ourselves in line to do that work most effectively. A realization of the fact that God has a first claim on us, and that He has our work definitely mapped out and chosen for us, does not seem to the Christian to be a handicap or a limitation, but on the other hand, a great opportunity and advantage. How can we ourselves, in all the maze of conflicting claims and counter claims, be able to decide rightly

and wisely in this matter. It is simply impossible. We cannot do it.

How then shall we find out God's will in this matter? How shall we be able to decide where He would have us place our lives? Recognizing the validity of His claim upon us how can we be sure that we have found the place which He has chosen for us? The question is a serious and an important one for every young Christian, and one which deserves all the careful and prayerful attention which we can give it. It is one of the most important decisions which a young person has to make, and one on which not only the happiness of the individual in the future may depend, but also the destiny of individuals and perhaps nations. Who can say what a Divinely planned chain of events may be broken when a young person fails to find the place which God had intended for him? The thought is a staggering one to anyone who entertains it seriously.

The Exponent believes that almost unlimited opportunities for service face our young folks today if they will but recognize God's claim on their lives and will put themselves into a position where they can be used to the greatest advantage. We need hardly call the attention of our readers to the wonderful opportunities in the Christian ministry, in mission work, and in definite religious work of various kinds. We believe that many more should consider these fields seriously than apparently do. That there are discouragements and uncertainties to be faced in view of our present unsettled conditions is most unfortunate, and is having its full effect on the number of recruits and volunteers for these important tasks. But the need remains, and God's claims must needs be considered first. Let no one be disturbed or unsettled. If we are thoroughly consecrated to His service, and if our whole desire is to do His will, then in some way He will reveal Himself to us, and the way will open for our greatest usefulness and service. It may require a good deal of faith, but the promise is sure.

Let us never forget that God has a real and a just claim on our lives. "We are not our own, we are bought with a price." Our Master whom we serve is an all-wise father who knows us and loves us, and who desires only that which is best for us. We cannot afford to ignore His claims, or to run counter to His purposes.

Honesty

A. R. Eschliman

MOST people can recall the time in their early experience when they were admonished to be honest, especially at times when there was a lapse from the common path of honesty. The chief argument in many cases for such a virtue was the future reward. Possibly this is the most effective appeal for children, but grownups should have a more immediately practical conception of honesty.

It is interesting to note that scientists have calculated the importance of this virtue. One says, "Men who will not keep their word, fulfill their contracts, or do business without cheating are not only morally odious, they are also an obstruction to the progress and prosperity of the community. Perhaps this is why they are morally odious. A community made up of such people, no matter how gifted they might be mentally, could scarcely prosper. No one could trust any one else; consequently there could be no credit. Nothing could be bought or sold without the closest and most minute inspection and this would be laborious and therefore wasteful of time. There could be no cooperation or team work, every one would have to look after himself and spend a great deal of time watching his dishonest neighbors."

This may be an exaggerated case since the communities wherein every one is dishonest are very few. But examples of where a whole community was kept from progressing, or even set back because someone was dishonest in his deeds or thoughts, are more or less plentiful. There might have been people in the community who would have taken things forward but because of the advantageous position of others, it was impossible to accomplish anything permanent and so because of the dishonesty of only a few the entire community is held in a backward state. To see the immediate effects of a situation of this kind one need only to visit such a community and observe the lack of progress, vision and cooperation, the presence of shiftlessness, and even hatred, that prevails.

One can get an enlarged picture of the same thing through the study of the present situation in Russia, a country that for many years was dominated by selfish and dishonest rulers till finally people would endure it no longer and made an attempt to overcome the prevailing dishonesty by still more of the same thing. The whole situation in Europe is indicative of the same dishonesty. One man of authority has recently said in substance that Europe is doomed unless she is willing to throw off the shackles of selfishness, superfluity and dishonesty and face facts honestly. He said further that if our generation does not do it our children will have to pay for it with even a greater calamity than our generation has experienced.

But fortunately there is a more encouraging side to the picture. Any one can recall either in story, observation or actual experience instances where the truthful individual even though he stood alone and took the jeers of the less honest or less informed, eventually won out. He may not have lived to see it but the seed he sowed later took root and progress was the result.

Honesty is the requisite for success of any kind. One sometimes hears it stated that a certain man was too honest for his own good—"He failed because of his honesty". Allen says, such a statement is the result of a superficial judgement. It may be that a man

whom I know as a dishonest individual is very successful and superificially I may conclude that his success is due, to some extent at least, to his dishonesty while the fact may be that he is not totally dishonest and that his honesty may even outweigh his dishonesty or his success may not be as permanent as I am inclined to think, or he may not be successful in the true sense of the word. On the other hand I may know a man as honest but he appears very unsuccessful and again I may attribute his lack of success to his honesty while hidden away in his life, known or unknown to him may be some dishonest tendencies that outweigh his apparent honesty and cause him to fail. On the other hand he may be only an apparent failure, while in the long run he might be most successful. The Master on the cross was pronounced by many, even His disciples, a failure but we now know that He was successful in the highest sense of the word.

Honesty is a virtue that cannot be guarded too jealously. We may mean to be honest and upright but on a certain occasion a little exaggeration or even a white lie may bring a desired result and apparently harm no one. It might not harm the other fellow but it has registered its effect in my moral fiber which may tend toward unhappy results later. One may drive over the speed limits and not be caught or hurt any one. He may have only one set of license for two cars, or borrow a neighbor's license when he has failed to procure his own in time, and the public may never know about it but these things cause a slight scratch in one's conscience which may become infected and lead to things more serious. It is the little foxes that spoil the vine and honesty of the strictest kind is still the best policy.

Divisions in the Church

N. E. Byers

IN a recent number of the Gospel Herald the Editor writes on "Divisions in the Church" with the evident purpose of showing that his branch is the one original true Mennonite Church and that practically all others seceded from this "parent Church" because of insincere and unworthy motives. I beg leave to submit another view of the subject, in the interest of fairness, and with the belief that the whole truth about divisions is the best starting point for more unity in the future.

The mother church of all American Mennonites is in Europe and none of the branches organized in America have ever had any official connection with the original church. All have left the mother church and have developed independently of her influence. The American branch that has most in common with European Mennonites is General Conference (A) which includes the Germans, Swiss and Russians, that have come from Europe during the nineteenth century. If unity is to be gained by returning to the parent church all American branches should have sent large delegations to the Anniversary meeting soon to be held in Europe, and there have found the basis for a united denomination.

If we desire to identify the original churches in America we will find that the large majority of those who came to this country originally belonged to three main groups. The "Old" Mennonites who settled in the Franconia and Lancaster districts of Pennsylvania; the Amish who located in Lancaster and Berks Counties, Pennsylvania; and the Swiss, Germans and Russians who came over later and located in the central and western states and now form the largest part of General Conference (A). These are three original groups and no one of the three is in any sense the parent church of the various branches now found in America.

General Conference (B) of which the Gospel Herald is the official organ does not include anyone of these three original groups. It was a merger of the more progressive elements of the "Old" Mennonites who moved west and organized new district conferences, and of the more progressive Amish congregations that had organized themselves into conferences. Neither the original Franconia and Lancaster Conferences or the original "Old" Amish ever belonged to this General Conference (B). In fact these more progressive new district conferences had departed so far from the old accepted ways in their methods of ordaining ministers, in regulations as to dress, and in promoting organized activities in publication, evangelistic, mission and educational work that the original "Old" Mennonite and "Old" Amish congregations could not fellowship with them. In fact there is no more reason for calling the Lancaster and General Conference (B) one branch than there is for calling Central and General Conference (A) one branch.

J. H. Oberholtzer was expelled from the Franconia Conference which never has been a part of the General Conference (B), represented by the Gospel Herald. In fact there are very few congregations belonging to the General Conference (A) that ever seceded from congregations now belonging to General Conference (B). When Jacob Wisler seceded from his congregation in Indiana it was probably true that he and his group were more in harmony with the original "Old" Mennonites in eastern Pennsylvania than was the main part of his congregation.

If there is any virtue in returning to the original church then the first step would be to disband General Conference (B) and have one division be content to go no faster than Lancaster and Franconia Conferences are willing to lead and the other division be patiently obedient to the leadership of the "Old" Amish. However, I think it is evident that we cannot make progress by looking backward. In fact the union of the two groups in General Conference (B) is an illustration of how further unity should be accomplished. Forget the quarrels and divisions of the

past and by cooperation learn to know each other in such a way that we will grow together into a real unified denomination.

The intolerance that will not admit that any other group has sincere and worthy motives, it seems to me, is not worthy of any Christian leaders. We can be true to our own convictions, and differences may seem to be so vital that we feel that we cannot cooperate, and yet we must know that even the most sincere and honest Christians may differ very widely. This intolerance of the conservatives has been the chief cause of divisions. The more progressives usually are willing to concede that the more conservative are sincere in their convictions and even willing to fellowship with them but the conservatives, if in the majority, force the others out of the church or if in a minority they secede. If I insist that everyone must think as I do before we can cooperate we will never have unity. We must expect many different view points, honestly held, in a large strong working church. If we are honest and cooperate in a loving, tolerant spirit, truth will prevail and complete unity will be accomplished.

Samuel Writes to Father

Dear Father—

We are getting pretty close to the end of the school year and I will be very busy from now on. It scarcely seems possible that the year is so near over and that before long I will be thinking of packing up to come "home". However there will be lots of things to do before that time actually comes.

I finished my last Term Paper last week. It is quite a relief now that they are all written, but I must say it was a great source of information to me to work them out. I feel sorry for the fellows who have not even started yet on some of them. One of the boys said just yesterday he has three to write and has not started on any of them. Well I am very glad for the "Home Training" that broke me of the habit of putting things off just as long as possible. I sometimes thought you and mother were overly particular about my doing things "right away" but I see now that it has been a very valuable training for me. That proverb which I formerly didn't understand has real meaning for me now,—"Procrastination is the Thief of Time".

While the year is not yet come to a close I can already see how, in many ways, it has been a great help to me to be here. I think one of the biggest things I learned is that I don't know anything. Really I don't seem to know nearly as much as I did when I graduated from high school. It may seem a strange thing to say but there actually were times toward the close of my high school course, that I thought I knew quite a bit and even had strong suspicions that you and mother were quite back in your information and that it was my duty to help enlighten you on different points. I plainly see now that the ignorance was in me and not in you. Why after this year here I don't seem to have even touched the edge of what there is to be known. Sometimes the Professors would lead us out a ways in their field of knowledge until I was amazed and they seemed to keep on going until I completely lost sight of them. Well I think I shall be careful after this not to assume to know too much.

Another thing that has been a revelation to me is the way the Bible has been opened up to me in that Bible Course. Why I never imagined it was so interesting when one really studies it and tries to find out just what the writer meant. Portions which I thought were quite familiar contained truths and ideas that had never occurred to me. I wish I might go through the whole Bible as thoroughly as we went over the portions studied this year. Our Professor certainly is a wonderful man, and seems to be at home in any portion of the Bible. I really feel sorry for all good people who do not get much out of their Bibles for they certainly miss much. Wouldn't it be a wonderful thing if somehow the Bible could be taught more to everybody? I feel that we understand it so poorly, and just skim over the surface of it and miss so much of the real depths it contains. Perhaps our pastor will help solve this problem by his plans for a Daily Vacational Bible School.

Then, too, the Morning Watch has been a great blessing to me. I really believe that those few quiet moments in the early morning devotion have steadied and strengthened me as scarcely anything else could do. There were times when I found it took a real effort to keep it up but now I would hate to start the day without it. Some of the fellows said it is pretty hard to keep up through the summer, especially when working on the farm, but I'm going to definitely plan for it and believe I can keep it up.

But the associates and friendships formed I count as among the most valuable parts of the year's experience. Isn't it fine to be able to form acquaintances and friendships with fellows from many different localities and homes and learn their view-point of things? I certainly will miss my room-mate for he has meant a lot to me. Of course we both take for granted that we will room together again next year, I feel sure neither of us would even think of a change. He is going out selling books this summer and says he will try to pass by our place sometime before going home. I will be so glad to have you all meet him and to have him in our home.

Of course, as you know, I have learned the bitterness of defeat, but, along with that, what I count a very valuable lesson, and that is how to stay on top of defeat. And so I might go on telling about a number of things that have been very helpful to me, but I can tell you more about it when I come home. This may be the last real letter you get from me. Of course I will drop a line now and then to keep you informed about things but will reserve the "philosophical dis-

cussions" until I come home. I certainly have appreciated your interesting and helpful letters. You seemed to know just what was most helpful. With love—Samuel.

The Dort Confession

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

Article XVII

Drawn up at Dort, being at a certain peace convention on the 21st of April, 1632, being a statement of the chief articles of our general Christian faith, as the same are taught and practiced throughout in our church.

I. Of God and the Creation of All Things

SINCE we find it testified that without faith it is impossible to please God, and that he that would come to God must believe that there is a God, and that He is a Rewarder of them that seek Him: therefore, we confess with the mouth, and believe with the heart, with all the pious, according to the Holy Scriptures, in one eternal, almighty, and incomprehensible God, the Father, Son and Holy Ghost, and in none more, nor in any other; before Whom no god was made or existed, nor shall there be any after Him; for of Him, and through Him, and in Him, are all things; to Him be praise and honor forever and ever. Amen. Heb. 11:6; Deut. 6:4; Gen. 17:1; Isa. 46:8; I John 5:7; Rom. 11:36.

Of this same one God, Who worketh all in all, we believe and confess that He is the Creator of all things visible and invisible; that He, in six days, created, made, and prepared, heaven and earth, and the sea, and all that in them is; and that He still governs and upholds the same and all His works through His wisdom, might, and the word of His power. I Cor. 12:6; Gen. 1; Acts 14:15.

And when He had finished His works, and had ordained and prepared them, each in its nature and properties, good and upright, according to His pleasure, He created the first man, the father of us all, Adam; whom He formed of the dust of the ground, and breathed into his nostrils the breath of life, so that he became a living soul, created by God in His own image and likeness, in righteousness and holiness, unto eternal life. He regarded him above all other creatures, endowed him with many high and glorious gifts, placed him in the pleasure garden or paradise, and gave him a command and prohibition; afterwards He took a rib from Adam, made a woman therefrom, and brought her to him, joining and giving her to him for a helpmate, companion and wife; and in consequence of this He also caused that from this first man, Adam, all men that dwell upon the whole earth have descended. Gen. 1:27; 2:7; 17, 18, 22.

II. Of the Fall of Man

We believe and confess, according to the Holy Scriptures, that these our first parents, Adam and Eve, did not continue long in this glorious state in which they were created, but that they, seduced by the subtlety and deceit of the serpent, and the envy of the devil, transgressed the high commandment of God and became disobedient to their Creator; through which disobedience, sin has come into the world, and death by sin, which has thus passed upon all men, for that all have sinned, and, hence, brought upon themselves the wrath of God, and condemnation; for which reason they were of God driven out of paradise, or the pleasure garden, to till the earth, in sorrow to eat of it, and to eat their bread in the sweat of their face, till they should return to the earth, from which they were taken; and that they, therefore, through this one sin, became so ruined, separated, and estranged from God, that they, neither through themselves, nor through any of their descendants, nor through angels, nor men, nor any other creature in heaven or on earth, could be raised up, redeemed, or reconciled to God, but would have had to be eternally lost, had not God, in compassion for His creatures, made provision for it, and interposed with His love and mercy. Gen. 3:6; Rom. 5:12, 18; Gen. 3:23; Psa. 49:8; Rev. 5:9; John 3:16.

III. Of the Restoration of Man Through the Promise of the Coming Christ.

Concerning the restoration of the first man and his posterity we confess and believe, that God, notwithstanding their fall, transgression, and sin, and their utter inability, was nevertheless, not willing to cast them off entirely, or to let them be forever lost; but that He called them again to Him, comforted them, and showed them that with Him there was yet a means for their reconciliation, namely, the immaculate Lamb, the Son of God, who had been foreordained thereto before the foundation of the world, and was promised them while they were yet in paradise, for consolation, redemption and salvation, for themselves as well as for their posterity; yea, who through faith, had, from that time on, been given them as their own; for whom all the pious patriarchs, unto whom this promise was frequently renewed, longed and inquired, and to whom, through faith, they looked forward from afar, awaiting for the fulfillment, that He by His coming, would redeem, liberate, and raise the fallen race of man from their sin, guilt and uprighteousness. Jno. 1:29; I Pet. 1:19; Gen. 3:15; I John 3:8; 2:1; Heb. 11:13, 39; Gal. 4:4.

IV. Of the Coming of Christ into this World and the Purpose for Which He Came.

We believe and confess further, that when the time of His promise, for which all the pious forefathers had so much longed and waited, had come and was fulfilled, this previously promised Messiah, Redeemer, and Savior, proceeded from God, was sent, and, according to the prediction of the prophets, and the testimony of

the evangelists, came into the world, yea into the flesh, was made manifest, and the Word Himself became flesh and man; that He was conceived in the Virgin Mary, who was espoused to a man named Joseph, of the house of David; and that she brought Him forth as her first-born Son, at Bethlehem, wrapped Him in swaddling clothes, and laid Him in a manger. John 4:25; 16:28; I Tim. 3:16; John 1:14; Matt. 1:23; Luke 2:7.

We confess and believe also, that this is the same whose goings forth have been from of old, from everlasting, without beginning of days, or end of life; of whom it is testified that he himself is the Alpha and Omega, the beginning and the ending, the first and the last that He is the same, and no other, Who was foreordained, promised, sent, and came into the world; Who is God's only, first and own Son; Who was before John the Baptist, before Abraham, before the world; yea, Who was David's Lord, and the God of the whole world, the first born of every creature; who was brought into the world, and to whom a body was prepared, which he yielded up as a sacrifice and offering, for a sweet savor unto God, yea, for the consolation, redemption, and salvation of all mankind. John 3:16; Heb. 1:6; Rom. 8:32; John 1:30; Matt. 22:43; Col. 1:15; Heb. 10:5.

But as to how and in what manner this precious body was prepared, and how the Word became flesh, and He Himself man, in regard to this we content ourselves with the statement pertaining to this matter which the worthy evangelists have left us in their accounts, according to which we confess with all the saints, that He is the Son of the living God, in Whom alone consist all our hope, consolation, redemption, and salvation, which we neither may nor must seek in any other Luke 1:31; John 20:31; Matt 16:16.

We furthermore believe and confess with the Scriptures, that, when He had finished His course, and accomplished the work for which He was sent and came into the world, He was, according to the providence of God, delivered into the hands of the unrighteous; suffered under the judge, Pontius Pilate; was crucified, died, was buried, and, on the third day, rose from the dead, and ascended to heaven; and that he sits on the right hand of God, the Majesty on high, whence he will come again to judge the quick and the dead. Luke 22:53; 23:1; 24:6, 7, 51.

And that thus the Son of God died, and tasted death and shed His precious blood for all men, and that He thereby bruised the serpent's head, destroyed the works of the devil, annuled the handwriting and obtained forgiveness of sins for all mankind; thus becoming the cause of eternal salvation for all those who, from Adam unto the end of the world, each in his time, believed in, and obey Him. Gen. 3:15; I John 3:8; Col. 2:14; Rom. 5:18. (Continued next issue.)

OUR BI-WEEKLY SERMON

Sermon Preached by John F. Funk

At the Mennonite Church, Elkhart, Indiana, Sunday, April 5, 1925.

Celebrating His Ninetieth Birthday, April 6, 1925.

(Concluded from last issue)

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Isn't that a grand preparation for the everlasting life? Yet it is so hard for people to accept Christ and follow in the footsteps of Jesus.

I think of those good men who lived in the years gone by. Paul, for instance. After all his trials, sufferings and persecutions, and all the circumstances he met in his life, he sees, as it were, the executioner standing before him, yet he speaks these words, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." What a glorious hope! What a blessed hope for that man who could look forward to death with its suffering and sorrows and look beyond and see the joys of everlasting life.

Mennonitism is too strict for a great many people. They want more liberty for the flesh more liberty for the eye, more liberty for the pride of life (there are so many people who want this); but there is no salvation in this way.

The apostle says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." All who have tried to live the Christian life have experienced that there are trials and temptations that are hard to overcome. We are apt to be led by these things which are within us directing us in the wrong ways. We are touched by them and feel that we want to follow them. The Apostle Paul says, "For what I would, that do I not; but what I hate, that do I." We likewise have these temptations to overcome. Jesus says that if we repent and seek with all our heart, mind, soul and strength to overcome and work in the fear of the Lord, doing His will, He will show us a better way.

There were a number of instances which came up in our neighborhood. Two young men, one of whom was a member of the Lutheran church, the other was of Mennonite parentage, but was not himself a Christian, were employed at the same place. The young Lutheran insisted upon the other boy uniting with the church, but he said, "I am just as well off as you are,"

because the Lutheran boy did some things which the boy who was not a Christian could not sanction. "No, you are not as well off as I," said the Lutheran. "If I commit a sin, God will forgive me, but He will not forgive you."

That is a false position to take. "The soul that sinneth, it shall die." I suffer for my own sins, and if you do not resist, if you do not stand up for the things that are right, then you will be held responsible. When Jesus told about the great throng that would gather when He comes to judge, He set the good on His right hand, but the bad on the left. He said to those on His right hand, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." But to those on His left hand, He said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

It is after all, a wonderful work that we have to do. It is a wonderful work that God has given us to do; but He has also given us wonderful strength to overcome. The principal thing in our salvation is that we accept Christ as "the propitiation for our sins, and not for ours only, but the sins of the whole world." Jesus came to seek and to save that which was lost. Oh, how glad we should be that the Lord does lead and guide us in all the ways of life!

When I look back over the trials and the difficulties that have come up in my life, I see that whenever there were trials, temptations and difficulties, then the Lord looked upon us and helped us. "Fear not, for I am with thee; be not dismayed: for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

Now, my beloved friends, this may indeed be the last time that I shall attempt or that I shall be able to stand before you and speak of these wonderful things, of the love and mercies of our Heavenly Father, of the eternal and great salvation which He has brought us, and the way which leads us to heaven. The old people are passing away. The poet says:

Leaf by leaf the roses fall,
Drop by drop the springs run dry,
One by one beyond recall
Our friends depart and die.

We had an old minister in Pennsylvania whom I heard speak from my childhood up. He was a very able speaker, a very devoted Christian man, a man who lived as he preached. He observed and obeyed the commandments of the Word in a more complete sense than most people do. He proclaimed the Gospel in a way that no man could find fault with, for he lived a life as good as he preached. When he came to be about eighty-eight years old, he had a desire to once more go to church and preach to his people the everlasting God and the way of eternal life. He left his home on Saturday, as he lived about twelve miles from the church, and went to the home of a brother minister, where he spent the night, with the intention of preaching to the people in the morning. But his health was too frail. He could not go, and his friends insisted on his going back to his home. He went home and in a few weeks passed away, the way of all flesh.

It was then the custom in the East that they would not take a corpse into the meeting-house or church. They would always bury the body and then repair to the church for the services. But the people said that now since the old brother was so anxious to come once more to speak to them, they would take him into the church and he should thus in his silent way speak to them. Motionless he lay in the church while they were speaking, and in his silence he spoke to them.

It may be the same way with me. It cannot be many years that I can do anything like this again. I have preached in this house for fifty-four years. My brethren, you have known my thoughts and desires and form of worship and my purpose to serve the living God; and as I close my eyes in death and go to my rest, my prayer is that the Lord may be with you and abide with you and teach you and show you the way of life; and sustain you and keep you in all righteousness, in truth, in peace and purity of life that you may indeed be a power in the world to live for Jesus Christ; and a power in the world to present the knowledge of our Lord Jesus Christ and His great salvation among all nations and tongues; and bring about such a condition that this people may be known as God's people, who are laboring for the building up of the kingdom of God.

My beloved brethren, forget not to watch and pray, and be strong in the Lord, so that good may be done and that the name of the Lord may be felt and maintained in righteousness and truth and purity in every heart.

May God grant us strength to walk in His fear and in His name, and by and by when we shall pass over the river and stand before the Great Judge of the world, He shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh, that we may enter into that kingdom!

When we think of how great is the gain, if we lose all in this world, if we have nothing but trials and tribulations here, there will be everlasting joy and peace at God's right hand forevermore. Oh, that we may stand firm and strong!

This one thing I especially wish to impress upon our minds. The name Mennonite will not save us. The love of God in our hearts through Christ whom God gave us—that will stand, and we will be ready to say with Paul, "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

If we separate here today and we never meet

again, oh, may we strike glad hands on the shores of eternal deliverance and be with Jesus and the angels and all those who have here feared and served the Lord, in that better land.

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.
Oh, the transcending rapturous scene
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight!

No chilling winds, nor poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death
Are felt and feared no more.
When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in His bosom rest?

Let us then, my beloved brethren, think more seriously, more prayerfully on these wondrous things that are before us, and when we come to meet them, we will say, like the Psalmist in the Twenty-third Psalm:

"The Lord is my Shepherd: I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for Thou art with me;
Thy rod and Thy staff they comfort me."

The Lord bless and keep you all and bring you to the rest which remaineth for the people of God—yea, to His own kingdom, where there is joy and fullness of joy at God's right hand forevermore.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

"The Lord had a job for me,
But I had so much to do,
I said, 'You get somebody else,
Or wait till I get through.'
I don't know how the Lord came out,
But He seemed to get along,
But I felt kind o' sneakin' like—
Knowed I'd done God wrong.

"One day I needed the Lord,
Needed Him right away.
But He never answered me at all,
And I could hear Him say,
Down in my accusin' heart:
'Nigger, I'se got too much to do;
You get somebody else,
Or wait till I get through.'

"Now, when the Lord, He have a job for me
I never tries to shirk;
I drops what I has on hands,
And does the good Lord's work.
And my affairs can run along,
Or wait till I get through;
For nobody else can do the work
That God has planned for you."

FROM SOUTH AMERICA

Brother and Sister Amos Swartzendruber who reached Argentina early in 1924 and who were located at Pehuajo for language study, were planning to move to Tres Lomas a town of some considerable size about seventy miles away to start a new work. For some time a number of homes in this town have been ready and pleading for the Gospel privilege and the missionaries felt that something must be done. This is the sixth town in the Mennonite field of 7500 square miles to be occupied, but there are yet more than ninety towns and villages in the district unoccupied. Many of them are also ready for the Gospel and are entreating, "Come over and help us." This call coming from 200,000 aching hearts of Argentina shows one "job" the Lord has for us. Shall we do the Lord's work or have we too much to do?

FROM INDIA

Sister Mary Burkhard writes as follows concerning Phuljhar, where she is to work as soon as a building is ready:

Eighty miles east of Raipur is the little village Basna, in the Phuljhar zemindary. Five and a half miles north, a new Mission station is being built. It is called Basna Station because Basna is the post-office but the field or mission area is often called Phuljhar because it is in the Phuljhar zemindary. This territory is at present the extreme southern part of the General Conference Mission field. At present only one-fourth of Phuljhar is our field, the Baptists working in the other part.

In the dry season the road between Raipur and Basna is very good. On a recent tour Bro. Thiessen baptized thirty-four people and reports other people very much interested, especially in the northeast part of the area.

The first tour of inspection of this area was about 1912; the first baptisms about 1916. The land deal for a Mission Station was closed in April, 1924. There are about 300 square miles of territory and about 50,000 population. By actual count there are known to be 150 villages. How many more there are I do not know. In 50 of these there are Christians. There are three larger centers where Christians live, namely,

Dhabakar, Gerabhata and Sukri. At these places there are churches. Sukri has one of brick, the others are of mud and all serve as school houses as well. There are seven outstations where Evangelists are located. There is a village school at Sukri, one just starting at Gerabhata, and one just started at the Mission Station. Private teaching is done in three different groups. There are three organized Sunday schools. Thirteen girls and thirty boys are away at other Mission stations in school. Three are attending government schools. Usually Christian children are not welcomed at the government schools to say the least so very few go. To train the children of the Christians is no small task and very important for the welfare of the future church. There are three organized Sunday schools but no organized congregations. Last year the Christians contributed Rs 230-4-6 or about $80.00 into the treasury. As you will notice, many villages have only one or two families that are Christian. This makes pastoral work and shepherding more difficult. Those who have become Christian are about all of one caste. They are a low caste, are weavers, they take away the carcases of dead animals and perform some such menial services as do the Chamars working in leather in other parts and also sing and play at weddings. They speak a different dialect and also Uriya but can understand Hindi to a large extent. Hindi is taught in the schools. It is well however to know Uriya to work in this territory.

The Moyers are very busy with the building of the Station which is a difficult problem so far away in the jungle. Bricks are being burned, and lime and timber has to be hunted up. Skilled labor is conspicuous for its absence. Many materials must be gotten from 60 or 80 miles away and carted this distance.

I wish you could visit for yourself this interesting and beautiful spot in the forest and see the mountains and lakes and trees and the open parts of the country, the village people and the promising aspects of the field for the Kingdom of God. I am sure it would be a joy to you. If you want to take a nice walk go with me to the village tank which looks more like a lake and where you could go boating if you had a boat, surrounded with beautiful trees and the mountain in the distance just south of Bhatkanda. Or go over the rice banks and through the jungle to the village of Burodih where I was one day and visit with me the interesting place in the home of the Malguzar, one of nine brothers all living in a row of nice native houses. In a few minutes the Bible Women and I had an audience of about a hundred women and children.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

PETER AT LYDDA AND JOPPA

May 31

Lesson Text: Acts 9:32-43

THE Christians in Jerusalem were being severely persecuted. Most of them fled from the city. They were scattered far and wide. Peter went about visiting these scattered groups of believers These were trying days. Peter proved himself a faithful minister and evangelist.

Our study today is largely one of Peter. Peter has been an inspiration to succeeding generations. The first we know of him he was a fisherman on the sea of Galilee. He became an ardent, devoted disciple, who loved his Master fervently. But he blundered more than once. He at times was inconsistent. He was so human. He was willing in the spirit but in the flesh he was weak. We seem to see ourselves in him. Peter made his mistakes but he had his successes. When he sinned he repented. He denied his Lord but afterwards confessed Him before all men. This man Peter was the preacher on the day of Pentecost. God used him mightily. This is the inspiration of Peter's life. Peter as a man was so human. He faltered and fell. He was rash. He erred. But God used him. There is great encouragement in the fact that God uses such. God may make of an apparently weak human instrument a valiant worker. Illustrations are common.

When Peter came to Lydda he found the saints living there. The word saints catches our eyes. There were actually saints living at Lydda. Saint is just another name for a true Christian. Do you know of any Christians that might properly be called saints? What qualities of character belong to a saint? Dorcas was a saint. This large-hearted, noble woman giving her life to the service of others had impressed many with her real goodness. Those who bore their suffering heroically, as Aeneas apparently did, are also saints. A community may consider itself blessed of God if there are at least a few "saints" living there. They are the salt of the earth. Those men and women in a community who are truly Godly, turn the thoughts of their neighbors toward God. That certainly was true of Dorcas.

When Dorcas died many lamented her death. What was it that created that general grief? How many are missed when they depart out of this life because of their unfailing goodness? Is it not a noble purpose to desire to be so helpful and useful in one's own community that when the Father calls us forth from this life many shall miss us because we were so true and noble and good. Was not Dorcas a worthy witness for the Christ? When she passed away she was thought of as such.

Peter as a co-worker with God brought relief to suffering Aeneas and restoration to Dorcas. These miracles are evidence that God's power does work through human instruments. What a glorious thing it is to be a co-worker with God! Peter worked in his way. There are other ways in which we all may be co-workers with God. In the tasks of the home, the community and the church we may think of ourselves as workers together with God.

We pray Father that we may be fit channels through which Thy power may flow.—Amen.

PETER'S BROADENING VISION

June 7

Lesson Text: Acts 11:5-18

PETER in this lesson makes a new venture because he is convinced that the Holy Spirit is guiding him. There is perhaps not enough of teaching with reference to the Spirit's power to guide. We are not sufficiently familiar and close to the Spirit. Perhaps we do not recognize the voice of the Spirit when the Spirit does speak. Let us think over again and stress anew today the power of the Spirit to lead in all of the affairs of life. God has given the Holy Spirit to be

the constant companion, counsellor and guide of His children. We may not be availing ourselves of the privileges that rightly belong to us. The Spirit of God speaks. If we fail to hear His words it is our fault and not God's.

Peter was in prayer at the time the experience of the vision came to him. The fact that Peter was praying indicates that he wanted God to lead him. There are those who do not hear the voice of the Spirit because there is no real earnestness expressed in fervent prayer. And he who actually wants God to lead the way will be ready to follow when the way is pointed out. God spoke to Peter in the experience of the vision. Shortly afterwards there were three men at the gate. Peter at once consented to go with them. Peter said, "The Spirit bade me go with them". He could not as an honest man refuse.

God has many ways in which He may speak to us. He spoke to Peter through a vision. He may speak to us through a steadily growing conviction; through our experiences; through our friends who are Spirit led; through the Scriptures. There are other ways. These are but a few.

Peter came to the home of Cornelius. He found gathered there a group of Gentiles who were sincere seekers of light and salvation. Peter began to preach the Gospel of Jesus Christ. At once it was apparent that the Holy Spirit was upon them. Peter was convinced that these Gentiles were experiencing the working of the Spirit just as truly as he and the other believers did in the beginning. Peter further realized that God is no respecter of persons. He then baptized the household. Why did he take that new step? The reason is found in verse 17, "If then God gave unto them the like gift as He did unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" The Spirit led him. To refuse to obey would be withstanding God. Peter's act was questioned by his brethren. His only justification, and that surely was sufficient, was that the Spirit led him.

The real test of a work or of a person is this: Are the fruits of the Spirit manifested? If the Spirit is present it is evidence that God himself has not rejected that person or work. If God approves who am I that I should condemn?

Gracious Father make me susceptible to the leading of the Spirit. Where the Spirit leads may I be willing to follow.—Amen.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

COMMENCEMENT

This is the Commencement season. For more than a million of America's best young people it is a very important time.

Life is like a book. It has its chapters and its red letter pages. Commencement time marks one of these.

Why does Commencement come at the end of a course? Why does it come again and again? These are the questions of those who have not experienced the event for themselves.

Those who have passed this way answer back that it is indeed a time for Commencement. It was to them a time of coming to a great open door. Beyond lay many paths leading in many directions. Commencement to them was not so much a time when they had finished a task as it was a challenge to them to launch out into another. Commencement came to them just as many times as they had given themselves to a further cause.

To some Commencement means the beginning of continued study. To some it means the commencing of a job big and long enough to last a life-time. To all it means not the end but the beginning.

Not only boys and girls experience a Commencement. Fathers and Mothers often share this joy with their children. A parental heart leaps for joy as its offspring goes forth to battle in a noble cause.

Each finished task, each day well lived, each word well spoken, is but a Commencement for larger tasks and more days and wiser words. Life goes ever on not to the end but to another Commencement.

"SNAP INTO IT"

If you want to get the real gratitude which should come to the giver on account of a favor shown, do it promptly.

If you intend to help your friend, if you intend to visit the sick, if you know of a letter which you should write, do it now.

The longer you wait in doing the courteous thing, the obvious thing, the less gracious it appears.

Get full benefit and give full measure for everything you do.

Half-hearted work is like a blow without a punch.

It is the snap in a winter day which sends the blood racing through your veins and makes you feel like doing great things.

So be snappy in your kind acts.

Have a vim in your manner, a wholesome earnestness in your hand-shake, real feeling in your smile.—Selected.

CREEDS VS. DEEDS

What this troubled old world needs is less of quibbling over creeds—fewer words and better deeds. Less of wrangling over text; less of creed and code perplexed, more of charity unvexed. Less of shouting, "I alone have the right to hurl the stone," more of heart that can condone. Less of dogma, less pretense, more belief that Providence will sanctify our common sense. More of chords of kindness blent o'er the discords of dissent—then will come the great content. "Just to do good and to make good"—simple, plain, for him who would, a creed that may be understood.—Selected.

UNTIL TEN O'CLOCK

"Keep sweet until ten o'clock and the rest of the day will be pleasant."

So runs a more or less modern prescription for a happy disposition.

But the big problem is to "keep sweet until ten o'clock".

It's during the hours before ten that we are cross; little things irritate us, we snap and snarl and pretty soon are so out of tune with the whole picture that the entire day is ruined.

But similarly, little things can help to set us right during those hours if we are receptive.

For instance, we know a man of a rather burly type and his disposition usually is quite irascible early in the day.

Each morning as he races to work he passes the cheering windows of a florist's shop.

And he retards his pace just enough to take a refreshing and sweetening look at the flowers. He says that he can keep the picture five days of every six until ten o'clock and that on those days the world seems well lubricated.—Wide-Awake.

"True philanthropy involves personal feeling for the suffering."

About Books

"THE OLD TESTAMENT: A NEW TRANSLATION" —NOW COMPLETE

Volume two (Job to Malachi) of Dr. Moffatt's "The Old Testament: A New Translation" (Doran) is now ready. In a four-page review of this second volume of the great translation the Expositor (London) says in part: "Dr. Moffatt's work is an extremely important advance on the traditional English versions. It is based on sound textual principles, and in many passages restores what was an original reading. Certainly the new translation gives us the meaning and thought of the original better than any of its predecessors, and in large sections the style itself renders the thought intelligible and gives it a new significance. The narrative portions gain greatly in freedom, and run naturally and directly. Actual mistakes have been corrected. Agag does not walk 'delicately' to his death, but 'with tottering steps.'

"Dr. Moffatt has given us a couple of volumes whose importance it is difficult to overestimate, and it may well be that they will take the same place in the study of the Old Testament that the same translator's work on the New Testament has already done."

Vol. I of this notable translation covers Genesis to Esther; Vol. II, Job to Malachi. Price of each volume: Cloth, $2.50; Keratol, $3.00; French Morocco, $4.00; Levant, divinity circuit, $6.00.

THE ONE HUNDREDTH ANNIVERSARY OF THE BIRTH OF JOHN G. PATON

We quote from a most interesting and complete summary of the life of John G. Paton, which appeared in a recent issue of the Continent, commemorating the one hundredth anniversary of the birth of the famous missionary:

"A venerable man of saintly appearance visited many American churches and colleges twenty-five years ago, everywhere startling and stirring his audiences. He gave them chapters from his long career of life among cannibals, of consecration to missionary service and of witnessing the conversion to God of brown-skinned savages by the thousands. The present year (1924) marks the 100th anniversary of the birth of this hero of the South Seas, John G. Paton of the New Hebrides.

"When Paton with his young wife, in 1858, reached the New Hebrides, 1,000 miles north of New Zealand and months' travel from civilization, in spite of all his consecration he was momentarily dismayed. He found cruelty and degraded polygamy universal in the islands; infanticide systematically practiced; murder of aged parents and defenseless widows common and expected; and civil war, cannibalism, superstition, idolatry and vice unconfined. Yet there he stayed. Within four months his wife and infant son were dead—killed by unwholesome climate and the nearness of savagery. Paton's soul reeled with anguish, yet he stayed. Fourteen times within a few months he was prostrated by malaria. By the malice of white traders an epidemic of measles was boastfully introduced into his island of Tanna. Whole villages fell before the plague, and the surviving natives classed the missionary with his white brethren and turned their fury on him. Yet Paton stayed. Time and again he was on the very edge of a violent death, yet he clung to his purpose.

"Twenty years after Paton's landing on Aniwa, 12,000 of the people of the New Hebrides had professed Christianity, and a few years later he records that he 'found the work of the Lord going forward as if in a regularly settled congregation at home.' And from this Christian island there were periodically going out Christian evangelists and teachers for the transformation of other regions of the South Seas."

The thrilling adventures and wonderful work of this great missionary are simply and beautifully recorded in "The Story of John G. Paton", by his brother, Rev. James Paton, D. D. (Doran), which has reached the remarkable circulation of 150,000 copies. A valuable supplemental volume is "The Triumph of the Gospel in the New Hebrides: The Life Story of Lomai of Lenakel," by Frank L. Paton, the noted missionary's son (Doran).

A BOOKLET ON INDIA

The story of finding hungry souls in Phuljhar, India, is told in a leaflet published by the Women's Missionary Societies of the General Conference of Mennonites and may be had by ordering from Mrs. J. Quiring or Mrs. B. D. Smucker of Bluffton, Ohio. Price, 5 cents. Be sure to get this leaflet and read the interesting story of how the work where already four hundred people have become Christians was begun.

Debt is dishonesty; it is self-indulgence; it is living on your neighbor; it is an unconscious confidence game."

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By J. E. HARTZLER, PH. D.

President Witmarsum Theological Seminary

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Chap. II—The Mennonites in America.
Chap. III—The Ethics of Mennonitism.
Chap. IV—Early American Mennonite Education.
Chap. V—Christopher Dock and His Philosophy.
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Chap. VII—The Sunday School (General Conference).
Chap. VIII—Other Religious Educational Agencies.
Chap. IX—The Parochial School System.
Chap. X—The German Preparatory School.
Chap. XI—Institutional Development (Colleges).
Chap. XII—Institutional Development (Colleges).
Chap. XIII—The Outlook.

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The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

REPLY

(Following is the reply of the Zion Mennonite Congregation at Bluffton, O., to the report of the Executive Committee of the Ohio Mennonite Conference published in these columns a month ago. The reply from the Chapel Congregation at New Stark was published last issue.)

Bluffton, Ohio,
February 17, 1925.

The Executive Committee of the
Ohio Mennonite Conference:

Dear Brethren, Greeting:

We received your communication some weeks ago suspending the Zion Mennonite Church and its pastor from Conference on the triple ground of irregularities, more or less ignoring questions, and not taking Conference resolution seriously.

1. We feel that the matter of irregularities was never thoroughly investigated by any committee from Conference. We feel that the decision as far as it bears on this part of the question was entirely based on hearsay evidence. Other congregations have been repeatedly visited by committees from Conference while we were favored by one hurried visit and the committee then asked for special arrangements for meeting the congregation instead of meeting it in its normal surroundings. "God is no respecter of persons." Within the congregation there is entire harmony, and we are not aware of any irregularities that do not exist to a greater or lesser degree in all congregations of the Conference.

2. As far as the decision hinges on the matter of the questions asked us by the committee we also feel that it was unjust because of the following reasons. Bro. Daniel Kaufman, the spokesman of the special committee at the meeting with the Zion Congregation, Aug. 6, 1924, read and explained briefly the questions submitted stating that we might answer them as individuals in groups or as a congregation just as we saw fit. Bro. Kaufman further stated that if any did not care to answer them at all there would be no penalty for not answering since they were intended only to clear the atmosphere and to establish a basis of cooperation between the Zion Congregation and Conference. Under these circumstances we fail to see that the non-answering of the questions was a just ground for suspending us from Conference.

3. In his opening statement Bro. Daniel Kauffman said that the Special Committee (Daniel Kauffman, John Y. King and E. F. Hartzler) was not empowered to go into the merits and demerits of the dress resolution of the Ohio Mennonite Conference. If there was any question about the Scriptural basis or validity of these resolutions Bro. Kauffman advised us to take them to the Ohio Mennonite Conference which alone was empowered to act on such questions.

At this point a brother asked if the Ohio Mennonite Conference would be willing to consider such a request from this congregation as Bro. Kauffman suggested. The brother urged that the Special Committee join the Zion Congregation in an effort to place such a request or petition before the Conference. Bro. Kauffman replied by saying that he felt sure that Ohio Mennonite Conference would give consideration to such a petition without the Special Committee joining in such a request, but to make sure Bro. Kauffman turned to Bro. John Y. King, who was sitting at Bro. Kauffman's right and asked him publicly, "Would such a request receive consideration by the Ohio Mennonite Conference?" Bro. King answered, "Yes". Bro. Kauffman put the same question to Bro. Hartzler, who was sitting on his left, and Bro. Hartzler also answered "Yes".

In view of the above facts we feel that the action of the Executive Committee of the Ohio Mennonite Conference in suspending our Congregation was hasty and wholly unjustified and petition the Executive Committee to reconsider its action and fulfill the promises made to us by Bros. Kauffman, King and Hartzler, who were acting for the Executive Committee of the Ohio Mennonite Conference.

Passed unanimously by the Zion Congregation at a regularly called business meeting March 15, 1925.

H. E. Beidler, Chairman.
C. C. Geiger, Secretary.
M. S. Messinger, Treas.
M. N. Geiger,
Christian Bixel,
Trustees.

WHAT IS A MODERNIST?

Dear Editor of The Christian Exponent:

What is a Modernist Mennonite? After reading a letter in the Open Forum wherein a brother accuses some of his Mennonite brethren of being Modernist Mennonites I felt like writing a few lines and letting you know how this kind of thing appeals to the ordinary person when he reads it. We do not say that the brother referred to is not honest in his convictions, but he is not fair to the rest of us to try to have us believe all these things without stating in what way those whom he is accusing are guilty. All these brethren stand innocent until they are proven guilty. It, therefore becomes necessary for any one who attempts to brand others as Modernists, and guilty of "Camouflaging", etc., to explain when and where and how these facts are.

For the benefit of the previously mentioned writer I must say that his article when read by those who desire to know the truth and be neutral seems like coming from one who has forgotten to have any charity for others' viewpoint and wants to quarrel. It is too bad that we have brethren who have gifted talent to write and preach, but lose their heads and try to quarrel. It not only does harm to the church and the cause in general, but it so weakens his influence that he cannot do the good he might do otherwise.

When any religious teacher becomes unreasonable and radical on one point he does not have the influence he could have when he is right on any other positions.

Very truly yours,
F. W. Bender, Springs, Pa.

I DON'T KNOW

By an Old-Fashioned Christian

Afflicted with "Absolutitis", a man
Imagines he knows it 'bout all,
From problems unsolved by other great men
To simple things obvious to all.

Intolerance narrows his visions of truth
And prejudice darkens his way;
Professing to be the humblest of men,
False pride brings religious decay.

Then if you'd be right believe as he does,
You're wrong if you cannot agree.
As critic and judge he knows what is best,
No room for sweet charity's plea.

There are things that I really know that I know,
There are facts that I cannot deny;
But there are oceans of things beyond my ken,
There are questions that I must pass by.

Yes, there's a limit to what man can know
There are things that no man can see;
There are fathomless depths that we cannot reach
Whatever our measure may be.

To falsely pretend to know what I don't
Will only my ignorance show;
The wisest of men must often admit,
And frankly confess, "I don't know."

Notes from Here and There

A. C. Good, of Sterling, Ill., stopped for a brief visit in Wayne County, Ohio, on his way to attend the meeting of the Mission Board at Harrisonburg, Va.

The Bible Department of Bluffton College, Prof. A. E. Kreider head, has recently been accredited as Standard by a committee of the Religious Education Association.

Elmer Hess, of Masontown, Pa., is expected to move to Belleville, Pa., in the near future to take charge of the church there at that place. The congregation lost its two ministers by death within a very few weeks.

Prof. C. H. Smith, of Bluffton, gave an address on "Mennonite Fundamentals" at the Bethel Mennonite Church, West Liberty, Ohio, on April 15th before the Young People's Society of that district.

Zion Mennonite Church, Souderton, Pa., has decided to make alterations and improvements in their church and basement which will give them the use of four more much needed rooms for Sunday school work.

Dr. J. H. Langenwalter, formerly president of Bethel College but recently resident at Colorado Springs, where he was endeavoring to regain his health, has agreed to become pastor of the Mennonite Church near Buhler, Kansas, for a short period of time.

Two hundred of the Russian Mennonites who arrived in Ontario, Can., last fall and spent the winter with Mennonites in that province, have already left for points in Saskatchewan and Manitoba where they expect to make their future home.

J. D. Minninger, of Kansas City, Kan., preached at Nappanee, Indiana, recently, on his way to the meeting of the Mission Board in Virginia.

J. N. Smucker, who spent the year in Princeton Theological Seminary, has again returned to his home in Wayne county, Ohio where he will be located for the summer.

The Budget of the Foreign Mission Board of the General Conference of Mennonites calls for an expenditure of $10,000 this year, which amounts to $4.50 per member of the General Conference churches.

Missionaries on furlough present at the meeting of the Mennonite Board of Missions and Charities held at Harrisonburg, Va., were J. N. Kauffman, Elsie Kauffman, and Sarah Lapp from India; and T. K. Hershey and Mae Hershey from South America.

Reports from Mexico indicate that many of the Old Order Amish who migrated thither from Wayne and Holmes counties, Ohio, in December, 1923, are eager to leave Mexico and return to Ohio. They report that they were fleeced by land agents and that they have suffered greatly at the hands of robbers and brigands, while the climate is too dry for farming without the construction of extensive irrigation projects which they are not in position to attempt. The settlement in Mexico was made as a result of dissatisfaction of the Amish with the compulsory school laws of Ohio which compelled their children to attend school until the age of sixteen at least.

An all day Missionary meeting was announced for Middlebury, Indiana, for May 10th.

J. A. Ressler and H. V. Albrecht, visitors to missions in India, have returned to this country after a six-month's absence. They came in time to attend the Board Meeting in Virginia.

Bethel Hospital, at Newton, Kansas, is turning patients away because of lack of room to properly care for them, although still crowded beyond normal capacity. The Home for the Aged which is to be run in connection with the hospital is now under construction.

The Publication Committee of the Eastern District Conference (General Conference Mennonite) is about to issue a series of Magic Lantern slides illustrating the history and work of the Mennonite Church in its various phases. When the plates are completed they will be available for the use of pastors of the churches.

The Mennonite Board of Missions and Charities, after considering the matter of undertaking general hospital work for some time, has made the following decisions: 1. That a standard hospital with full equipment should be erected, with tubercular annex. 2. That the most favorable place for the institution is in La Junta, Colorado. 3. That building operations are to begin as soon as sufficient funds are in sight. 4. That solicitations for this purpose be begun at once. 5. That a suitable site be purchased and the architectural and construction work be placed in competent hands, and the entire work be done as economically as possible considering standard requirements.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JUNE 5, 1925

THE SIMPLE LIFE
An Editorial

COLONIAL MENNONITES IN AMERICA

MISSION ACTIVITIES OF THE CENTRAL CONFERENCE

THE DORT CONFESSION
Some "Firsts" in Mennonite History

"HEAR YE HIM"
Our Bi-Weekly Sermon

THE OPEN FORUM

SELECTIONS

THE DESERT WELL

Put a spoonful or more of salt into a quart of water; add a pinch of potash, a drop or two of sulphuric acid, and a bit of magnesia, heat it in the sun in a strong-smelling goatskin bottle and drink it warm, and you will get something like the flavor of water from the wells of the Northern Sahara Desert, says some one who has been there. "Water in the desert" sounds refreshing. But such a thing as pure, sweet water is never found there. Some of the water tastes better than others, but the most celebrated wells are brackish enough to amaze the traveler, and always strongly tinctured with sulphur. One explorer remarks that the war custom of poisoning wells is superfluous in the Sahara, for nature has already attended to it thoroughly.

The camel does not object to salt, nor does the desert donkey. Even the Arab horse will thrive on water with half an ounce of salt to the quart. "The date palm," so says the author of "In the Desert", "has the capacity of living with its roots in a solution of brine that would try the constitution of anything but seaweed. The stems and leaves of the bushes and grasses that struggle for life near the desert springs are salt and bitter to the taste."

Even those who do not drink coffee at home are glad to get it by a desert campfire or in the tents of an oasis. The blacker and thicker and more heavily sweetened the coffee, the less the water in it can be tasted. But the smell and flavor of real desert water persists even in the coffee pot.—The Common People.

WHERE VEGETABLES WERE BORN

The potato is a native of South America, and is still found wild in Peru, Chili, and Montevideo. The first notice of it by Europeans was in 1588. It is now spread over a greater part of the world. Oats are found wild in Abyssinia, and may be justly considered natural to the country. Wheat and rye originated in Siberia and Tartary, where they are now indigenous. Maize or Indian corn is a native of Mexico and other parts of North America. It was not known in Europe until after the discovery and possession of Mexico by the Spaniards. Tea is a native of China and Japan; coffee of Arabia. The apple is found in most parts of the globe; but in its wild or natural state it is merely the crab apple, and has been varied and improved by cultivation. The peach is a native of Persia, but in its natural size is small and bitter. Asparagus was brought from Asia; cabbage and lettuce from Holland; rice from Ethiopia and the East Indies, and onions from Africa. The sugar cane is a native of China, and the manufacture of sugar was known there at a very ancient date. From there it was carried to Arabia, thence to Egypt, and by the Moors into Spain, and from there to the West Indies and Brazil.—Target.

ANIMAL WONDERS

Among animals there are miners, masons, carpenters, paper manufacturers, and weavers—even lace makers. The miners dig in the earth, form natural arches or supports, and remove the useless soil. The masons build huts and homes according to all the rules of architecture. There are fish that construct boats that the waves never upset Wasps fabricate a sort of paper. Spiders are weavers as well as lace makers; one species constructs a palace of lace.

When the astronomer has need of the most delicate thread for his telescope, he gets it from a tiny spider. When the naturalist desires to test his microscope, he selects a certain shell of a sea insect, so small that several millions of them in water could not be visible to the naked eye, and yet no microscope has been found powerful enough to reveal all the beautiful variegated designs on the shell. —The Torchbearer.

Uncle William, taking his nephew for a motor car ride, hearing an explosion in the immediate neighborhood, said: "Get out, Jimmy, and look at the tire. See if is flat."

"It looks pretty good," said Jimmy, after a careful inspection; "it's only flat on the bottom side!"—Our Boys and Girls.

A VEGETABLE SOLD BY THE YARD

There grows in the Island of Malta a vegetable that is literally sold by the yard in the native markets. It is the vegetable marrow, a growth that resembles an enormous cucumber and grows so rapidly that one can almost see it move. It attains its growth in plainly visible little jerks, the vegetable growing to an incredible length if left unchecked.

In the markets one may purchase the length needed for a meal. Half a yard is a safe length, though the quantity purchased depends upon the size of the family for whom it is intended. Marrow may be split up and cut into small pieces, then boiled and served much as a summer squash is prepared in this country.—Publisher Unknown.

CONTRIBUTORS FOR THIS ISSUE

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for Teachers of the International Sunday School Lessons for 1925

The following volumes published by George H. Doran Company, will be appreciated by Sunday School workers for the essential information they provide for teaching the lessons for 1925:

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THE
CHRISTIAN EXPONENT

VOL. II. JUNE 5, 1925 No. 12.

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

WHY NOT?

IT HAS been suggested in several quarters recently that an All-Mennonite Young People's Conference ought to serve a very practical and real need among the young people in the various branches of the Mennonite Church today. That such a Conference is being seriously considered at the present moment by a number of able leaders in the church is a heartening thought, and the Exponent hopes that the day may not be far distant when a definite announcement may be made and active steps taken toward making it a reality.

It is a trite saying that the hope of the Church is in our young people, but it is a true one none the less. Not only do we need to be concerned about bringing more of our young people into the church, but we must seek to give them a vision of opportunity and service which will challenge their abilities and their desire for accomplishment to the utmost. There is abundant material for the presentation of such a challenge if a suitable opportunity can be found. Young people's conferences have been found helpful and very much worth while in other denominations. There is no reason why they could not be made to fill a most important need in our own church. The challenge which the Mennonite Church has to offer to her young people is second to none that can be found anywhere.

Our suggestion for a Young People's Conference is that it should be held at some convenient time and place during the summer months, that it be made strictly All-Mennonite, that our very best leaders and speakers should be obtained, and that a program or series of studies lasting at least one week should be arranged for. The aim would not be to secure numbers so much as to get together a group of young people who have a real desire and ability to make their lives useful in a large way in perpetuating and promoting the principles for which our church stands. Who can say what an influence such a conference might prove to be, even if no more than twenty-five of our young people would be touched for the first year or two? The project is well worth our serious consideration.

Why not have an All-Mennonite Young People's Conference? Why not indeed?

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FACING ISSUES FAIRLY

ALL OF us mean to be fair and do the right thing. Yet frequently there are charges brought which tend to discredit brethren and place them in the role of deliberate deceivers. That all of us have our shortcomings and make frequent mistakes is not to be doubted, but why one person should entirely overlook his own and yet force an issue over those of his brother is difficult to explain in the light of Christian courtesy and conduct. A recognition of the fact that none of us are perfect is absolutely essential in order to perpetuate the spirit of Christian unity and brotherhood.

The obligation, however, is not entirely on the side of any one individual concerned. It must be mutual. It will not do for one brother to excuse the possibility of his own shortcomings on the general theory that all of us make mistakes, and then proceed to demand from our brother a course of action which is entirely devoid of mistakes from our own point of view. In considering what may seem to be a shortcoming on the part of our brother at least two possibilities must be kept in mind. In the first place, we ourselves may be mistaken in our estimation of his conduct; and in

the second place, even if it really is a mistake on his part it may have been made with the best of intentions and without a deliberate effort or even without conscious knowledge. For us then to at once attribute unworthy motives to a course of action which fails to meet our approval or commendation would seem to be a very dangerous and foolish thing to do. It is highly important that we face issues fairly and with a spirit of real Christian meekness and charity.

But we are especially concerned just now that each of us examine fairly our own point of view and try to see how our position looks from the viewpoint of our brother. It is not enough that we excuse ourselves on the ground that "we may make mistakes but we do not mean to." We must carefully and honestly evaluate our conduct and consider it in every possible light. We must face every possibility and honestly investigate every phase of the matter which may have a bearing on our position. Too many of us have a sort of vague "feeling" that we are right and our brethren are wrong and then proceed to a very positive course of action on the strength of this "feeling", without considering seriously the arguments and the positions which others hold. Such a position is never justifiable.

It is a Christian duty to face issues fairly. It may not always be a pleasant or an easy thing to do, but it is a duty none the less. The Christian way of life is not always a path of roses, but it is a path of joy and happiness to those who avail themselves of the opportunity of living and moving among their fellow men with honesty of heart and sincerity of purpose, seeking always to promote the interests of the Kingdom of God without regard to selfish desires and interests. We must never be otherwise than fair, not only in our estimation of the conduct of others, but also in the way of considering and promoting our own course of action with reference to various matters, and especially on disputed points. It pays to face issues fairly. In no other way can the best interests of the Kingdom be promoted and established.

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THE SIMPLE LIFE

HOW shall we live the simple life in a complex age such as ours, is a question which we frequently hear in one form or another from earnest people who look with amazement and alarm on the rapid and far-reaching changes and developments which are taking place in the world today, and who are inclined to feel that the rate at which things are moving makes almost impossible that spirit of calmness, simplicity, and Christian devotion which is our ideal of Christian character, and which is so clearly exemplified by the life and teachings of our Master.

We do, indeed live in a changed and different world. For generations our forefathers lived in practical seclusion from the rest of the world, depending very largely upon their own efforts and resources and knowing almost nothing about things which transpired in another part of the world. Their food and clothing was of the simplest and most substantial kind, and their tools and equipment were few and rude, though none the less effective for the purposes they served. There were only the most rudimentary educational privileges and even reading matter was scarce and almost unobtainable. If anything was needed it was made at home, so that an almost unbelievable degree of independence from the outside was maintained. Only a comparative few of the most important and necessary tools or articles were used which were not manufactured at home. Thus, in the minds of many people, almost ideal conditions for the living of the simple life were maintained and no difficulties such as we have today with reference to this question were experienced.

It is perhaps unnecessary to call attention here to the changes which have come about in our present day, and to remind ourselves of the fact that we today are not living in isolated communities but have become a part of a very complex and closely united social order. The world has practically become a neighborhood, and we today know of important happenings on any part of our globe in less time than the most important news could travel from one settlement to another in the days of our fathers. Voices speaking in one part of the world are hurled through the air and distinctly heard thousands of miles away. Pictures are being sent through the air to points half way around the globe in a few seconds' time. If our modern transportation systems were to be tied up for a few days some parts of the world would starve and other parts would be most seriously inconvenienced and handicapped. Each part of the world is intricately bound up with every other part, and when one suffers the others suffer with it.

Our manner of life, moreover, and our daily routine of duties, are no longer our own to decide or regulate to the full extent. They must be ordered with reference to the convenience and the desire of others. The law states when and how long our young people must go to school. It decides what occupations may lawfully be engaged in. We are told how and to what extent we must support our government, how we shall conduct our business, how we may drive our automobiles, when we may hunt and fish, and countless other things which affect our daily activities. Then there are the numerous and insistent demands upon our time and attention made by various organizations and interests which often leave us with apparently no time which we may call our own. We rush hither and thither with strenuous regularity and persistence, never satisfied, never at leisure, ever planning and working for new conquests and opportunities.

It is worthy of note in this connection, however, that much as we lament the tendencies of our modern age, few of us desire to go back to the ways of our fathers. We like to think about the contrasts between

our lives and theirs, and we enjoy talking about "the good old days", but we do not seem to make any efforts to give up our modern civilization and revert to that of fifty or a hundred years ago. Nor is it desirable that we should do so. It seems clear that the developments and advancements in science and knowledge are but the unfolding of God's plan for His children, and that to refuse to accept them is but to close our eyes to that which He has prepared and intended for our good. But what about the simple life? Can we live it under these conditions, and if so, how?

There are those, of course, who actually make an attempt to close themselves against the developments of the day and seek to maintain an outward simplicity and aloofness somewhat comparable to that which our fathers were compelled to hold. It is noteworthy, however, that these people are getting fewer in numbers and that they are finding it increasingly difficult and impossible to maintain such a course. It is very clear indeed that slowly but surely these people are finding it necessary to adapt themselves to the age in which we live.

It becomes necessary, then, to examine again our concept of the simple life. What is it, and what are its essential characteristics? Does it consist of a mere reduction to lowest terms of the needs of the body and a holding aloof from those about us? Is it an outward life at all, or may it perchance be an inward spirit? Is it possible for one to accept and utilize the findings and developments of science and to accept his place in our modern social order, and at the same time lay claim to simple life? This becomes an extremely important question when we remind ourselves again that it is now almost impossible to maintain the old order, and that whether we wish it or not, we are gradually becoming a part of the new. If real simplicity is an outward manifestation only, then we might as well give it up and recognize that it is an impossible ideal.

Real simplicity, however, is not an outward thing at all. It is a matter of the spirit. It is possible for one who deprives himself of all save the most necessary things in life and who lives the life of an ascetic, to be as far from living the simple life as the one who abandons himself utterly to all of the allurements and the artificialities of our present age. The simple life is the Life of Christ, the Christian Life. He who follows the teachings of Jesus and who follows the way which He revealed cannot do otherwise than live it. And live it in its fullness and its power every real Christian must. It is the spirit that loves to serve rather than to be served. It is interested in others more than in self. It makes use and accepts modern discoveries and inventions in so far as they help to make us more efficient and more able to reach and influence others. It accepts Christ as supreme and is loyal to Him at all times. It is honest, sincere, loyal, thoughtful of others, motivated only by high ideals of Christian conduct, devoted, earnest, unmoved by the superficial things of life, and concerned only about those things which are really worth while and endure. This is the spirit of simplicity. This is the simple life.

That the simple life, as defined above, will manifest itself outwardly also, is an evident fact. No person can possess an inward life such as described above without revealing it by his conduct and his manner of life, visible to all. It is equally true, however, that no amount of outward display, or lack of display, can lay rightful claim to simplicity if the inward life does not correspond. Too often we think of the simple life as being exemplified by a certain mode or type of outward dress or conduct without regard to the real heart condition.

The simple life is the Christ Life. The Spirit of Simplicity is the Spirit of Christ. No other requirement is so important as these. No other test is valid or complete. To the extent that we measure up to this standard can we really claim to advocate the simple life.

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Characteristics of Colonial Mennonite Life in America

Silas Hertzler

(Read at the Young People's Conference near Middlebury, Indiana, in June, 1923.)

THE life of the colonial Mennonites in America was necessarily that of pioneer settlers. Rebelling against the infringements imposed upon them in Europe, the Mennonites were willing to face the Indians, and the wilderness, of America, for the sake of freedom of thought, and liberty of Christian living. Many interesting anecdotes of early happenings are related in some of the numerous family histories.

The Mennonites usually settled in colonies. The immigrants in 1683 came in with the Quakers, but before long they had their own colony in Germantown. The Skippack settlement was another compact group where the Mennonites could be together, and where they could thus unitedly foster their own social customs, as well as their own religious ideals and practices.

The Mennonites who came to the American colonies were entirely a rural people. A number of those who came to Germantown were weavers. And it seems that many of the settlers there followed the same profession for some time. By far the larger proportion, however, of those who came to America, were farmers. And it has been true ever since, that farming is the occupation looked upon with most favor by Mennonites as a whole. Pennypacker says that the earliest Mennonites were husbandmen and artisans. He says too, that a very large number were weavers, and certain woven and knit fabrics came to be known as "Mennonite goods", since they were made so largely by them.

The Wenger family history gives some traditions

concerning the farming conditions in colonial America which are worth re-telling. S. W. Pennypacker also gives some facts of the same nature. The plows of that time were made with wooden mold-boards. Harness was made from hickory withes. Wagon wheels were made from cut blocks of wood, and contained no tires. In addition to these things a hoe, and a reaper's hook made up the entire outfit of the farmer. The log cabin was made by placing logs together, and filling in between with clay. In many cases not a single nail was used in the whole building. In Germantown some of the first settlers lived in caves. Windows were made from greased paper or skins. The men did the work of clearing away the woods, and tilling the fields. The women did the house work, ran the spinning wheels, and also helped in fields. The food was very simple, mush and milk, with rye bread being much used. Clothes were all homespun. Lard lamps were used, with hot bricks placed under the lamp to keep the lard warm and thin. Even Pastorius, the leader of the Germantown colony, had no glass in his windows, but had windows of oiled paper. Over the door he had written, "Parva domus, amice bonis, procul ests profain." William Penn was much amused at this.

The Mennonites always have tried to keep out of politics. The earliest confession, written up in 1527, says in article six, "Neither is it the Christian's work to have a part in civil government; because the rulings of the government are according to the flesh, but the government of Christ is according to the spirit." According to the way the Germantown settlement was conducted this was in part changed, for the Mennonites did in many cases take the offices for the conduct of their own affairs. The first charter for the borough was received from William Penn in 1689. As long as holding office implied mainly managing affairs for the families of the Mennonites, things seem to have gone well. But as soon as the work became more complicated the Mennonites lost interest entirely, and in 1706 or 1707 lost their charter, because no officials could be found who were willing to hold the necessary offices.

In reference to social customs the early American Mennonites represented merely the transplanting of European ways of doing into their wilderness life in the colonies. Manners of dress, customs of village life, occupations followed, language spoken, methods of going about their work, kinds of food prepared and eaten, attitude toward governmental affairs, and general outlook on life, were all matters in large part inherited from Mennonite training. And the fact that the Mennonites had been unmercifully persecuted in Europe made them look upon all non-Mennonites with suspicion and distrust. This being followed by the segregation of Mennonites into communities of their own in Pennsylvania, made it comparatively easy for them to keep their customs intact, as well as to perpetuate their religious doctrines and ideals.

The first Mennonite meeting house in America was built in Germantown in 1708. It was made of logs and was also used for a school. Religious services had been held much earlier, the practice at first having been to have union services with the Quakers. The first record of anything pertaining to school work here is in 1700, when the Frankfort Land Co. granted their attornies special power to appropriate fifty acres of their land in Germantown "for the benefit of a schoolmaster, that the youth in reading, writing, and in good manners and education, without partial admonishing to God and Christ, may be brought up and instructed." Another note on December 30, 1701, says, "It was found good to start a school here in Germantown." Arent Klincken, Paul Wolff and Peter Schumacher, Jr., were appointed overseers to collect subscriptions, and to arrange with a teacher. Francis Daniel Pastorius was the first teacher employed.

The Skippack settlement began in 1702. In 1717 land for school purposes was given by Van Bebber. The deed says, "It shall be lawful for all and every the inhabitants of the above s'd Bebber's township to build a school house, and to fence in sufficient burying place upon the herein granted one hundred acres of land, there to have their children and those of their prospective families taught and instructed, and to bury their dead." The school house, which seems also to have been the place of worship, was not built until 1725. Christopher Dock, who came from Germany about 1714, opened a school in this community, probably immediately upon his arrival. Dock taught school here for some years. Then for a few years after 1735 he went to farming, teaching school only during the summer months. However, in 1738, he gave up his farming and went to teaching again. This time he opened two schools, one in Skippack, and the other in the Salford region. He would teach three days in one school, then during the same week he would teach the remaining three days in the other school. During the colonial period definite records of sixteen such Mennonte schools have been kept for us. Since the custom of combining church and schools was so general it seems more than probable that there were numerous other schools in the forty-three congregations known to have been in existence by the end of the century.

The earliest Mennonite confession was the Schleitheim confession of 1527, to which we have already been referred. But the early Mennonites had various other statements of faith following this one. In 1632 at Dortrecht, in Holland, the so-called Eighteen Articles of Faith were drawn up. This Confession has since become the standard for all American Mennonites. While the Mennonites have no set creed other than the Bible itself, this statement approaches the idea of a creed more nearly than any other Mennonite document to which we might refer.

While but little is recorded of the training of converts for baptism, we know that from the earliest times

the Mennonites did not baptize infants, but insisted upon adult acceptance of the Christian faith, as a result of an individual conversion experience. This meant that each one must be taught in order that he might know why he became a Christian. The custom during this period was to have the class in preparation for baptism meet on Sunday afternoon, at which time the bishop or minister would use a catechism, or the Eighteen Articles of Faith, as the basis of doctrinal instruction. This formed a minimum which was considered necessary for the instruction of the candidate for membership. The services were conducted in German, there were no Sunday schools, no evening meetings, and members were not received into the church until adult life.

Foreign Mission Activities of the Central Conference

E. Troyer

THE great Missionary Spirit was born in the bosom of God. The first great Missionary was Jesus Christ, and He says to us, As the Father hath sent Me so send I you, and His great command is, Go ye into all the world and preach the Gospel to ALL creatures.

During the persecution of the nonresistant people, they were compelled to worship in hiding and through this became a secluded people, living to themselves. Not much active missionary work was done until later years. What missionary work was done by the Central Conference of Mennonites prior to the year 1905, was done through other Mennonite boards. In the month of February, 1905, there was a meeting of a group of members of Defenseless and Central Conferences at the Meadows church. Rev. M. S. Steiner, secretary of the Mennonite Board of Missions and Charities was present and gave a stirring address on closer cooperation among Mennonites in Missions, Educational and Institutional work which left a lasting impression on all who heard him and did much toward establishing a closer cooperation between the two Conferences.

In Oct., 1905, Dr. C. E. Hurlburt, superintendent of the East Africa Inland Mission, who was traveling through this country in the interest of missions, gave two stirring addresses at our Conference in session at Meadows, Ill., which inspired us to make ourselves responsible for a definite work under the supervision of the African Inland Mission. The following April, the Central Conference sent out Brother and Sister L. B. Haigh as missionaries to British East Africa. At the same time, the Defenseless conference sent out Sisters Alma Doering and Marie Schneider and Bro. Emil Sywulka. In 1907 the Central Conference sent out Brothers Raynor and Probst and Sisters Collins and Schoenheit and the Defenseless conference sent out Brother Amos and Sister Julia Oyer and Sister Zimmerman to the same field.

After three years of mission work with the African Inland Mission in British East Africa, the Central and Defenseless Conferences sold out their interests to the A. I. M. March 22, 1911 a meeting was called at the Meadows church for the purpose of discussing a plan for closer cooperation between the two conferences in missionary work. After prayerful consideration, it was unanimously agreed that we unite our Foreign Missionary interests under one Board. In the fall of 1911 this action was presented to each conference while in session and was unanimously adopted by both bodies. This organization was incorporated under the name of Congo Inland Mission.

In June, 1912 Brother and Sister Haigh and Brother Stevenson were sent out by the C. I. M. Board to Congo Belge, Kasai District, about one thousand miles inland from the west coast of Africa, where they did the pioneer work on our Foreign Field and established Djoka Punda, now known as Charlesville. Brother Stevenson was not well when he arrived on the field and in less than a year, laid down his life for the cause. A little later Miss Kroeker, Mr. and Mrs. A. Janzen and Mr. Herr were sent to the field and a new station called Kalamba was laid out. The two stations are one hundred and fifty miles distant from one another, the only means of travel being by foot or hammock.

In 1916 Mr. and Mrs. J. P. Barkman and Miss Agnes Sprunger went to the African field and Mr. and Mrs. E. A. Sommer in 1917. In 1919 the mission family was increased by the arrival of Mr. and Mrs. Wm. Kensinger and Mr. Sutton. During this year a new station was built up called Nyanga. This is located about half way between the first two. In 1920 the Misses Alma Diller and Amelia Bertsche went to the field and Mr. Lester Bixel in 1921. In 1923 three missionaries who had been home on furlough returned to the field and eighteen new missionaries went with them. They were: Mr. and Mrs. Valentine, Mr. and Mrs. Moser, Mr. and Mrs. Klopfenstine, Mr. and Mrs. Becker, Mr. and Mrs. Langdon, Mrs. Sutton, the Misses Doering, Weith, Birky, Gustafson, Richert, McMillan and Briggs.

In 1923 the fourth station on the Congo was built about fifty miles from Nyanga in the Bampendi tribe. It is called Mukedi. The territory that we are responsible for is about as large as Illinois, Indiana and Ohio with four stations and about thirty out-stations and is practically a beginning in the evangelization of four large tribes. The church membership at the four stations is something over two hundred. There are one hundred students at school at Charlesville, two hundred and twenty at Kalamba, one hundred and eighty at Nyanga, and one hundred and forty at Mukedi. There are about fifty native teachers. The work is not always easy yet the missionaries write that they are happy in their service for the Master.

With mission fields opening to us and a possibility of some of them closing, may God speed the day when different branches of the Mennonite church unite their forces in missionary, educational and institutional work and that we unitedly pray, work and sacrifice in order to do our utmost, to send the Gospel to the uttermost parts of the world and hasten the coming of Him who loved us and gave Himself for us.

OUR BI-WEEKLY SERMON

"Hear Ye Him"

W. W. Oesch

Text: Matt. 17:5

TWICE in the earthly life of our Lord, did a voice from the unseen world, bear forth a message of Divine approval. On the occasion of His baptism by John, there came forth the message, "This is my beloved Son, in Whom I am well pleased". Several years later, when with His chosen few on the Mount of Transfiguration, the same words were repeated with the addition of the significant clause "Hear ye Him".

Evidently, this message was in part given for the benefit of the disciples present on that occasion. He took with Him three of the most advanced of His disciples. They had been with Him in the chamber of death. It was they, who later were witnesses of His agony in the Garden. It was important that these—pillars of the church of later years—should by some means come to realize the unique Saviourhood of their Lord and His solitary headship over the church they were soon to establish. This beatific vision of their glorified Lord, in the presence of two of the greatest Prophets of Israel, with the accompanying message from the world of spirits, should serve to assure these men that henceforth Jesus was to be the supreme object of their devotion and loyalty.

There are a number of reasons why such assurance was necessary. These men came from a race of men, and were to bring their message to a race who had great leaders and prophets—heroes whom they regarded with a reverence almost akin to worship. There was Moses, the deliverer and lawgiver; Elijah, the fearless prophet and zealous defender of Jehovah worship. Every faithful son of Israel regarded them with the highest reverence. The highest position that many were ready to accord Him, was a position of equality with Moses or Elijah. It soon becomes the task of these disciples—a task of great magnitude —to convince their fellowmen that a greater than Moses or Elijah was with them. That the Christians of the first century recognized Jesus as the Head of the Church is evident from the records. Anyone reading the simple account of the life and growth of the early church as given by St. Luke in the Acts will readily get the impression that theirs was an intense devotion to a resurrected and living Christ. It was to the power of this Christ that they directly attributed their own achievments. He was the theme of their sermons. In Him they lived and wrought.

The Apostle Paul—the most richly endowed of men, morally and intellectually—of his age or any age, affords a good example of single-hearted devotion to Christ. Christ was the pole star in Paul's religious firmament. So great was his concern that Christ should have the pre-eminence, that he was careful to warn his followers against blindly following him by giving the injunction: "Follow me, as I follow Christ". Nothing stirred his soul more than when he found that those who were reputed to be pillars, were inclined to fasten on the church customs which were not an inherent part of the Gospel. Although he was given revelations of truth to a degree that few have claimed; yet, he disdained to place these above the Gospel. Positions of honor or power were nothing to him. He rejoices on one occasion that he did not baptize, lest he be exalted, rather than Christ. When there grew up a contention in one of his churches, between those who acknowledged him as their spiritual leader and those who looked to Apollos as their guide, he sharply denounces such a spirit and points to the One who giveth the increase as alone worthy of their adoration.

The churches they established were not the self-sufficient institutions of later centuries, concerned largely with their own orders and rules. Fellowship in these churches was based on their direct and common allegiance to Christ,—not upon an agreement on details of belief or conduct. Even the principal leaders did not agree upon such important matters of policy as the relation of Jewish customs to the new faith. Gal. 2:11-21. Their sense of common allegiance to Christ was so strong that they would not emphasize their differences to the point where fellowship in Christ was severed. Peter could speak of the one "who withstood him to the face"—although a younger man than he—as "our beloved brother, Paul". Paul could write of one whom he had earlier regarded as unworthy for service, as "profitable unto me for the ministry".

There are some lessons here we might seek to learn. Christian fellowship should be inclusive enough to include those who have the Fellowship of Christ. I may consider my brother in error, but unless the error is of such a nature that I am sure that it vitally affects his relationship with Christ, it little behooves me, as one who can hardly hope to be without error, to set him at naught. To do so, may do him little harm, but it brings incalculable loss to me. The very spirit of intolerance, which fosters such attitudes, can not do other than divest me of the Fellowship of Christ.

The disciples of Jesus were in error—grossly in error—concerning many things Jesus taught them, concerning His Kingdom, its nature, time and manner of coming. But toward them He manifested the greatest patience, assuring them His revelation to them would continue after His departure. John 16:12.

The only class toward whom Jesus manifested a spirit of intolerance was the religious leaders of His day—the Scribes and Pharisees. He scathingly denounces these people not because they were in error (the disciples were also); not because they were wrong in their opinions; but because they were wrong in their attitude. They had closed their hearts and minds to the truth, and sought to prevent others from accepting it. The disciples were wrong in their opinion; the Pharisees were wrong in the spirit of their life. The error of the former was theoretical, a matter of the cerebrum; the error of the latter, vital, a matter of the heart. We cannot hope to be always correct in our opinions; but we may always be right in the spirit of our life—we may always possess the Spirit of Christ.

As we leave the church of the first century, we find her message and organization becoming fossilized. Losing more and more the sense of the headship of Christ, she becomes self sufficient, concerned about her creed, orders and forms. Gradually, the life giving stream that flowed so freely in the days of the apostles, became frozen in its channel, in the frigid atmosphere of formalism.

It is but a truism to say that organized Christianity has not always been the Christianity of Christ. We sing of making Jesus King, of crowning Him Lord of all. Individually, in varying degrees, we do that. Institutionally, as churches or denominations, we have not always done so. We do not always place the emphasis where He placed it. On the contrary we have frequently placed it where He refused to place it—namely on externals. A list of those things that are made tests of fellowship in the hundred different Protestant churches would constitute an interesting revelation as what many regard as fundamental in Christianity. Such a list would include many things that neither Jesus nor the apostles ever regarded as tests of faith or spiritual life. The anise and cummin of outward forms have received an undue amount of emphasis; whereas, the weightier matters pertaining to righteousness have of necessity received less stress. We may regard it as self-evident that any outward thing—whether it be a tenet of faith or custom—unduly emphasized, inevitably results in an under emphasis of matters of greater importance.

What is needed above all things else is a return to Christ and the simple Gospel which He proclaimed. These should be the center and circumference of the field of religious interest. We should really **Hear Him.** Not least among the blessed results that would attend a return to Christ is this—that it affords a solvent for many of the difficulties that are now perplexing us. It would unite us as nothing else could. There are no fundamental differences among us as to the nature of Christ or the Gospel He proclaimed.

The return in emphasis to Christ, has been the basis of every forward movement in the church. When the established church was occupied with matters pertaining to her ritual, the Wesleys preached the Gospel of repentance to the people of the London streets. When the Catholic church was hopelessly mired in the quagmire of Traditionalism, Wyclif, Huss, Luther, Menno Simmons and others proclaimed a Gospel of salvation through Christ alone. Protestant churches owe their existence to an earnest endeavor to make Christ alone the foundation of our faith.

Not only the apostle, but Christian experience teaches that "Other foundation can no man lay than that is laid which is Jesus Christ". "Hear ye Him."

The Dort Confession

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

Article XVIII

(Continued from last issue)

V. The Law of Christ, i. e. The Holy Gospel or the New Testament

We also believe and confess that before His ascension He instituted His New Testament, and since it was to be and remain an eternal Testament, that He confirmed and sealed the same with His precious blood, and gave and left it to His disciples, yea, charged them so highly with it, that neither angel nor man may alter it, nor add to it nor take away from it; and that He has caused the same, as containing the whole counsel and will of His heavenly Father, as far as is necessary for salvation to be proclaimed in His name by His beloved apostles, messengers and ministers—whom He called, chose, and sent into all the world for that purpose—among all peoples, nations, and tongues; and repentance and remission of sins to be preached and testified of; and that He accordingly has therein declared all men without distinction, who through faith, as obedient children, heed, follow, and practice what the same contains to be His children and lawful heirs; thus excluding no one from the precious inheritance of eternal salvation, except the unbelieving and disobedient, the stiffnecked and obdurate, who despise it, and incur this through their own sins, thus making themselves unworthy of eternal life. Jer. 31:31; Heb. 9:15-17; Matt. 26:28; Gal. 1:8; I Tim. 6:3; John 15:15; Matt. 28:19; Mark 16:15; Luke 24:47; Rom. 8:17; Acts 13:46.

VI. Of Repentance and Reformation of Life

We believe and confess, that, since the imagination of man's heart is evil from his youth, and, therefore, prone to all unrighteousness, sin, and wickedness, the

first lesson of the precious New Testament of the Son of God is repentance and reformation of life, and that, therefore, those who have ears to hear, and hearts to understand, must bring forth genuine fruits of repentance, reform their lives, believe the Gospel, eschew evil and do good, desist from uprighteousness, forsake sin, put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness: for, neither baptism, supper, church, nor any other outward ceremony, can without faith, regeneration, change or renewing of life, avail anything to please God or to obtain of Him any consolation or promise of salvation; but we must go to God with an upright heart, and in perfect faith, and believe in Jesus Christ, as the Scripture says, and testifies of Him; through which faith we obtain forgiveness of sins, are sanctified, justified and made children of God, yea partake of His mind, nature and image, as being born again of God from above, through incorruptible seed. Gen. 8:21; Mark 1:15; Ezek. 12:2; Col. 3:9, 10; Eph. 4:22, 24; Hab. 10:22, 23; John 7:38.

VII. Of Holy Baptism

Concerning baptism we confess that all penitent believers, who, through faith, regeneration, and the renewing of the Holy Ghost, are made one with God, and are written in heaven, must, upon such Scriptural confession of faith, and renewing of life, be baptized with water, in the most worthy name of the Father, and of the Son, and of the Holy Ghost, according to the command of Christ, and the teaching, example, and practice of the apostles, to the burying of their sins, and thus be incorporated into the communion of the saints; henceforth to learn to observe all things which the Son of God has taught, left, and commanded His disciples. Acts 2:38; Matt. 28:19, 20; Rom. 6:4; Mark 16:16; Matt. 3:15; Acts 8:16; 9:18; 10:47; 16:33; Col. 2:11, 12.

VIII. Of the Church of Christ

We believe in, and confess a visible church of God, namely, those who, as has been said before, truly repent and believe, and are rightly baptized; who are one with God in heaven, and rightly incorporated into the communion of the saints here on earth. These we confess to be the chosen generation, the royal priesthood, the holy nation, who are declared to be the bride and wife of Christ, yea, children and heirs of everlasting life, a tent, tabernacle and habitation of God in the Spirit, built upon the foundation of the apostles and prophets, of which Jesus Christ himself is declared to be the corner stone (upon which His church is built). This church of the living God, which He has acquired, purchased, and redeemed with His own precious blood; with which, according to His promise, He will be and remain always, even unto the end of the world, for consolation and protection, yea, will dwell and walk among them, and preserve them, so that no floods or tempests, nay, not even the gates of hell, shall move or prevail against them—this church we say, may be known by her Scriptural faith, doctrine, love, and godly conversation, as, also, by the fruitful observance, practice, and maintenance of the true ordinances of Christ, which He so highly enjoined upon His disciples. I Cor. 12; I Pet. 2:9; John 3:29; Rev. 19:7; Tit. 3:6, 7; Eph. 2:19-21; Matt. 16:18; I Pet. 1:18, 19; Matt. 28:20; II Cor. 6:16; Matt. 7:25.

IX. Of the Election, and Offices of Teachers, Deacons and Deaconesses, in the Church

Concerning the offices and elections in the church, we believe and confess, that, since without offices and ordinances the church cannot subsist in her growth, nor continue in building, therefore the Lord Jesus Christ himself, as a husbandman in His house, has instituted, ordained, enjoined and commanded His offices and ordinances, how every one is to walk therein, and give heed to and perform His work and calling, as is meet, even as He Himself, as the faithful, great chief Shepherd and Bishop of our souls, was sent, and came into the world, not to bruise, break, or destroy the souls of men, but to heal and restore them, to seek the lost, to break down the middle wall of partition, to make of twain one, and thus to gather of Jews, Gentiles, and all nations, one flock, for a church in His name, for which—that no one should err or be lost—He himself laid down His life, thus ministering to their salvation, and liberating and redeeming them, (mark) therein no one else could help or assist them. Eph. 4:10-12; I Pet. 2:25; Matt. 12:19; 18:11; Eph. 2:14; Gal. 3:28; John 10:9, 11,15; Ps. 49:8.

And that He, moreover, before His departure, left His church supplied with faithful ministers, apostles, evangelists, pastors and teachers, whom He before, through the Holy Ghost, had chosen with prayer and supplication; that they might govern the church, feed His flock, and watch over, protect, and provide for it, yea, do in all things, as He had gone before them, had taught, by example shown, and charged them, to teach to observe all things, whatsoever He had commanded them. Luke 10:1; 6:12,13; John 2:15.

That the apostles, likewise, as faithful followers of Christ, and leaders of the church, were diligent in this respect, with prayer and supplication to God, through the election of brethren, to provide every city, place, or church, with bishops, pastors and leaders, and to ordain such persons thereto, who would take heed unto themselves, and unto the doctrine and flock, who were sound in faith, pious in life and conversation, and of good report without as well as in the church; that they might be an example, light, and pattern in all godliness and good works, worthily administering the Lord's ordinances—baptism and supper;—and that they might everywhere (where such could be found) appoint faithful men who would be able to teach others also, as elders, ordaining them by the laying on of hands in the name of the Lord,

and provide for all the wants of the church according to their ability; so that, as faithful servants, they might husband well their Lord's talent, get gain with it, and consequently, save themselves and those who hear them. I Tim. 3:1; Acts 23:24; Tit. 1:5; I Tim. 4:16; Tit. 2:1, 2; I Tim. 3:7; II Tim. 2:2; I Tim. 4:14; 5:2; Luke 19:13.

That they should also see diligently to it, particularly each among His own over whom He has the oversight, that all places be well provided with deacons (to look after and care for the poor), who may receive the contributions and alms, in order to dispense them faithfully and with all propriety to the poor and needy saints. Acts 6:3-6.

And that also honorable aged widows should be chosen and ordained deaconesses, that they with the deacons may visit, comfort, and care for, the poor, feeble, sick, sorrowing and needy as also the widows and orphans, and assist in attending to other wants and necessities of the church to the best of their ability. I Tim. 5:9; Rom. 16:1; James 1:27.

Furthermore, concerning deacons, that they, especially when they are fit, and chosen and ordained thereto by the church, for the assistance and relief of the elders, may exhort the church (since they, as has been said, are chosen thereto), and labor also in the word and in teaching; that each may minister unto the other with the gift he has received of the Lord, so that through mutual service and the assistance of every member, each in his measure, the body of Christ may be improved, and the vine and church of the Lord continue to grow, increase, and be built up, according as it is proper.

(Continued next issue)

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

AND WHAT DID YOU DO?

"I worked for men," my Lord will say,
When we meet at the end of the King's highway.
"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load.
And what did you do," my Lord will say,
"As you traveled along the King's highway?"

"I made life sweet," my Lord will say,
When we meet at the end of the King's Highway,
"I smoothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy,
And what did you do," my Lord will say,
"As you traveled along the King's Highway?"

"I showed men God," my Lord will say,
"As I traveled along the King's Highway.
I eased the sister's troubled mind;
I helped the blighted to be resigned;
I showed the sky to the souls grown blind,
And what did you do?" my Lord will say,
When we meet at the end of the King's Highway.

—Robert Davis.

FROM SOUTH AMERICA

After seven years of work in Argentina the following are some of the statistics reported by our representatives there:

Number of missionaries on field	12
(Two on furlough, two under appointment.)	
Size of parish for each ordained missionary	50,000
Number of Bible Readers	.7
Church Membership	171
Number awaiting baptism February 20	30
Nine Sunday Schools, average attendance	443
Day School enrollment (first grade)	52
Enrollment in three Kindergartens	105
Number of towns occupied May 1	6
Number of other towns being visited periodically (These towns have a population of from 500 to 5000 each)	14
Number of Bibles distributed last year	374
Number of Testaments and Gospels distributed	5450
Number of tracts distributed	147,900

The mission requires at least $10,000.00 for extension work this year, in addition to the amount needed for the regular support, in order that it may advance into the many towns where there are golden opportunities.

ANNUAL MEETING OF MENNONITE BOARD OF MISSIONS AND CHARITIES

At the recent annual meeting of the Mennonite Board of Missions and Charities, held at Harrisonburg, Va., the following were appointed to missionary work: For India: Joe Graber, Minnie Swartzendruber, Minnie Kanagy, Ada Hartzler. For South America: Nelson Litwiler and wife. These with T. K. Hershey and wife who have been on furlough from South America are to sail in a few months. From the annual business meeting of our missionaries in India came an urgent appeal for six new missionaries for 1925. Several workers are needed for the two orphanages; Hope Evangelistic station is waiting for missionaries; Kanker State is open for some one to enter; a missionary family trained for work in Bible School has been needed; five schools should be opened and supervised by someone; more touring should be done in the villages not yet touched by missionaries and not yet ever reached with the Gospel story. Can any one of us doubt it is God's will that at least two

more workers be sent this year? Should not each one of us ask, "Is it my will that is preventing God's will from being done in this matter?"

The building of a general hospital at La Junta, Colo., was authorized. About $50,000.00 will be required for this undertaking.

For the erection of new buildings in India and South America $20,000.00 will be required.

A more aggressive policy for promoting rural mission work was adopted.

RURAL MISSIONS

The work of carrying out the will of God for the salvation of all men certainly includes rural missions and in the United States there are over 5000 communities having no evangelical church work and between 5,000 and 10,000 communities having only one church. Many of these are rural and if we are to aggressively promote rural mission work may we not need to abandon some of our competition and prejudices and barriers to Christian cooperation in order that we may care for some of these really neglected communities? May we not need to cease erecting rival church buildings side by side in a united effort to help some community of Russian immigrants without adequate church privileges? May we not need to reduce conflict among ourselves before we can promote good will and the spirit of true Christian brotherhood in some unoccupied southern or western district or among the Christless Indians or Negroes? We must not allow anything to prevent aggressive Christian work. And most of all we must not allow anything to keep Christ out of the central place in our own lives and in our missionary aggressiveness.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE CHURCH IN ANTIOCH

Lesson Text: Acts 11:19-30

June 14

THE church at Antioch was founded as a result of the persecutions in the days of Stephen. Paul and others with him were determined to stamp out this new teaching. They were ruthless and cruel in their treatment of the Christians. The Christians fled to find places of safety. Some traveled far. Wherever they went they preached the Gospel, to which they were passionately devoted. Persecution did not dampen their zeal. Some who were driven out of Judea because of the persecutions traveled as far as Phoenicia, Cyprus and Antioch preaching only to the Jews. Others who now claimed Cyprus and Cyrene as their homes came also to Antioch. These ventured upon a new step. They not only spoke to the Jews, but they also preached to the Gentiles. The text says that they preached to them the Lord Jesus. They preached the simple, stirring, saving message of the Lord Jesus. These noble men had been led to believe that the Gospel was not only for the Jews, but that it was equally as powerful to save the Gentiles. It took some courage to take this new step. Many of the believers in the church that was at Jerusalem would have looked with suspicion upon such a venture. These men were divinely led. They obeyed. It was at once evident that the Lord was pleased, for they could see immediately from the results that the hand of the Lord was with them. A great number turned unto the Lord. Those who preached to these Gentiles saw many truly converted. There were lives changed. The Spirit of Christ came upon them. Who could question the rightness of this new step? The spiritual results were easily to be seen. But there were some who looked with disapproval upon this new work.

The Jerusalem church heard of the conversion of Gentiles at Antioch. The church decided to send one of their number to visit the newly opened work in Antioch. The choice was a wise one. Barnabas was sent. Of him it is written, "He was a good man, and full of the Holy Spirit and of faith." Barnabas was a good man; he was a spiritual man; he was also a man of faith. These are three important statements to make of a man. He was noble and upright in all matters of conduct and character; he was a man in whom the spirit of Christ was dwelling—he was spiritually minded; he was also a man who believed in God to the extent that he trusted Him. Such a man would very naturally reoice in a work that was manifestly of God. When he reached Antioch and saw the noble work that had been done he "was glad". Can you rejoice in the achievements of others? Barnabas did. Then he urged the new believers "that with purpose of heart they should cleave unto the Lord". He was convinced that a great work had been begun and that more help was needed. So he sought out Paul and brought him to Antioch to assist in the work. Barnabas recognized the abilities of Paul. He gave him the chance to work. What a noble thing that was for Barnabas to do in Paul's behalf. Barnabas was a noble Christian.

The Antioch church was not a self-centered church. No church in which the Spirit of Christ dwells is. When the brethren in Judea were in need, "the disciples, every man according to his ability, determined to send relief" What more fitting way could have been used to express the power and effect of the Gospel over their lives. The Antioch church was composed of members who by their lives gave evidence that they were truly Christian. "The disciples were called Christians first at Antioch."

Our Father, help Thou us to be more worthy of the name we bear.

PETER DELIVERED FROM PRISON

Lesson Text: Acts 12:5-17

June 21

THE essential facts of this lesson are quickly stated: A man of God in prison; his brethren united in prayer in his behalf; God helps by sending His messenger; deliverance; he returns to his brethren gathered in the home of Mary; the brotherhood is impressed, inspired and made to rejoice. This incident illustrates the sacred truth that the angel of the Lord does encamp round about them that fear Him. The Lord is our Helper and our Keeper always.

Peter was cast into prison because he followed and openly preached the Lord Jesus. He had done his duty. For that he was hated and then imprisoned. The officers made sure that there was no possibility of his escape. He was guarded by two soldiers; bound by two chains; and watched by the keepers before the prison gate. On the morrow Herod was going to bring him forth for trial and likely execution. Peter was not worried. Surely this might have been an occasion for fear and anxiety. Why was Peter so calm? Why did he sleep so soundly? Because he trusted God. A missionary family on their way to their work in India learned when they arrived in London that their boat had sailed. There they

were stranded in the great city among strangers. The father and mother were excited and nervous but the little boy was not. The little boy knew no reason to fear, for he trusted his father and mother. The father afterwards said, "My boy taught me what it is to trust". Peter trusted God.

"Prayer was made without ceasing of the church unto God for him." What could his brethren do for him? They were powerless to break down the iron gates of the prison. They could pray. Which is stronger, prayer or chains? The stone and the iron of prison walls and gates yielded to the power of God. Is not God the Master of all things? The world is His creation. The laws of nature are His laws. There is no end nor limit to God's ways of working. Such faith should inspire us to always pray. There are things possible through prayer that otherwise are impossible. We pray. God hears. And He answers in His wisdom.

Prayer does not always bring the thing asked for. Not everything for which we ask can be granted. Some things would be for our harm rather than our good. In prayer we seek and pray that God's will may be done. Prayer is not to persuade an unwilling Father. God is never unwilling. All sincere prayers are answered. But it must be remembered that "No" may be just as truly an answer as "Yes". We as Christians have learned but little of the power and possibilities of prayer.

The brotherhood had gathered for prayer in Peter's behalf. But when Peter appeared at the gate of Mary's home the brethren could hardly believe it. Is it not astonishing that the disciples were so surprised that their prayer was answered? Let us set no limit as to the time and manner in which our prayers may be answered.

God always is our help. He delivered Peter. He will deliver us from all evil. Fearful moral dangers threaten us. God will guard us, if we promptly heed His warning.

"The Angel of the Lord encampeth round about them that fear Him and delivereth them."

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

CONSCIENCE

By Edgar A. Guest

A conscience is a funny thing,
You don't know it's along,
Until the times you start to do
Something you know is wrong.
And then it hammers at your breast
With all its might and main,
And gives you not a minute's rest
Until you're right again.

For weeks and weeks you travel on
And never know it's there.
It doesn't interfere with you
So long as you are fair.
But when you start some shady trick
That later you'll be ruing,
Your conscience then is very quick
To ask you what you're doing.

You can not fool your conscience much,
It's always onto you,
It knows exactly all the time
The things you want to do.
It's just as still as it can be
When you are going right,
But, when you stoop to trickery
It's then it starts to fight.

THE BLESSING OF DELAY

"O mother, why didn't you come home sooner?" cried a young girl as she threw her arms around her mother's neck and broke into a storm of sobs. "I've had such a time! Nothing's gone right since you left. The laundress got sick and sent word she couldn't come. Something went wrong with the electric iron, and I couldn't use it. Ted came home from the store with a bad tooth and had to be waited on. Oh, it's been terrible! I wanted you to have your vacation, but—I—I—thought you would surely come right away when I sent for you Didn't you get my telegram?"

"Yes, dear, I got it," was the quiet reply, "but I thought I ought not to come at once. You know, Helen, you expect to have a home of your own some day, and I felt that it would be better for you to have the discipline of the problems you have had to meet. Sometimes it is good for us to have to wait for the things we want most. I felt sure that, if I didn't come right home, you would find some way to meet your difficulties."

Is there not a lesson here for all of us? As we go upon the way of life we find ourselves sooner or later face to face with problems that seem too intricate for human solution. We cry earnestly to God and perhaps are hurt that He does not come at once to our assistance. Did He not say, "Ask and it shall be given you?" Why does He not confirm His word?

We should remember that God's love may be shown in delay as well as in prompt answer. The parent who loves his child does not always respond at once to its calls for help. He knows that delay may prove a blessed thing for his child. When the sisters of Lazarus sent to Jesus and informed Him that His friend was sick we read, "He abode two days still in the same place where He was." What days of anxiety for those sisters! But when at last Jesus came, did their faith not behold more wonderful things? He who has learned to wait in faith the Father's own time will never have cause to complain that He has waited in vain.—Youth's Companion.

A BOY'S MOTHER

My Mother she's so good to me,
If I was good as I could be,
I couldn't be as good—no, sir!
Can't any boy be good as her!

She loves me when I'm glad or sad;
She loves me when I m good or bad;
An' what's a funniest thing, she says
She loves me when she punishes.

I don't like her to punish me—
That don't hurt—but it hurts to see
Her cryin', Nen I cry; an' nen
We both cry and be good again.

She loves me when she cuts an' sews
My little cloak an' Sund'y clothes;
An' when my Pa comes home to tea,
She loves him most as much as me.
She laughs an' tells him all I said,
An' grabs me up an pats my head
An' I hug her, an' hug my Pa
An' love him purt nigh as much as Ma.

—James Whitcomb Riley.

About Books

DR. MOFFATT TELLS WHY HE TRANSLATED THE BIBLE

Dr. James Moffatt has been telling the English public why he translated the Bible into modern English. He says in part:

"I intended to meet a need which has been pressed upon me repeatedly from two directions. I soon discovered that there was a large and increasing number of people interested in the Bible and yet not helped, as many of us are, by the authorized English versions. They do not possess the literary associations of Elizabethan prose which enables us to prize that version as an English classic. From my correspondence with men and women in different positions, some of them in government service, in India and Burma, others teaching countries like China and Japan, I learned that this class of readers was widespread. I considered that it was not useless to produce an idiomatic modern rendering which might convey to this class something of the innate sense and force of the original.

"Again there is an increasing number of people who are becoming aware that the meaning of the Old Testament is not always what the conventional English versions imply. Through the use of commentaries they have come to know how widely the real sense often differs from the traditional translations. They want a version which incorporates as far as possible the results of research."

Dr Moffatt's "The Old Testament: A New Translation" (Doran), two volumes, is available in four bindings; his "The New Testament: A New Translation" (Doran) is in two sizes and nine bindings; and the "Parallel New Testament" (Doran), containing Dr. Moffatt's translation and the Authcrized Version in parallel columns, is in four bindings.

"THE ST. FRANCIS OF THE JAPANESE SLUMS"

Among the interesting visitors to America at the present time is Rev. Toyohiko Kagawa of Kobe, Japan. Mr. Kagawa was an outstanding figure at the great missionary convention at Washington. He is, as he told the convention, "one of the captives of foreign missions".

The tale of the life that Kagawa has led in the slums of Kobe and Tokyo is almost beyond belief. Until after his first child was born, he and his wife lived in a tenement that gave them less than ten square yards as their entire home. Preaching early every morning, writing late every night, Kagawa built up a series of churches, and gathered an enormous personal following. Members of the nobility began to seek him out, desiring baptism. If they would come to his slum he would baptize them. When they sought to induce him to go to their palaces, even offering to organize Bible classes for him to instruct there, he refused.

A man of literary genius, Kagawa has won success as a novelist, and his books, in his own country, are among the best sellers. One of them alone is said to have brought him a profit of $50,000. With an income as high as $16,000 a year he has chosen to give his whole fortune as well as his life to the service of the poor.

A group of earnest Christians turned to him for guidance, and he organized them into a Society of the Friends of Jesus, with rules as stringent as those that Francis of Assisi laid on his followers. He transformed thirty-five carpenters into a Guild of the Carpenter of Nazareth, and sent them out to earn their bread with their hands, and to spread their leisure preaching. When the earthquake came, Kagawa immediately settled in ruined Tokyo and soon was leading in the work of relief and preaching to enormous audiences.

Toyohiko Kagawa's great book, "Before the Dawn" (Doran) has had a tremendous sale in Japan. It is practically the life story of the author, and is a most significant revelation of the power of the teachings of Jesus to heal humanity's social ills.

A colored pastor on a Sunday morning announced a sermon on Foreign Missions for the evening and asked for a liberal offering. After the meeting one of his members made some objections to him about his request for a liberal offering. When the pastor had finished his evening sermon he said, "Brudder Jones told me I was gwine to kill dis church by sayin' 'Give, give, give,' no church can stand dat. But Bredren, churches doesn't die dat way. Ef anyone knows of a church dat died 'cause it gave too much to de Lawd, I'll be very much obliged ef dat brudder will tell me whar dat church is, for I is gwine to visit to dat church, and I is gwine to climb up on de walls of dat church under de light ob de moon and cry, 'blessed am de dead who died in de Lawd.'"

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By J. E. HARTZLER, PH. D.

President Witmarsum Theological Seminary

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The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

CONCERNING DRESS

Editor of The Christian Exponent:

The article on "Mennonite Ideals and Modern Life", by O. B. Gerig in a recent issue of the Exponent, I read and re-read, the more I thought of it the better I knew that it fitted us Mennonites of today.

Then in the February 27th Open Forum comes Bro Lester Hostettler's article, and this was read, studied and enjoyed as much as the former article.

How long will we hang to rules and regulations, and let the real cause suffer?

The young people of the Mennonite church have a real desire to be in the service and do their bit, but how can they when on some little non-essential thing they are asked "to quietly withdraw from the church", or when they cannot be used in the church because they are honest in their convictions of an unscriptural rule?

There are "sisters" in the church who speak evil of their neighbors, and who when going to a different town or city than their home town, will discard the bonnet. But on Sunday when they go to church will wear the "so-called bonnet", and are called sisters and invited to communion. When others cannot honestly see things in this light, but are honest in all their dealings and lead real Christian lives are told that they cannot be given the hand of fellowship.

It is often said, "Dress don't make the man", very true—but today it seems to make the "Mennonite woman".

If we must be so different in dress then let us carry it all through our lives. In our homes, our furniture, should correspond; in our barns we need not have the latest equipment; and our automobiles ought to have a "regulation cut".

The outward appearance doesn't always advertise the life of the individual. Sometimes plain clothed people are just as far from honest, as the other kind are honest.

We must always keep our minds open, carefully weigh matters before we make a decision, and try to see situations as our brethren and sisters see them. Even though we cannot fully agree on the non-essentials—we can still have charity for each other and thank our Heavenly Father that we are one on the real fundamental things of the Bible.

Let us live lives that will radiate the true Christian spirit and people won't need to ask what we wear. Our lives with the good deeds and sunshine that we scatter here will more truly impress the fact that we are Christians than any clothes that we wear. People who come in contact with us, will know that we are followers of "Him who came not to condemn the world, but that the world through Him might be saved."

Winna E. Hostetler,
Orrville, Ohio

A SUGGESTION

Dear Editor:—

I think you would improve your paper a great deal if you would come out and say what the Bible does say about dress instead of making sarcastic references to form and cut and the dress discipline in general.

If you would emphasize the spirit which prompts a sister to wear a bonnet instead of talking about non-essentials, you wouldn't be so liable to aggravate any of your subscribers. We have a mission in the world that is more important than criticizing the dress discipline of our church.

Our church leaders recognize and appreciate also the good work done for the Lord by many churches who have no particular form of dress. But yet I think if we wisely adapt ourselves to this plain dress we can exercise a very healthy influence everywhere.

Clarence Snyder,
Kitchener, Ontario, Canada.

EXPLANATIONS AND GOOD ADVICE

Editor The Christian(?) Exponent:

In answer to your several inquiries as to your paper, whether I wish to have it continued or not, would say please discontinue. Someone had subscribed, it seems, the motive of which I do not know, and leave it to Him who knows the thoughts and intents of each heart.

Following are some of my reasons for discontinuing:

(1st) The unscriptural and uncharitable way it takes in broadcasting faults of others. Jesus' teaching reads thus: If thy brother shall trespass against thee go and tell him his fault between thee and him alone. If he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it to the church. Matt. 18:15—part of 17th verse. Here He gives explicit directions who to tell it to, church in this verse indicating the body of believers with whom he worships locally. Again Paul gives instruction in Gal. 6:1, 2, Brethren if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. Oh! for the return of all Christians(?) to God's own Book, how simple, how plain! how definite! in the fundamental principles of salvation through Christ and brotherly love. Jesus' own words, By this shall all men know that ye are My disciples if ye have love one for another. Thou shalt love thy neighbor as thyself, is the same teaching in essence. Who of you loves himself no more than to publish in the Exponent his own faults? I have read none. Let me draw the picture as it seems according to your paper. By this shall all readers know that ye are not My disciples, for ye do not show love one to another. Ye print the other one's fault, and not your own. May God give you true repentance unto life. James 5:20—Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. Also, I Peter 4:8—And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. I humbly beg of you to meditate, how has the Exponent measured up to these references from God's own Word?

Rom. 16:17—Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. Prov. 6:16, 19—These six things doth the Lord hate: yea, seven are an abomination unto Him: A false witness that speaketh lies, and he that soweth discord among brethren.

May God help us to study to shew ourselves approved unto Him, with an eye single to His glory.

I humbly submit,

Mrs. Sarah Burkhard,
Roseland, Nebr.

"God condemns no man to failure; there are vast differences between our achievements, but to each He gives not only the vision of success; but the power to attain it."

"It is as bad to keep Sunday on Monday as to keep Monday on Sunday."

The end of religion is character; the test of character is conduct.

Notes from Here and There

Simon M. Kanagy, Superintendent of the Mennonite Home Mission, Chicago, was recently ordained a bishop. Bishops J. S. Shoemaker and C. F. Derstine had charge of the services. Prior to his work in Chicago as superintendent of the mission, Bro. Kanagy was connected with Hesston College.

Next year will be the Twenty-Fifth Anniversary of the beginning of the mission work in India of the General Conference Mennonites. To date no medical missionaries have been on that field, but two are under appointment to be sent this coming fall—Dr. Harvey Bauman and wife.

The annual commencement of Witmarsum Theological Seminary is to be held on the evening of May 29th. Dr. S. K. Mosiman of Bluffton College, will deliver the commencement address. The Baccalaureate sermon will be preached on May 24th by Pres. J. E. Hartzler. Those who will receive degrees this year are, Adah Good Burkhalter, returned missionary from India, Lester Bixel, returned missionary from Africa, and Frank R. Mitchell of Chicago, Ill.

Chris L. Miller, formerly of West Liberty, Ohio, and for the past few years of the Home for the Aged at Eureka, Ill., passed away recently. He was for many years correspondent for various papers, and was the author of "Glimpses into Amish Mennonite Homes and Some Plain Talks to the Inmates," known to some of our readers. He was never married, and left two cousins, S. J. Yoder and Mrs. J. J. Warye of West Liberty, Ohio.

Rev. J. W. Kliewer has been selected by the Board of Directors as President of Bethel College, due to the resignation of Pres. Langenwalter on account of ill health. Dr. Langenwalter spent some time at Colorado Springs, Colo., and is now located at Buhler, Kansas, where he has temporarily accepted the pastorate of one of the Mennonite churches. It is reported that 90% of the community around Buhler is Mennonite.

Rev. H. P. Krehbiel, Editor of the Newton, (Kans.) Herald, recently returned from a month's trip to Mexico where he went in behalf of Mennonite Immigration to that country. He spent most of the time in Mexico City and was in direct touch with Government officials. He reports that there is a possibility for further immigration into that country by small groups of Mennonites, but not in large colonies.

A Mennonite Missionary to the Indians, Missionary Petter of Lame Deer, Montana, is busily at work translating the Bible into the language of the Cheyenne Indians among whom he works. He uses Hebrew, Septuagint, the Vulgate, German, English and French texts, but states that it is far easier to translate direct from the Hebrew into the Cheyenne, as the Indians express themselves very much like the Hebrews did.

"The Failure of Modernism—A Reply to Harry Emerson Fosdick", is the title of a neat 64-page booklet by John Horsch of Scottdale, Pa., and published by the Bible Institute Colportage Association of Chicago. The reply is in the form of an open letter to Dr. Fosdick and is based on one of his recent articles in the Ladies' Home Journal, entitled, "What Christian Liberals Are Driving at."

Newly appointed missionaries now in Goshen College gave programs at the Yellow Creek and Nappanee Churches recently.

Bethel College, Newton, Kansas, holds its commencement exercises from May 31 to June 4. The baccalaureate sermon is to be preached by Rev. J. W. Kliewer, and the commencement address by Dr. Mendenhall.

The Men's Gospel Chorus of the First Missionary Church of Ft. Wayne, Ind., gave an excellent service of Gospel songs at the Topeka Mennonite Church on Sunday evening, May 10th, with that congregation and the Maple Grove Congregation cooperating.

The Executive Committee of the Mennonite Board of Missions and Charities recently approved a $10,000 building budget for the Dhamtari C. P. India Mission for 1925 and 1926. Included in the buildings to be erected are two primary school houses, seven evangelists' homes, dispensary, teachers' home, a home for untainted boys, a deacon's home, with appropriations for completing the Balodgahan and Mahodi churches.

Missionary, Educational and Historical programs will be rendered in connection with Commencement exercises at Goshen College this year, June 5-10. Among the speakers we note the names of J. N. Kaufman, President S. C. Yoder, S. M. Kanagy, J. A. Huffman, John Horsch, E. H. Correll, Dr. A. H. Newman, D. H. Bender, and others. The Commencement address will be given on June 10, by Dr. Leander S. Keyser, of the Hamma Divinity School, Springfield, Ohio. Seven graduates will receive their A. B. degrees.

SPECIAL OFFER
TO NEW SUBSCRIBERS
Last Call

For the purpose of securing a large number of new subscribers to The Christian Exponent we have decided to accept for a short time only new yearly subscriptions at the special half-price rate of $1.00 each. We believe that there are many who will enjoy the paper when they once get acquainted with it. Take advantage of this special offer and become a regular reader of The Exponent.

OUR SUBSCRIBERS

can do us a real service by calling the attention of their friends and neighbors to this exceptional and special offer. Show them copies of your paper. Tell them what you enjoy about The Exponent. Your cooperation in this special campaign will be immensely appreciated, just as your loyal support has been appreciated in the past. If it were not for our friends this paper could not exist. Help to extend its influence and its power for good. A thousand new subscribers during the next sixty days is our goal.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JUNE 19, 1925

IS THE TRUTH JUSTIFIABLE?

An Editorial

DISSENSION AMONG MENNONITES

AND HOW IT MAY BE HEALED

PRACTICAL PIETY

FINDING OUR PLACE IN SERVICE

FOR THE UPBUILDING OF THE BELIEVERS

Our Bi-Weekly Sermon

THE OPEN FORUM

The Editor's Chat

The Editor wishes to take this opportunity to thank the many friends for their interest and help during the special campaign for new subscribers which has just closed. We especially appreciate the thoughtfulness with which many of you distributed the subscription coupons, which resulted in many new subscriptions. Then there were many others who themselves sent in the subscriptions of their friends, and in many cases made special efforts to induce them to subscribe. We must not forget, also, those who sent us names of prospective subscribers in order that we might send them sample copies. To all of you we express again, in behalf of the Board, our hearty thanks and sincere appreciation for all these efforts.

May we remind our friends, too, that we will appreciate a continuation of their cooperation in the months to come, even though our special offer has expired. There are always those who would appreciate having their attention called to the Exponent, and as you come in contact with them, or as you have opportunity or occasion to correspond with them, please do not forget to speak the same good words in our behalf which many of you are expressing to us regarding the paper. If all of our subscribers will do this there will be a constant and steady increase in our subscription list.

To our new subscribers who have just entered our ranks, we extend a cordial welcome and venture to express the hope that our association in our family of readers may be of mutual help, pleasure and profit. We hope you will feel free to give us your suggestions, opinions, and criticisms. We try to be fair and considerate and to weigh each opinion carefully. Do not hesitate to express your convictions.

May we say also for the benefit of our new readers, that we hope you will try to exercise the spirit of charity if you fail to agree with us, and will tell us of our mistakes instead of harshly criticizing us. We realize that we are not free from making mistakes, and that we are liable to err in judgment. When such occasions come, in your opinion, we hope you will be charitable. Write us about it; point out our shortcomings. We would be poor Christians indeed if we refused to receive in the spirit of love those things which are meant for our good and help, even though they may be somewhat unpleasant to bear at times.

The editor believes that one of the secrets of a strong and worth-while Christian life and influence is this very attitude of trying to keep an open mind, and to be willing to accept that which we believe is truth regardless of whether or not it is pleasant, or whether it agrees with our preconceived ideas of truth. How often it has happened that folks who were dead sure that they were right and who refused to listen to opinions or suggestions of others, have at length come to see that after all they were wrong and were but closing themselves to things which would have helped them to live nobler and better lives. If you fail to agree with all that you read in the Exponent we hope that your will at least be fair, charitable and considerate.

We have been several times accused in the past of using ridicule, sarcasm, and fault-finding as weapons with which to fight those who fail to agree with us. We are sorry, that such impressions exist, but we wish to state here without reservation or exception that it has never been our conscious purpose to use that class of weapons. We are aware of the fact that we have sometimes differed in opinion with others, and have so stated, but we surely have not meant to be either sarcastic, or fault-finding; or to resort to ridicule of the positions of others. We believe, moreover, that those who read our pages with unbiased minds must agree with the above statement. If we are mistaken we will gladly stand corrected.

Only recently we received a letter from a good friend who apparently has misinterpreted our position and our motives. He says in part: "Not only is the Exponent failing to accomplish its original purpose of drawing factions together, but it is making it very difficult for them even to think of each other sincerely and honorably. I feel for instance that no one of us can afford to write even for the Open Forum and take any position at variance with that which the Exponent group holds and receive an open-minded hearing."

We are not sure just what our friend would call an "open-minded hearing". We thought we had thrown the columns of the Open Forum open about as wide as could well be expected, and certainly far beyond any other periodical now being published. And a number of our friends who do not agree with us have taken the liberty of using these columns, and we tried hard to give them a fair hearing and to refrain from making any comments on or defense against their attacks. We leave our readers to be the judges, and if we have offended in these respects we surely wish to make amends wherever possible.

As for making it impossible for the various factions to think of each other charitably, that, of course, is farthest from our thoughts and purposes. We have tried to present our view of the Truth with reference to certain existing situations. Why should that make it more difficult for us to get along charitably? If those who disagree with us are willing to concede sincerity and honesty to us—as we are to them—we believe that a candid and open discussion of our viewpoints and convictions should help us to get at a real basis for the solution of our problems and difficulties and misunderstandings. What other method is there for arriving at a really satisfactory solution of such a problem?

The Editor wishes to acknowledge in this way a large number of letters which he has not been able to answer personally on account of lack of time, but which he appreciates none the less. We hope to be able to answer a number of them in a few weeks. The duties of the school room during the past few weeks have been more than usually strenuous, and a good many editorial duties have been neglected as a result. Naturally the first thing to suffer is that part of our correspondence which is not absolutely indispensable, but which helps to keep us in close touch with those who are interested in our work. We hope that our friends will continue to write, even though the replies may not always be as prompt or as detailed as they might wish.

Here is an extract from a letter from a brother who sends us a new subscription: "Your Christian Exponent is a great help to me in studying my Sunday school lessons and Christian Endeavor topics, and also enjoy reading the Exponent as a whole very much, as I find it very helpful to Christian living."

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Our bi-weekly sermon for this issue was written by an aged Mennonite minister, recently an immigrant from Russia into Canada. It was written in German and translated into English by a friend of the Exponent.

THE
CHRISTIAN EXPONENT

VOL. II. JUNE 19, 1925 No. 13.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

MODERATION WINS

THE secular, as well as the religious press throughout the country showed great interest in the recent past in the clash between so-called Modernists and Fundamentalists over the election of moderators at the opening of the annual Presbyterian Assembly at Columbus, Ohio. Last year Dr. Clarence MacArtney, an ardent Fundamentalist, was elected, and this year the same group had another candidate whom they hoped to elect, but who was defeated by Dr. Chas. B. Erdman of Princeton Seminary, classed as a "Conservative", but not a Fundamentalist of the type of Dr. MacArtney. Dr. Erdman has for years been professor of practical theology at Princeton Seminary and is universally beloved by those who know him.

Immediately after the question of the moderatorship had been decided the Assembly showed sound common sense and practical Christian principles by leaving matters controversial and proceeding to take up constructive work for the advancement of the Kingdom of God. The new moderator appointed a number of his chief opponents to important positions on committees and a general spirit of harmony is reported. Doubtless there were small minorities of extremists on both sides who were dissatisfied but wiser counsel prevailed and the issues between them were subjugated in favor of more important ones.

We have become somewhat accustomed within recent years to hear of "harmonious" gatherings and conferences that were harmonious because all who did not agree precisely with the views of the majority were deftly and systematically eliminated from any positions of influence or authority. Even then it has frequently been the case that much time was spent in settling controversies or in lamenting present conditions, so that little time was left for real constructive and helpful work. Here is an example of an important assembly which met issues and decided them with everyone having a voice and then forgetting differences, proceeded harmoniously to work for the upbuilding of the Kingdom of God. We hope and pray that other assemblies during this conference season may do likewise. The moderate course is usually the successful one. Extremists usually fail to do effective work, for when they do accomplish their ends temporarily they lack the poise and the vision necessary to accomplish much permanent good. The only policy which holds any hope for our future success and accomplishment is the policy of moderation.

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WHAT WE NEED

MANY things might be suggested which we as a church need today, but deeper and more fundamental than any other is the need for a real pentecostal blessing, comparable with the pentecostal experience of the early apostolic church. There is little need for attempting to prove this statement, for we believe that it is a self-evident truth and that all of our readers will assent to it. What a change would come about in some of the conditions facing us if such an outpouring were to take place!

The significant thing, however, in connection with this thought is that such an experience is not to be regarded as an impossible one in our day, but that it is a real possibility if only we will meet the conditions. It can be had on exactly the same terms on which the early church received it. True, it would probably manifest itself in a different way today, and there

might seem to be less of the spectacular and miraculous element connected with it, but the essential experience would be identical and the blessings equally great, if only we could meet the conditions. It is not the force of outside circumstances that makes these conditions inoperative; it is the condition of our own hearts and lives, and it is within our power to have these changed so they will no longer be a hindrance to the full outpouring of God's power upon us.

Two very significant things are to be noticed in thinking of the outpouring of the Holy Spirit upon the early believers in Jerusalem as recorded in the second chapter of the Book of Acts. They were (1) of one accord, and (2) engaged in prayer and supplication. Who can estimate the power and the possibilities for winning the world if this could be said of the Christian Church today as it was of the early believers? What a change it would make in conditions in our own church, as well as in the Christian Church in general! How the hosts of evil would tremble, and with what a song of triumph and victory the Kingdom of Christ would be extended and the principles of righteousness established! We can scarcely imagine what such an event would mean in the present situation of the church and the world.

But unity and prayer cost something, and the price, it seems, is too great for many professing Christians. To be of "one accord" means that we must cease to insist that our brother accept our own viewpoint on the non-essential details of belief and conduct and that we ask only that we agree on the fundamental principles laid down by our Master. "If ye love Me keep My commandments", must be the test of discipleship. We must be willing to accept the commandments of God and not the traditions of men as the real basis and test of our unity. There will still be plenty of room for differences of interpretations and practice among various groups, but at heart and fundamentally we must be one.

Prayer, too, costs something. It is more than a formal repetition of words, or a recital of needs and wants to a higher power. It is real conscious and definite communion of our souls with God. This must mean a forgetfulness of self and selfish interests, a real purging from all that is sinful and wrong, a thorough consecration of ourselves and all of our possessions, and a desire to do only those things which are in accordance with the will of our Heavenly Father. Prayer that involves these things is real prayer, and cannot but bring large results in the spiritual upbuilding of the individual and the church.

Let us pray definitely that the Christian Church today, and especially the Mennonite Church, may have a real pentecostal experience as did the Church at Jerusalem, and that it may likewise result in the scattering out of believers in every direction to secure the evangelization of the world, thus focusing our attention on the things that are really worth while and diverting our minds from those things which are non-essential and which tend to divide us and cause us to forget what is the real basis for Christian Unity and Brotherhood.

———o———

IS THE TRUTH JUSTIFIABLE?

WE ARE aware of the fact that there are many good people who believe that there are times when an untruth is justifiable. They cite many suppositious cases—and sometimes actual ones, too—which seem to justify their point of contention. We do not here wish to consider this question, but merely to state our conviction—which is that making exceptions for such cases is dangerous and that the best policy is the one which sets itself firmly against a lie in whatever form it may take.

But what about the Truth? Is the Truth always justifiable? Are there not times when it is legitimate to withhold all or a part of it? Have people a right to know what is going on in matters that vitally concern them, or is it permissible to withhold essential facts at times in order that those who are in authority may not be embarrassed, or that they may be better able to carry out their purposes and plans without being hampered or hindered? These are questions which affect us vitally and which need to be clearly and carefully considered. The politican usually considers that what will best serve his ends is the proper course for him to take. The worldly business man takes a somewhat similar view of the case. So do many others. But what shall the Christian say?

We are, of course, well aware of the fact that there are many occasions and many subjects on which it would be decidedly unwise, unnecessary, and entirely irrelevant for a man to say all that he knows. We are not here discussing these evident situations. But there are many cases where there are honest differences of opinion, and frequently so many factors and conditions enter into a given situation that it may become really difficult to know just what is the proper course of procedure with reference to a recital of facts or revealing conditions as they may happen to exist. It follows then, that in order to be on the safe side on this question we must be guided by certain definite principles, and must seek to apply these principles to the particular cases which may come to our observation.

Frequently we are confronted by the question of expediency. None of us will deny that expediency is an important factor to be taken into consideration in the decision of any question, but we will doubtless agree also that it must not be the only thing to be considered. The person who acts from motives of expediency alone is not the one whose influence counts for the most good, or who contributes to real progress in any cause. Sometimes also, things which seem to be expedient from one standpoint are very inexpedient from another point of view, so that judging a cause as a whole may result differently than when considering it from the viewpoint of one individual.

Always the question of the greater good must be kept in mind.

Sometimes the matter may resolve itself into a question of duty as opposed to personal desires and wishes. While all of us would say that duty should always take precedence to personal desires and wishes, the fact still remains that sometimes the struggle between the two is very keen and incisive. It may be much easier to say nothing at all than to reveal what we know and thus incur the displeasure and disapproval of our friends, but if we will be true to ourselves we will of course follow the path of duty. The difficulty frequently is that we fail to analyze a situation closely and so do not discover what our real reasons are for taking a certain attitude. Such a situation is exceedingly dangerous and should be carefully avoided.

Then there are other cases where one may be smarting under what he considers serious injustice or injury at the hands of another, and if perchance he later learns of an indiscretion or a mistake on the part of the one who injured him he is tempted to make the most of it and quickly broadcast the facts to others. He may satisfy his own conscience with the plea that it is the truth, but if done from motives of revenge and a desire to "get even" it is none the less anti-Christian and wrong from the standpoint of the individual who "tells the truth" than if it were not the truth at all, but a deliberate falsehood. Our motives need to be carefully watched in matters of this kind.

In the present unhappy situation in the Mennonite Church there has been abundant opportunity and occasion for the conscientious individual to thoroughly and reverently consider his course of action with reference to the truth concerning certain conditions which are existing and methods which are being used to meet these conditions. We realize very keenly that there are wide differences of opinion, which are honest and sincere and which must be respected by all, even though we may regard them as being mistaken. On the other hand, certain things have been done and some attitudes have been taken which cannot be so charitably interpreted. In some cases, giving of facts in connection with these situations has been severely criticized and resented, and those who give them have been branded as unchristian and unethical. "The Truth", it has been said in effect, "must not be told. It is wicked to reveal it." When one notes that those who are shocked the most by a recital of actual events are frequently the ones who are the most directly concerned one cannot help but wonder how much of personal reluctance and feelings enters into the attitude taken. Naturally, none of us like to have our shortcomings revealed.

But there is one principle which must never be overlooked in connection with this question. Those who have been called to positions of trust and responsibility by the hand of God and have thereby had committed to them authority to decide questions and take action which vitally affects, not only the reputation and material interests of others, but their spiritual standing and their religious connections and affiliations as well, should not expect that what they do can long remain hidden, or that it will not be discussed and criticized from many angles. The fact that the rights and interests of many individuals are involved, and that they are servants of the Church which is composed of individuals, makes it imperative that strict accountings must be given and unavoidable that much publicity must result. The people have a right to know the truth, and when such positions are administered in the fear of God and under the direction of the Holy Spirit there is no need for being secretive nor for wishing to withhold the full truth from those who are directly or indirectly affected by it. Assuredly there is no need for broadcasting matters which affect a few individuals only, or which perhaps affect only a small community or congregation, but when the principles involved affect the whole Church there is abundant reason for publishing all of the facts and various viewpoints of the facts, so that a perfect understanding and a proper spirit of confidence and cooperation may be established.

The Exponent is not interested in broadcasting the faults of others. It does not even attempt to sit in judgment and decide what constitutes faults and what might be considered otherwise. Judgment is not for us as humans to perform, for all of us are liable to err and are very weak and limited in our viewpoints. But we do believe in giving the truth as far as we can see it, without malice and without fear or favor. We do try to apply the principles of righteousness and truth which God has revealed to His children. When events occur which interest and affect the church at large we believe that these events should be given publicity and that they should be given as they are. If there are different viewpoints honestly held we believe that all sides should be heard. This is the purpose of our Open Forum, and for this reason we shall continue to give honest opinions as they come to us, whether we agree with them or not. We believe that it is by a candid discussion of our differences and a careful consideration of each other's viewpoints that we can best arrive at conclusions which will not only be satisfactory to ourselves but which will result in closer cooperation and a better understanding of each other, and so result in greater progress for the Kingdom of God.

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Dissension Among Mennonites and How It May Be Healed

A. Augspurger

THE Mennonite denomination is one of the oldest in origin and yet one of the smallest in America. They number approximately 100,000 in the U. S. and

Canada and yet they are divided into 17 different groups and conferences, many of which have little or no inclination to cooperate with each other. That a denomination so small should be rent into so many various groups, and these refusing to cooperate with one another is most pathetic, when it is remembered that they are all children of the same family and faith. No one knows these facts quite so well as do Mennonites themselves. The pity of it all is, that most of the leaders of these groups do not seem at all inclined or concerned in any effort to remedy the situation, with perhaps few expections. Every reasonable person knows that these conditions very greatly weaken the possibilities of the denomination in many ways, and we wonder if any argument can at all be made in its favor. We believe in peace, we talk peace, preach peace, and make it one of the great outstanding principles of our church. We believe that we deserve some credit for the great peace propaganda of these days and are glad for the aroused sentiment all over the world. All of this is very commendable, but is it not about time that we be at peace among ourselves, so that the world might really take us seriously?

Paul and Barnabas had sharp dissension, but as time went on, and the value of each one's work proved itself, the basis for the dissension disappeared and they worked together again in most hearty cooperation. ARE WE TOO DULL TO LEARN THE LESSON? Might we examine some of the assumed and

Underlying Causes

of the dissension among Mennonites, or in our beloved church. Are the causes real and essential, are they Biblical and fundamental, or are they in all probability much feigned, and perhaps mixed with mere personal grievances, as was the case with Paul and Barnabas? Is there a real basis for this dissension? Let us be fair, liberal and open minded enough to be willing enough to look into some of the causes, and consider them together and as much as possible sift the chaff from the wheat. If we all become willing to take this attitude, there is hope for a healing of the breach. Perhaps one of the leading charges is,

(1) Conformation without transformation.

The history of our church, or denomination, as well as that of others, indicates that there were periods when the church drifted into mere formality and educational processes which seemed entirely destitute of the regenerating power of the Holy Spirit. Those who usually were first to discover this, were strong in their persistence of the reemphasis of the sanctifying power of the Holy Spirit. This persistence led to separation. As time went on we have learned that the regenerating power of the Spirit must be at the basis, as well as to be the guiding power in all Christian activity. Unless we move forward from this point in knowledge and growth, we are again most likely to come to a point in which some part of our life will become atrophied. Some of us have already marked this danger signal. Has not the time come when our further experience and fuller knowledge of the truth should remove this cause for dissension among us, since we have all more clearly learned the value of each others work?

The second cause which I wish to mention, is probably the outgrowth of the one mentioned above.

(2) The charge of worldliness.

Had this term probably been taken into more careful consideration; there is no doubt in the writer's mind, that this would never have been permitted to become a cause for dissension. Just what do we mean by "Worldliness?" Do the most of us have a real and scriptural definition for the term, or is it one simply conceived in our own minds? The Christian does a great many things which the non-christian does. He eats, sleeps, arises, goes to his daily duties, wears appropriate clothes for his service, he plows, he sows, he reaps, he is in mercantile business and every other legitimate business, and observes all the laws necessary to the welfare of the social life of the community. He can do all of these things and many more and yet not be worldly. Dr. Jowett defines worldliness as "Human activity with God left out," and that is scriptural. This the true Christian does not do. He may often make mistakes, may at times be misinformed and misled, but this does not prove that he is of a worldly character and mind, and will return to the truth when so convinced of the Spirit.

Has not the time come when we need use in a more guarded way the application of "Worldliness" to our brethren? The third cause for dissension is perhaps the outgrowth of the two former at least in part.

(3) The charge of neglecting or abandoning some of the ordinances of the church, as commanded by Christ and His apostles.

This is a serious charge if true, but is it true? Some of us sincerely believe that Jesus instituted in connection with the Lord's Supper the ceremonial cleansing of the saints' feet, as typifying our daily need of the application of the cleansing power of Jesus' shed blood for our sins. Others believe just as sincerely that Jesus' act of washing disciples' feet, was simply an object lesson which meant to teach that His followers should always be ready to perform the humblest service for one another in the hour of need, and that he did not intend by the act to establish a standing ordinance in His church. There are good arguments on both sides and who can say with absolute authority that his interpretation is correct and speak the mind of the Spirit.

Has not time and experience and a wider knowledge of the truth contributed something to give us a clearer understanding of this particular act of Jesus in its relation to the church?

The same thing can be said of "The prayer head covering." This is called in the King James version an "Ordinance", but in later versions "Tradition". In

either case the force of the teaching is not lessened. It is quite clear that a veiling of the head for women in public worship is meant. The most Bible students are familiar with oriental dress in Bible lands and times, and that women never appeared in public with their faces unveiled. Not only was this true of public gatherings, but on the streets and public highways, whenever there was a near approach of the opposite sex. For a woman to appear unveiled in public, was considered an act of immodesty. Whether this same form of the veiling of women in public worship was meant to be permanently established in the church, is not quite clear. At any rate there are no Mennonite churches today that observe it as literally as it is taught in this particular passage. The only professed Christians that come the nearest to it are the Catholic sisters and nuns. We are all agreed however that much of our modern wearing apparel is immodest and unbecoming to both Christian men and women, and perhaps more extreme among women than men. It is very questionable however whether enforced modesty changes in the least the spirit of the wearer, or whether it is simply submitted to for policy's sake.

May not time and experience and a clearer knowledge of the truth have contributed something to a clearer knowledge and teach of this passage of Scripture.

Other things might be mentioned which have caused division among us, but I believe that I have mentioned at least the major causes, and the minor ones are subject to the same kind of treatment, and this article would become too extended to go into detail concerning them, so the writer will forbear.

It is sometimes being said that we are divided on

Non-essentials

This is perhaps an unfair charge, and might prove a minimizing of the value of some teaching of the Scripture. It must be at once admitted by all lovers of the truth, that there are no non-essentials in the Scripture which are commanded of Christ to be observed and obeyed by his followers. Either they are essential, or else the things which we practice are not written there. No matter how simple a thing may seem, if Christ has commanded it, it is essential and should not be considered otherwise. Are the above teachings of the Word essential? The answer is, they certainly are, but the question remains, is our method of the application of these teachings and truths correct? If not, then it is the form of the application of the teaching that becomes non-essential, and not the teaching of the truth itself. We must learn to distinguish between these.

We may differ on these points, but has not time, experience and observation and the knowledge of the truth, convinced us of the value of each other's service in the Kingdom of God, not withstanding these differences, to make us feel our need of one another?

Hindrances

It may be argued by the claiming parent body that "They went out from us, and if they want unity, let them come back." This may seem like a reasonable argument, but is it? The very fact that two-thirds of the Mennonites in America are outside the claiming parent body is sufficient evidence to convince any reasonable person that the claiming parent body is not wholly without fault or error, as well as perhaps those "who went out". The writer believes that one can not be too enthusiastic in exalting the dignity of the Gospel, but has no sympathy with a form of religious bigotry, selfishness and exclusiveness, which seems to be the prime factor in maintaining and multiplying divisions. Such an attitude of heart and mind is not truly Mennonite, and of course much less Christian, and just so long as such attitude continues, there is little hope of progress.

But notwithstanding, there are some evidences of

Better things, to come.

That there are those leaders among the different groups and conferences who feel the reproach of Mennonite division is evident, and must largely be credited to rising generations. The All-Mennonite Conference is one of the results of such efforts. It is a matter much to be regretted that there still exists so much of prejudice among the different groups, that this splendid agency could not be made more available for efforts toward closer fellowship and cooperation.

That there is a possibility of such cooperation has been clearly demonstrated by the fact that The Central Conference and the Defenseless have maintained jointly for fifteen years The Congo Inland Mission, and in all of these years have enjoyed the most blessed fellowship in the work. Our differences are rarely ever mentioned. The fact of the matter is that, these are of such minor importance that while we do not ignore them, but tolerate them and each other in blessed fellowship. Why not extend such toleration in even a much wider degree. The Central Conference went on record at its last cession by a resolution unanimously favoring closer cooperation with other Mennonite groups or conferences who may express a like desire through their officially appointed representatives.

We are hoping that other groups may take similar action, and thus take advantage of these openings and agencies for closer cooperation. The writer is heartily in favor of an effort being made by the officials of The All-Mennonite Conference inviting the different groups and conferences to appoint special delegates to the coming conference, for the special purpose of discussing the possibility of closer cooperation. This may seem premature, but why continue "To fiddle while Rome is burning". Why not make a downright honest effort to remove this stigma and moral reproach from Mennonitism?

Practical Piety

Naomi Blosser

A VISITING nurse was working in the mountain districts of Virginia several years ago and passed through an experience which it may be interesting for others to know.

She worked in the schools and had occasion to see many children who were sorely in need of assistance from some standpoint or other.

One of the most distressing scenes which she witnessed in that community was the smoking of cigarettes by young boys. She, with their instructors, discovered that a number of them were getting these in all sorts of sly ways. Some unscrupulous clerks were not abiding by the law regarding the sale of cigarettes to minors.

These boys were becoming dull and unable to learn; their minds and character were showing evidence of being very much harmed.

What was to be done about it? She conferred with the principals and teachers and it was decided to make a thorough investigation and determine what could be done to prevent these boys from getting the deadly "coffin nails".

Warrants were served against two merchants and it was decided to make a test case. On the appointed day some of these boys were taken as witnesses, also there were a number of adult witnesses on the defense.

These adults were sympathetic with the merchants and naturally felt sorry because of the notoriety they must endure. Their testimony went to shield rather than convict the offenders.

To the dismay of the school group, the principal, teachers and nurse, the cause did not "stack up" at all, to use the lawyer's phrase.

The judge decided to make a two-day trial and they were all summoned to appear next morning. A thorough canvass was made of a larger group of small boys who had been found with the cigarettes. They were earnestly entreated to be very truthful; no one would harm them if they would tell the truth regarding this matter.

The next day the trial again proceeded; one after another were called to testify. Never will the participants of that trial forget the frightened, blubbering youngsters who pointed their fingers to this or that clerk who had sold the "nails".

"Guilty!" said the judge. "Guilty!" said the lawyer on the other side and the two merchants were fined. It made rather an unpleasant notoriety for all concerned and the promoters questioned very much whether they would wish to repeat the performance.

The nurse felt rather presumptuous and humiliated to think that the blame had chiefly fallen on good church people and also when she reflected that many of the people from which she came or who were in the same religious denomination had raised the deadly weed to begin with, and that it was the chief source of income of many.

It was a source of deep regret to think that they could not see the great harm done to minds and bodies of young boys, to say nothing of older people who used it. As far as the children were concerned it seemed almost unpardonable.

If the weed was supposed to be raised and manufactured into cigars, cigarettes and snuff why not leave it to the Cubans and others who do not have their names written down in encyclopedias as being noted for "practical piety"? At least that is not their boast.

Was the case actually settled fairly? It might mean considerable inconvenience to some of our people—Amish and Mennonites, to stop raising tobacco and raise only good food stuffs instead, but would it not be a most profitable exercise of faith? And would it not go a long way towards lifting the old, old reproach which we see so often creeping out in the different magazine articles regarding us? How may we gauge our devotion to our Lord and Master? "Simon Peter, lovest thou Me? Feed My lambs"—and if we wished to add anything else we might say very thoughtfully, "and do not poison them."

There are probably a number of things which our merciful Father smiles at in this world, but we have an idea He frowns at poisonous weeds of all sorts.

Finding My Place in Service

Mrs. Bertha Yoder

ONE of the most detrimental ideas in the history of human thought is that service to man and moral righteousness are not essential to religion. Religion in the past has been praying endless prayers, traveling to Mecca or Jerusalem, kissing sacred stones or bathing in sacred rivers. But today man's greatest need is the interpretation of religion in terms of service. A man who is not living in helpful relations with his fellowmen by no means can be on right terms with God.

To the Master religion meant self-denial, self-forgetfulness and a high purpose. He hated sham religion. He criticised the Pharisees in no gentle terms. Their false pretences, their lack of honesty, aroused His indignation. Their religion made them worse—not better. One feels they would have improved without it. Their religion was the most unlovely thing about them and what should have made them large had made them little. Surely there is little use in any man's calling himself the disciple of such a Master if he does not possess the spirit and meaning of service.

Alone among the religions of the world, Christianity is a religion of service. The more a Christian directs his life on a service basis the more natural and sincere his religion becomes. The passion to serve does not wait for emergencies, but finds natural and frequent expression in ordinary life. Jesus proved to His people that service is the highroad to real greatness.

There are some men whose Christianity has such wholesomeness that we say, "There, that is the kind of a Christian I want to be." Professor Ross, who was Arthur Jackson's pastor, writes of him as follows: "As Arthur and I used to sit together in front of my study fire, talking, over the real things of life, I would look at his strong personality, and thank God that I had seen one young man who was the ideal of Christian manhood." Jackson had found the reality of Christ's companionship, therefore he could not regard prayer as an empty form, nor the study of the Bible as a duty. Prayer and meditation to him were simply normal expressions of a growing friendship with Jesus. Just before he sailed for China to become a missionary a friend said, "Jackson, I pray that God may bless you from your first day as a missionary, and may you have a long, but busy career." His answer was, "I thank you—I can do nothing without Him, but I am eager to serve."

Arthur Jackson had found his place.

The story of Isabella Thoburn who found her place—is also an interesting one. The story runs that one day her brother James, a missionary in India, took a stroll in a mango grove. A vulture's feather dropped at his feet. He picked it up, whittled the end of it like an old-fashioned quill pen, took it to his tent, and wrote a letter to his sister Isabella. After describing his curious pen, he gave her an account of the situation in the village, telling of the opportunity there to build up a strong Christian community. He referred to the hindrance to missionary work by the ignorance of India's women and to the advantage which would come from educating some prominent Christian girls. He closed his letter with this question, only half in earnest, "How would you like to come out and take charge of such a school for girls if we decide to make the attempt?" A conviction grew within her, that this was God's purpose for her life. The call had found her prepared—a strong character, a good knowledge of the Bible and a clear experience of God in her life and with habits of prayer and service. Isabella Thoburn had answered the call.

In conclusion may we have in our hearts the spirit and message of the prayer of Charles Kingsley:

"Guide me, teach me, strengthen me, till I become such a person as Thou wouldst have me be; pure and gentle, truthful and high-minded, brave and able, courteous and generous, dutiful and useful.

OUR BI-WEEKLY SERMON

For the Upbuilding of the Believers

Sermon by a Russian Immigrant Brother
(Translated from the German)

GOD has imparted manifold spiritual gifts to His church. Truly there are different denominations in the church of Christ. But all have a common origin. Jesus has died for all and in His own time, in the power of His death, all shall be brought together. In spite of various sects, despite man-made divisions, unity of the spirit remains an essential. After all, we are, every one of us, baptized in one spirit, into one body whether we be Jews or Greeks, servants or master, and are all nourished by one spirit. (I Cor. 12:13) God has created this one body whose head is Christ. (Col. 1:18; Eph. 4:15) so that through it there might be no division.

Upon the authority of the Scripture it may be said, "All things are yours," (I Cor. 3:21, 22). Every member of the body of believers in Christ takes his share of the gift of Grace out of Christ's fullness, doing all things through the Holy Spirit in order to serve one another. In all things these members are guided by God's word. When all believers are sound in the faith and practice patience (Titus 2:2) they will draw nearer to the perfection of Christ and the edification of the body will finally reach its fullest fruition according to the plan of God. Then all members shall reach the measure of the fulness of the stature of Christ. (Eph. 4:13).

Is this unity of belief which early Christianity possessed (Acts 4:32) present in Christendom today? Is the Son of God thus recognized today? Moreover is He recognized in this manner in our Mennonite communities? All believers in Mennonite circles believe that, "There is none other name given under heaven whereby men must be saved." (Acts 4:12) This belief is taught by all as well as, "No other foundation can man lay than that which is laid which is Jesus Christ." (I Cor. 3:11). All Mennonite sects preach Jesus Christ and Him crucified. (I Cor. 2:3). Our one and only confession of faith is the Bible, the whole Bible indeed from the first chapter of Genesis to the last chapter of Revelation. What a heritage to provide a veritable infilling. Truly there are many reasons to thank God as did the Apostle Paul (I Cor. 1:4) and especially for the grace of God which is given us through Christ Jesus so that all have been made rich in Him in word and belief. This testimony of Jesus has been confirmed among us. (I Cor. 1:4-7). Despite these great riches the gifts of God must not go unnoticed. Observe the remarks of the Apostle Paul to the Corinthian church, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10) Does this admonition not apply to us? Divisions! Contentions! How much damage they have done! That we are not completely bound together in one mind and meaning has been a sore spot in our community life. Moreover, believers are admonished by the Apostle Peter to be like-minded. (I Peter 3:8)

Certainly this does not mean that we must be alike in all details of conduct. There is a unity through differentiation as family life clearly and strikingly shows. It is evident that the members of a family are not exactly alike in age, temperament, talents, education, etc. Yet in an inner, tender, honest love, and true, tender sympathies are knit together in the closest bonds. Varying in thought and viewpoint as they do, they are united in a mutual self-denying love.

In the family we find no uniformity—this we may find in the graveyard—but instead, variability, differing natures and viewpoints. But above this we find one mind, one purpose, one goal showing that varying viewpoints are not incompatible with a common purpose and united action. So it is with all who have become believers in Jesus Christ. How many differences in talents, in abilities, in works of mercy and compassionate love we find here. And yet there is unity there also—not of ourselves—but tested and proven in the bond of peace. (Eph. 4:3) All believers are bound together in Christ. Brethren, we are united in truth. Our relationship is a close one. "Nothing shall separate us from the love of Christ." (Rom. 8:35) "Certain brethren," says C. H. Spurgeon, withdraw from communion and believe they have good ground for their actions. But I cannot see the weight of their argument. I notice with joy that these brethren join others in prayer, praise, singing, hearing the Word of God. Through the common eating of the body of Christ we show that we are one. In the active participation of all believers in this salvation, this unity reaches its fullest fruition. Washed in the same blood, nourished by the same bread, all differences disappear." So we, being many, are one body in Christ, and every one members one of one another (Rom. 12:5). As such we serve one another in love, bearing each other's burdens (Gal. 6:2) even when our names are not written in the same church book. We are no longer subservient to the world's commands even though living in the world because in Christ we are dead to the rudiments of the world. (Col. 2:20). So we stand as one family of brethren, being renewed in the most holy faith praying in the Holy Ghost, being kept in the love of God, and awaiting the mercy of our Lord Jesus Christ, unto everlasting life (Jude 20, 21).

Reminded by the Holy Spirit of all things which Christ spoke let us sing with Zinzendorf:

"Thou, Who in that last night
Before Thou didst die
Spoke to the hearts of Thy disciples
Of the power of love;
Recall to Thy little flock,
That so easily disbands,
Thy last concern to have been
The unity of Thy believers."

"The foundation of all hope for one's self, or for one's neighbor, of all reverence for God or usefulness in life, is faith in the reality of righteousness."

The Dort Confession

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

Article XIX

(Continued from last issue)

X. Of the Holy Supper

We also confess and observe the breaking of bread, or supper, as the Lord Christ Jesus before His suffering instituted it with bread and wine, and observed and ate it with His apostles, commanding them to observe it in remembrance of Him; which they accordingly taught and practiced in the church, and commanded that it should be kept in remembrance of the sufferng and death of the Lord; and that His precious body was broken, and His blood shed, for us and all mankind, as also the fruits hereof, namely, redemption and eternal salvation, which He purchased thereby, showing such great love towards us sinful men; whereby we are admonished to the utmost, to love and forgive one another and our neighbor, as He has done unto us, and to be mindful to maintain and live up to the unity and fellowship which we have with God and one another, which is signified to us by this breaking of bread. Matt. 26:26; Mark 14:22; Acts 2:42; I Cor. 10:16; 11:23.

XI. Of the Washing of the Saints' Feet

We also confess a washing of the saints' feet, as the Lord Christ not only instituted, enjoyed and commanded it, but Himself, although He was their Lord and Master, washed His apostles' feet, thereby giving an example that they should likewise wash one another's feet, and do as He had done unto them which they accordingly, from this time on, taught believers to observe as a sign of true humility, and especially, to remember by this feet-washing the true washing; whereby we are washed through His precious blood, and made pure after the soul. John 13:14-17; I Tim. 5:10.

XII. Of the State of Matrimony

We confess that there is in the church of God an honorable estate of matrimony, of two free, believing persons, in accordance with the manner after which God orginally ordained the same in paradise, and instituted it Himself with Adam and Eve, and that the Lord Christ did away and set aside all the abuses of marriage which had meanwhile crept in, and referred all to the original order, and thus left it. Gen. 1:27; Mark 10:4.

In this manner the apostle Paul also taught and permitted matrimony in the church, and left it free for every one to be married, according to the original order, in the Lord, to whomsoever one may get to consent. By these words, **in the Lord,** there is to be understood, we think, that even as the patriarchs had to marry among their kindred or generation, so the believers of the New Testament have likewise no

other liberty than to marry among the chosen generation and spiritual kindred of Christ, namely such, and no others, who have previously become united with the church as one heart and soul, have received one baptism, and stand in one communion, faith, doctrine and practice, before they may unite with one other by marriage. Such are then joined by God in His church according to the original order; and this is called marrying in the Lord. II Cor. 7:2; I Cor. 9:5; Gen. 24:4; 28:2; I Cor. 7:39.

XIII. Of the Office of the Secular Authority

We believe and confess that God has ordained power and authority, and set them to punish the evil, and protect the good, to govern the world, and maintain countries and cities, with their subjects, in good order and regulation; and that we, therefore, may not despise, reveal or resist the same, but must acknowledge and honor them as the ministers of God, and be subject and obedient unto them, yea, ready for all good works, especially in that which is not contrary to the law, will, commandment of God; also faithfully pay custom, tribute and taxes, and to render unto them their dues, even also as the Son of God taught and practiced, and commanded His disciples to do; that we, moreover, must constantly and earnestly pray to the Lord for them and their welfare, and for the prosperity of the country, that we may dwell under its protection, earn our livelihood, and lead a quiet, peaceable life, with all godliness and honesty; and, furthermore, that the Lord would recompense unto them, here, and afterwards in eternity, all benefits, liberty and favor which we enjoy here under their praiseworthy administration. Rom. 13:1-7; Tit. 3:1; I Pet. 2:17; Matt. 22:21; 17:27; I Tim. 2:1.

XIV. Of Revenge

As regards revenge, that is, to oppose an enemy with the sword, we believe and confess that the Lord Christ has forbidden and set aside to His disciples and followers all revenge and retaliation, and commanded them to render to no one evil for evil, or cursing for cursing, but to put the sword into the sheath, or, as the prophets have predicted, to beat the swords into ploughshares. Matt. 5:39, 44; Rom. 12:14; I Pet. 3:9; Is. 2:4; Micah 4:3; Zech. 9:8, 9.

From this we understand that therefore, and according to His example, we must not inflict pain, harm, or sorrow upon any one, but seek the highest welfare and salvation of all men, and even, if necessity require it, flee for the Lord's sake from one city or country into another, and suffer the spoiling of our goods; that we must not harm any one, and, when we are smitten rather turn the other cheek also, than take revenge or retaliate. Matt. 5:39.

And, moreover, that we must pray for our enemies, feed and refresh them whenever they are hungry or thirsty, and thus convince them by well-doing, overcome all ignorance. Rom. 12:19, 20.

Finally, that we must do good and commend ourselves to every man's conscience; and, according to the law of Christ, do unto no one that which we would not have done to us. II Cor. 4:2; Matt. 7:12.

XV. Of the Swearing of Oaths

Concerning the Swearing of Oaths we believe and confess, that the Lord Christ has set aside and forbidden, the same to His disciples, that they should not swear at all, but that yea should be yea, and nay, nay; from which we understand that all oaths, high and low, are forbidden, and that instead of them we are to confirm all our promises and obligations, yea, all our declarations and testimonies of any matter, only with our word yea, in that which is yea, and with nay, in that which is nay; yet, that we must always, in all matters, and with every one, adhere to, keep, follow and fulfill the same, as though He had confirmed it with a solemn oath. And if we do this, we trust that no one, not even the Magistracy itself, will have just reason, to lay a greater burden on our mind and conscience. Matt. 5:34, 35; James 5:12; II Cor. 1:17.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

THE VOICE THAT CALLS

Brave youths, what voice is this that calls you far
To lands unknown, to dangers known too well,
That lures you from the quiet ways of home,
To crowded streets and homeless wanderings?
What flag is this you bear aloft, unfurled,
Through mountain pass and flood and flame and death?

The Voice that calls? It is the Voice of Christ!
The flag we bear? It is the Flag of Christ!
The Love that leads? It is the Love of Christ!
For Christ hath sent us into all the world
That men may find in Him eternal life.

—Laura Scherer Copenhaver.

CHRISTIANITY IN CHINA

According to the new issue of The Christian Occupation of China there are now 6,204 missionaries and 28,396 Chinese workers in that country. The churches and chapels number 949 with 366,524 members, while the entire Christian constituency is reported as 806,926.

Five branches of the Mennonite church have mission work in China and about 50 Mennonite missionaries are laboring in that wonderful country.

I AM THE MISSION STUDY CLASS

I am the Mission Study Class, join me.
Since the time of my birth I have helped others.

I was born of the craving for wider knowledge, more efficient work and deeper spirituality.

My footprints are found in many churches.

I am a dynamo of missionary enthusiasm sending out power through every department.

I am found in many Sunday schools, always in those doing the best work.

I even enter college, yea, and may be found in many homes.

I consist of a few congenial people, preferably from four to twelve.

I meet once a week for one hour at each session, for a course lasting from six to eight weeks.

I dispel ignorance, remove prejudice, overcome indifference, and arouse interest.

I stir people to action.

I increase and vitalize prayer.

I encourage benevolence.

I develop strong, active Christian character, and provide missionaries.

As a result of my work all the nations of the earth shall be blessed.

I am one of the "worth while" things and you should not pass me by, but learn to put "first things first."

Give me a chance and I shall be a great blessing to you.—American Missionary.

DO YOU?

Statistics show that 5 per cent. of all church members do not exist, 10 per cent. of them cannot be found, 25 per cent. never go to church, 50 per cent. never contribute a cent to the Kingdom of God, 75 per cent. never go to a mid-week religious service, 90 per cent. do not have family altars in their homes, and 95 per cent. never attempt to win a new recruit to Christ.—Record of Christian Work.

The Reformed Church in the United States has as the motto of its missionary societies, "The Church a Missionary Society and every Christian a Live Member."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE S. S. LESSONS
Review
June 28.

THE studies of this quarter have given us a picture of the early church. This history is rich in lessons for our day. We need this picture of the Christian Church at its best. Here we find the gospel in its pure form. We are likely all quite ready to admit that we have lost some of the power and radiance of the Christian life. Why is it that we do not have the same measure of power and joy? The early disciples seemed to be so sincere and simple and spiritual in their living. They were Christ-like We need but look through these first twelve chapters of Acts to be convinced that the apostolic spirit was the spirit of Christ. The church of our day must be Christ-like. Note the earnestness with which Peter preached on the day of Pentecost. There was a message on his heart. It was a message that stirred the hearts of men. Men turned to God in penitence. The message of the Gospel is no different today. Its power is no less. The apostolic leaders were men whose convictions made them courageous. They were not ashamed to be known as followers of the Christ. Peter and John faced the priestly rulers; Stephen met martyrdom with a shining face. They were made strong and courageous men. The modern disciple should be equally as brave in the service of his Lord. The early church was an evangelistic church. The purpose of the preaching was to win men to repentance and Christ. Philip went among the Samaritans. His labors were attended with success He also won the queen's treasurer and baptized him by the roadside. The disciple of today dare not be any less earnest in his efforts to win men to Christ. Let the spirit of enthusiastic evangelism come upon the whole church of the present day. The early church is conspicuous because of the warm fellowship that prevailed among the believers. The church was a brotherhood. They were willing to share all things with each other. The church of the present often falls far short in this. The severe punishment that was visited upon Ananias because of his lie again reveals the standard of the church. The church cannot tolerate untruthfulness or hypocrisy. Its influence depends upon its purity. Again notice the power of the gospel to convert Cornelius, a Roman centurion, and Saul the arch enemy of the Christians. The conversion of Paul compels the conviction in us that the gospel of the Lord Jesus is able to subdue the hearts of the learned or the powerful of this world. We need just such a faith in the power of the Gospel. Then too when Paul was converted he at once was impelled to give all of his powers to the furtherance of the Gospel which he had despised. Christ moves men to service. Paul withheld none of his ability. That is truly Christian. We are also inspired as we read the account of the spread of the Christian faith to regions beyond Judea and Samaria. At Antioch there sprang up a church in which both Jews and Gentiles fellowshiped as brethren. We have not spoken of the mighty works that were preformed neither of the fervent prayer that was practised in the church. These and othe characteristics of the early church all should combine to stir up within us the desire that in our day the same power and spirit be manifested among those who call themselves Christians.

O Father, let my life as well as my words witness for Thee.

The Beginning of Foreign Missions.
Lesson Text: Acts: 13:1-12.
July 5

IT WAS from the church at Antioch that the first missionaries went forth. Is it not strange that the Jerusalem church did not lead in this new work? Wasn't the Jerusalem church susceptible to the leading of the Holy Spirit? Regardless of the reason the fact is the Antioch church became the "home-base" for the missionary labors of Paul and his associates.

In the Antioch church there were a number of able leaders. Among them were Paul and Barnabas who probably were the most able. As these men continued in their ministry in Antioch they were led to think it their duty to go to other cities and there start a work like the one in which they were engaged. They prayed earnestly with reference to the proposed step. They determined to make sure that such a step was approved of by God. It was clear to them that the spirit was leading. A work begun in such a manner is well begun The first essential of success has been met.

The church is constantly entering upon new tasks or adopting new methods in the work already started. The church rightly should be seeking to do her full duty and to do it in the most effective way. We may be confident that the Spirit of God is always on the side of progress. If there is an unfinished task we may expect the Spirit to lead us into it. If there is a better way to do a given piece of work we may look to the Spirit to lead us to find that better way. We are workers together with God. The Spirit is our Leader. Where the Holy Spirit leads we should not hesitate to follow.

What are the conditions under which we may be sure of the leading of the Spirit? There are several suggestions in the lesson today. These men whom the Spirit led were men that were giving themselves earnestly to their present tasks. Let us seek earnestly to fill well our present place. They prayed. They were men who were anxious to know the will of the Father. They were interested in the furtherance of the Gospel. They were not content to see those in more distant places denied the privileges which they so much enjoyed. They were assured that the Gospel of Christ was for all men.—Jew and Gentile These men were honest and sincere and earnest. Such may be sure that the conviction coming upon them is the leading of the Holy Spirit. Those who honestly purpose to know the will of God are not denied their desire.

The Antioch church set aside their ablest men for this new work. The church at home might have thought that it would be proper to keep the stronger men at home. Why not send of our ablest men and women into the new fields?

Picture the consecration service. They fasted and they prayed and then laid their hands upon them and sent them away with the prayers of the church back of them. Our missionaries are our representives, representing us in the more distant places. The thoughts of Paul and Barnabas no doubt often reverted back to that service of prayer at Antioch. It was a source of encouragement when they were in the midst of their hard tasks. Have we done our duty and are we now doing our duty toward those who have gone forth from our churches to work in distant places at home and abroad?

Go ye into all the world and preach the Gospel to every creature.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

FAILURE

Edmund Vance Cook

What is failure? It's only a spur
To a man who receives it right,
And it makes the spirit within him stir
To go in once more and fight.
If you've never failed, it's an even guess
You never have won a high success.

TWENTY YEARS FROM NOW

What will you see reflected in your mirror twenty years from now?

Will the happy curve of your mouth still be there, and the hopeful light in your eyes?

Of course, you will see the same face, with its same nose and eyes and chin, but the thoughts and actions of twenty years will have written their story there

Will worry have ploughed two disfiguring furrows between your eyes?

Will constant fear of misfortunes that never occurred have drawn a network of lines on your forehead?

Will irregular habits have robbed your cheek of its rounded bloom?

Will discouragement have put out the light in your eyes?

Will nagging and fault-finding have chased away your smile?

And will careless slipshod habits have passed a disfiguring hand over all?

Or will love have strengthened and deepened the light in your eyes?

And the satisfaction of work well done have brought dignity and honor to your brow?

Will lines and wrinkles show only where smiles have been?

And hope and faith in humanity and understanding years alone have carved and moulded your cheeks?

Will the desire to serve others—to spread sunshine wherever you go—have shed a radiant glow over your countenance so that in spite of grey hairs and wrinkles and added years people will say—

"What a lovely face!"—Kind Words.

THE GIRL YOU COULD BE

Do you know the girl you could be?

Do you know what an inspiration she could be to those around her?

Can you hear the gentle, kind words she could speak?

Can you see the high ideals and lofty purpose that she could have?

Do you do the good she could do?

Do you adhere to the strictest sense of honor as she would?

Do you carry an attitude of hope and optimism as she would?

Are you as unselfish and considerate of others as she would be?

Do you execute your daily tasks as well, as cheerfully and as faithfully as she would?

Do you shed an atmosphere of love around you just as she whom you could be would do?

Do you think kindly of others as she would?

Do you work untiringly for your goal even as she would?

Do you smile when things go wrong, do you answer cross words with kindness as she would?

Do you treat your father, and mother, and teachers, and schoolmates with the same sympathy and understanding that she would?

She's a wonderful girl—the girl you could be!

GOING TO H. S. AT TISKILWA, ILLINOIS

The high school located in the little town of Tiskilwa is attended by about 130 pupils. Twelve of these are Mennonites. Forty-eight of them are Freshman.

The school places a great deal of emphasis on athletics. The basket-ball team won twelve victories out of fifteen games this year. There will be an interclass volley-ball tournament. Each class has high hopes of winning.

Last year during the baseball season one of our boys was killed A fast ball hit this boy on the head. He lived only a few hours after it happened.

The parties we have here afford a fine opportunity for creating better friendship and good will.

There has been a good deal of sickness in our school recently. An epidemic seems to have just about spent itself. There were also a few cases of mumps.—Eldon Rocke, T. H. S. 1929.

About Books

THE TEN GREATEST CHRISTIAN DOCTRINES

Rev. J. C. Massee, D. D.

The distinguished minister of Tremont Temple adds another volume to his "Ten Greatest" series. He here expounds with masterful clearness the great fundamental doctrines of the Christian faith. The convincing treatment will delight the Bible student by its deep, spiritual understanding, simplicity and contagious faith. There are many apt and interesting illustrations taken from years of rich experience in direct personal dealing and in witnessing the power of the Gospel. The doctrines considered are: The Christian Doctrines of God, Man, Revelation, Sin, Forgiveness, Eternal Life, Holiness, The Great Commission, The Church, The Return of the Lord. While especially addressed to laymen, ministers will find in this book valuable suggestions for a series of lectures or sermons on the primary Christian beliefs. Published by Doran. Price $1.50. May be ordered from The Christian Exponent Co.

TAKE A CHANCE

A Story of Fifth Avenue Out-of-Door Evangelism

Dr. Daniel A. Poling, Co-Minister of the Marble Collegiate Church, New York City, writes in the **Christian Advocate:** "'Take a chance!' the young profligate said as through bleary, boyish eyes he looked at me. The Sunday evening service had closed only a few minutes before. One of the officials of the church had brought to me a young man soaked to the skin—the night was a downpour—and brazenly drunk. He wanted money and his story was utterly impossible. Finally he said that a representative of his family would meet him at the Waldorf-Astoria on Tuesday afternoon and fix things up! He needed $15 to meet his immediate necessities, and would repay me 'Sure!' I knew he was lying and my friend had started him for the side entrance when he blurted out 'Take a chance!' I looked at that miserable boy again. A New York preacher is deceived so often that the disgust with which the official of the church received my request to advance him fifteen dollars and charge the amount to my personal account, was entirely warranted. The young fellow went squashing out, half sobered by my parting appeal that he play the man! Not every story that begins as this one does end in a remittance, but the boy from the South came back—came back clean with fifteen dollars, and to take me to the hotel where I met a gracious Southern lady who stood there in the stead of the boy's invalid mother, to thank the old Fifth Avenue Church that had gambled with the sin of the city for the soul of her son, gambled and won."

Dr. Poling follows with an interesting account of the extensive outdoor and indoor evangelistic and social service program of this great New York church, the notable success of which is due in no small measure to his own attractive personality and preaching ability. The strong sympathetic appeal of his messages is apparent in his volume of sermons "What Men Need Most" (Doran), of which **The Baptist** says: "Utterances of a real man talking straight from the shoulder in a way that touches the heart as well as the intellect."

DR. HOWARD B. GROSE TALKS ABOUT "BOOKS THAT HAVE INTERESTED ME"

In an extensive article on "Books That Have Interested Me," which appears in a recent issue of The Baptist, Dr. Howard B. Grose writes:

"I cannot recall when the publishers have ever put out so many worth while books on religious themes. Of course, they wouldn't do it if there was not a demand for such books, which makes the fact symptomatic of an unusually wide and keen interest in the affairs of the spirit. Many of these books have been mentally and spiritually stimulating and helpful, and for this reason I wish to bring them to the attention of your readers. If only thousands of our laymen knew the treasures to be found in such volumes as I am commending in this article, and could be led to give to such books some of the time now almost wholly surrendered to the daily newspaper, the fruit for righteousness and the strengthening of our churches cannot be estimated."

The list of books specially selected by Dr. Grose contains eighteen Doran publications as follows:

"Put Forth by the Moon," Rev. Hubert L. Simpson.
"The Wicket Gate," Rev. G. A. Studdert Kennedy.
"The Realism of Jesus," Prof. J. A. Findlay.
"Studies in the Teaching of the Sermon on the Mount," Canon A. W. Robinson.
"The Wonders of the Kingdom," G. R. H. Shafto.
"The Constructive Revolution of Jesus," Prof. Samuel Dickey.
"The Spirit in the New Testament," Prof. Ernest F. Scott.
"Studies in the Christian Gospel for Society," H. A. Mess.
"The Person of Christ," Dr. Philip Schaff.
"Studies in the Inner Life of Jesus," Principal A. E. Garvie.
"William Carey," S. Pearce Carey.
"Outlines of Missionary History," Dr. Alfred DeWitt Mason.
"The Clash of Color," Basil Mathews.
"Christianity and the Race Problem," J. H. Oldham.
"Springs in the Desert," Dr. J. H. Jowett.
"My Message to S. S. Workers," Marion Lawrence.
"The Red Man in the United States," G. E. E. Lindquist.
"The Negro from Africa to America," W. D. Weatherford.

THE REASON FOR THE "BIBLE CROSS-WORD PUZZLE BOOK"

We quote from an article "A Few Lessons from the Cross-Word Puzzle," which occupied nearly a page in a recent issue of Zion's Herald.

"Why are the people of the United States going wild over the cross-word puzzle—this diversion which with many has already grown into an avocation, not to say a life pursuit? The answer is very simple—they have become interested in working the puzzle, and this little word 'interest' is the key to effort and accomplishment in every department and walk of life. Let us look closely at the disciple of the cross-word puzzle, and try to find the springs of his interest. Watch him in action. He searches the dictionary as a saint searches the Scriptures. With what uncanny patience he toils over his self-imposed task. Is he weary? Does he count the hours? Is he apprehensive about his health? No, none of these things move him. He is interested. There is always mystery in an unsolved problem, and human nature loves a mystery. Perhaps right here may be one of the reasons why God made life so mysterious and death such a dark secret—that our interest might be aroused. Behold the marvelous unfolding of the puzzle with the solution almost within the grasp of the busy searcher! How alluring! For one of the finest satisfactions known to the soul of man is the sense of achievement."

In a brilliant way "Bible Cross-Word Puzzle Book," Hoh (Doran) utilizes this normal interest and attraction to concentrate attention upon the Bible. Bible teachers and religious educators generally will appreciate the great value of this little volume. Instead of Webster's the solver must use the Bible, Bible Dictionary and Concordance, and cannot fail to increase his Biblical knowledge.

The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

MORE ON "BECLOUDING THE ISSUE"

Readers will recall that the above is the subject of an editorial in the issue of March 27th.

In this editorial the charge is made that in the present controversy in the Church the real issues are being seriously beclouded by the so-called "conservative element", by thrusting forward issues which—if they exist at all—are not the ones causing the unhappy dissension within our ranks.

In corroboration of this, and as a concrete case illustrating how this has been done, I wish to submit the following facts:

Previous to the final steps taken by the Indiana-Michigan Conference to eliminate a number of ministers, meetings of these ministers were held with the Executive Committee, as well as private discussions with various Bishops individually. **Not once was** the charge of Liberal teaching made against these ministers. **The issue of Modernism was not brought up in any form whatever.**

Furthermore, when the Executive Committee gave their final decree in written form, stating the charges they had against each minister, they did not include a single charge impeaching the integrity of their Christian Faith or soundness of their teaching.

Again, when a bishop was asked by a member of a congregation involved to give his reason for taking such a drastic step, he gave as the **sole and only** reason that the minister would not help enforce a recent Conference Resolution providing for the excommunication of sisters who wore hats.

But very soon after these events the book "The Mennonite Church and Modernism" was published and circulated through every branch of the church. In this book the author sought to create the impression that Modernism was the real issue involved. Thus an issue which was not raised at all by the local conference officials, was brought forward and served as a smoke-screen to hide the pettiness of the real issues that caused the difficulty.

A few years ago gross misrepresentation of facts, as well as suppression of facts, were justified by some on the ground that "We must win this war." It is hardly conceivable that officials of a church of Christ—one that makes much of His peace teaching—should allow the same reasoning to guide them.

If the example and teaching of our blessed Lord are not regarded as of sufficient binding force to shape our conduct in these matters, then we might regard the ninth commandment as effective in guiding our conduct. "Thou shalt not bear false witness against thy neighbor."

A Former Member of the Indiana-Michigan Conference.

THE CAUSE OF DIVISIONS

Taking it for granted that all are sincere who express their belief in a united body of Christian believers and against divisions in the churches, there still is that attitude prevalent among a class that is responsible more than anything else for the divisions.

While no one would dare question the principle of unity among believers as one of the fundamentals of the Christian Faith, there are after all those who while allowing for unity only in Gospel principles are forgetting seemingly that we cannot be disunited on Gospel Principles. Applying this especially to the Mennonite Church, can we claim any grounds for our divisions on Gospel principles? Hardly. Rather it is the principle of the world we are allowing to rule that results in our divisions.

The spirit of intolerance towards those whose Christian experience differs from our own, or whose Christianity expresses itself in a different form or through different channels from our own, is the one great cause, I believe, of divisions through all the churches and until Christians express enough charity that they can be tolerant toward those who find their spiritual natures satisfied in a way different perhaps from their own, will there be any progress toward unity.

Salvation is a personal matter, and the church exists for the purpose of offering a channel through which the individual may find his way to a spiritual relationship required for his own peculiar personality.

Different training, environment, and temperament all must be considered in our efforts toward unity.

When the church ceases to be an agency through which the individual may find the Spiritual requirements demanded of his own personal nature, or in turn may impose some conventional form or restriction foreign to his nature, like Saul requiring David to go and meet the giant with armour and helmet of brass, but which were only a hindrance to David, then she has ceased to function. We all have our giants to meet. But what has the church to offer of encouragement to each one to choose his pebbles and sling, or something else he is fitted for using?

Do we not rather find a spirit of criticism toward the ones whose light does not quite come up to our standard?

Viewing my own light, I come to think it shines in all its grandeur and when I see my brother's light has a little different tint or a little different flicker to it, or in any way does not express the glory I see in mine, I at once withdraw from his fellowship, or if I have a place of authority proceed to disfellowship him. Such is the real cause at the bottom of divisions.

Remove unchristian intolerance and possible misunderstandings that enter in and I do not believe the walls that separate us will have strength enough left to stand.

Divide if we must, but let us not be mistaken about it. It is the spirit of this world that is being allowed to rule if the rule is such that unchristian divisions are caused.

I. E. Miller,
Elk Lick, Pa.

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Notes from Here and There

The regular annual meeting of the Home Mission Board of the General Conference Mennonites will be held in Chicago some time during July.

Paul Yoder of Columbiana, Ohio, son of John L. Yoder, was ordained to the ministry recently at the Midway Church, near Columbiana. This is in the district served by Bishop A. J. Steiner.

Our attention has been called to an error in a recent issue in announcing the amount of the General Conference Mennonite Mission Budget for this year. The amount should have been given as $100,000 instead of $10,000.

Plans are on foot for an all-day educational and inspirational meeting at the Warren Street Mennonite Church, Middlebury, Indiana, under the auspices of the associated Mennonite Churches of northern Indiana. Recent baptismal services at this church initiated eight new members into the congregation.

The annual report of the Mennonite Publishing House at Scottdale, Pa., for the fiscal year, ending on April 30, 1925, indicates a net gain for the year of $12,790.

J. A. Ressler, of Scottdale, Pa., recently returned from India is one of the speakers at the Quarterly Mission Meeting of the Logan and Champaign County churches to be held on Saturday, May 30.

A recent marriage which is of interest to many Exponent readers is that of Mr. Arthur Slagel of Chicago to Miss Vesta Zook of Topeka, Indiana. The Exponent extends congratulations.

Pres. J. E. Hartzler of Witmarsum Seminary, is to give a series of lectures at the Maple Grove Church, Topeka, Ind., May 31-June 7. The subject will be "The Kingdom of God."

Ten new members were recently added to the Sugar Creek (O.) Mennonite Church by baptism. N. O. Blosser of New Stark, Ohio, officiated at the services. An all-day mission meeting is planned for this church on June 21, with communion for the following Sunday.

The new home being built for C. F. Derstine at Kitchener, Ontario, was damaged by fire recently, so that the moving of the family into the home is delayed. Bro. Derstine has been engaged in a series of evangelistic meetings at the Shantz church, near Waterloo, and a large number of confessions have resulted.

Oscar Burkholder of Breslau, Ontario, recently closed a series of meetings at Leetonia, Ohio, with two confessions as a part of the visible results.

Pres. D. H. Bender of Hesston College gave the Commencement address before the class of graduating nurses from the La Junta Hospital, La Junta, Colorado.

The Eighth Annual Meeting of the Ohio Woman's Missionary Society was held at the Martin's Church near Orrville, Ohio, on Thursday, June 4, 1925.

Commencement exercises at the Eastern Mennonite School, at Harrisonburg, Va., are reported as having been well attended and very interesting. We have not been informed concerning the details of the program.

"Education Among the Mennonites," the new book by Pres. J. E. Hartzler, has been somewhat delayed in publication, but is promised for the not distant future. Quite a large number of advance orders have already been received.

The Baccalaureate Sermon for the graduates of Witmarsum Theological Seminary which was to have been preached by Pres J. E. Hartzler, was preached by Rev. J. Quiring instead, due to Pres. Hartzler's call to the bedside of his mother who is critically ill in Missouri.

Six members of the First Mennonite Church at Souderton, Pa., Rev. G. T. Soldner, pastor, were among the graduates of the Souderton high school this year. This church has also made plans for conducting a Vacation Bible School during this coming summer. At least two, and probably three, teachers will be employed.

The Mennonite Historical Society of Bluffton College and Witmarsum Seminary met for its annual meeting on May 20, 1925 Dr. C. H. Smith addressed the Society on the subject, "The European Background of Mennonite Immigration to Pennsylvania during the 18th Century." The Society voted an appropriation of $10 toward the publication of a translation of "Pilgrim Marbeck" now being published by Dr. Loserth of Austria.

Prof. G. A. Lehman, Dean of the Conservatory of Music at Bluffton College has resigned his position to take a similar one at Earlham College in Indiana. Prof. Lehman is very well known in a great many Mennonite Communities throughout the United States because of his activities as Director of the Bluffton College Glee Club which has toured extensively during the past few years.

An all-day Mission Program is planned for the church at Sugar Creek, Ohio, on Saturday, June 20. Brother Paul E. Whitmer of Bluffton, Ohio, is scheduled for one of the principal speakers.

A Young People's Conference was held at the Grace Church, Pandora, Ohio, June 12 and 13, and an interesting program had been prepared. Wilbur K. Thomas, of the Friends' Service Committee of Philadelphia, was to have been one of the speakers for the occasion.

A Vacation Bible School is to be held at the Fort Wayne Mission during the coming summer. Huber Yoder, of Wakarusa, Indiana, will assist the regular workers at the Mission in the work.

Mennonites in the vicinity of Geary, Oklahoma, recently celebrated the 400th Anniversary of the Mennonite Church by appropriate exercises. A large number of people and interesting speeches are reported.

H. V. Albrecht, of Tiskilwa, Ill., who spent some time visiting in the Dhamtari, C. P., India, and other missions, has been giving a number of talks on his impressions of India to his home congregation. Bro. Albrecht was much impressed by the fine Christian spirit of all the missionaries he met in his travels regardless of denominational affiliations.

Miss Mary Yoder, daughter of C. Z. Yoder and assistant Librarian at the College of Wooster, Wooster, Ohio, is attending a session of summer school at Berkley, California, and will spend some time during the summer traveling in various parts of the West. She will return to Wooster by the time school opens next fall.

At a recent meeting of the Eastern A. M. Conference, held in Fulton county, Ohio, a resolution was passed to the effect that since Brother Lester Hostetler could not conscientiously comply with some of the demands made upon him by that Conference, he should no longer be considered a member of the Conference The church at Sugar Creek was likewise disowned by the Conference, and now assumes the status of an Independent Church, for the present at least.

J. A. Hilty, formerly Superintendent of the Orphans' Home at West Liberty, O., is now living at Los Angeles, California. A joint meeting of all the Mennonite churches in Los Angeles in commemoration of the quadricentennial anniversary was held on May 31, at the Immanuel Mennonite church. This church is also among the number planning a Daily Vacation Bible School for the summer. Albert Claassen is pastor.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JULY 3, 1925

THE PLACE OF THE BIBLE
An Editorial

OPEN COMMUNION
A Lay Viewpoint

MENNO SIMON

THE DORT CONFESSION
Some "Firsts" in Mennonite History

THE CHRISTIAN CHURCH
Our Bi-Weekly Sermon

THE OPEN FORUM

The Editor's Chat

We hope that the interesting article on Menno Simon in this issue will be read by all of our readers. While not originally intended for the Exponent, we believe it will be heartily welcomed by those who are interested in learning more about our early leaders and the difficulties and dangers which they were compelled to face in order that we in our day might enjoy the liberties we now have.

The article on Open Communion also deserves careful and thoughtful reading. The subject is an interesting one, and the arguments on both sides of the question are well worth thought and consideration. Let us not condemn the position held by someone else until we have first carefully and thoughtfully considered it from every angle. And even then we have no right to condemn our brother who may have thought matters through just as carefully and as conscientiously as we have and yet arrived at a different conclusion. Mennonites today are not unanimous on this question, so it ill becomes us to become too dogmatic about our position, whatever it may be.

It is interesting to note, as we look back over history, how positions which were so dogmatically held in past ages have given way to other positions today, sometimes quite the opposite in nature. In the light of this fact, it seems just a bit presumptuous and unsafe to dogmatize too much today, for have we any assurance that the things which we are so ready to defend today are really worth while defending? Of course they may serve a useful purpose now, or perhaps have in the past, but when we continue to insist that they will always do so in the future we are treading on somewhat dangerous ground in the light of our past history.

An earnest Christian worker, a minister who is doing active and effective work today, writing along this line in a recent letter to the editor, made the following observation: "I often have to think of what a certain writer stated, 'There are times when the heresy that suffers is nearer the Truth than the most obstinate Orthodoxy.' And let me add that the heresy of today may become the orthodoxy of tomorrow. Jesus was not considered an orthodox Jew, but an impostor and a heretic. The same was true of Luther, Calvin, Knox and Menno Simon."

We believe that the observation of our brother is timely and true. How true it has been even in the memory of many of us, that the position in our own church on certain points has been completely reversed. Yet how sure we are inclined to be that our judgment is absolutely correct and that all who differ with us are wrong.

A prominent church leader, one who was a "Progressive" in his younger years and who helped to initiate Sunday schools, Young People's meetings, Evangelistic meetings, and other innovations into the church at a time when they were bitterly opposed by many—this man, who is now a "Conservative" and who fights with every means at his command the onward movement of the church, expressed himself within recent years to the effect that he would be very sorry indeed to think that the Mennonite Church in twenty-five years from now would be any different than it is today.

In other words, this man takes the position that every progressive movement which he helped to initiate and bring in was right and proper, but that now we have reached the limit and no more change must take place. He sets himself up as competent to pass valid judgment on past, present, and future. We hope that we may not be misunderstood when we say that anyone who takes such a position is on dangerous ground indeed, and has set himself against the laws of change and progress, which are as much laws of God as any other law which this brother himself would recognize as such.

Change and progress are inevitable. Nowhere do conditions remain static and unchanged, except where there is no life. If the Christian Church is to minister to the needs of the world tomorrow, and in twenty-five years from now, she must adjust herself to the changes which are daily coming about. Whether or not these changes will be in the direction of progress depends upon us. If we fight any change and attempt to retard it, we do but invite and insure retrogression instead of progression. The changes will come in spite of us, but we will lose our opportunity of making these changes minister to the real progress and onward march of the Kingdom of God.

This does not mean, of course, that we must disregard or attempt to nullify any of the principles of God's Word. It only means that we must accommodate our plans and methods of working out these principles to the changing needs and conditions of the world about us. We do not wish to be understood as advocating a revision of God's Word, but rather our methods of bringing about an acceptance of the principles laid down in the Word to the conditions about us. Perhaps it may mean too, in some cases, a reinterpretation and a new conception of what God's Word really means. We can ill afford to be too sure that we have reached a final stage of enlightnment on the Message and the Principles which it brings to us.

One of the pleasant things which come to the Editor's lot is the receiving of letters from brethren, whom it has never been our privilege to meet but who express their warm approval of the work which the Exponent is trying to do, and give their encouragement to the continuance of this work. We thank all of our friends heartily for the interest which they are taking in the work and for the encouraging letters which they are writing.

Says one: "Will you kindly send my copy of the Exponent to ——— this summer? I order only two of my papers changed for the summer, and the Exponent is one of them. That shows that I think of it so highy that I do not want to miss any copies. Keep up the good work. Don't mind the 'kicks' you get. You are on the right track."

Another one writes: "We are trying to do our bit in praying and speaking a good word for the Exponent. We believe the paper to be an answer to prayer, and try to get all the folks to subscribe that we can.....Keep your vision clear and your powder dry, as you have been doing, and the Lord will bless your efforts for the Cause which you love."

The editor craves the continued interest in prayer of all our readers, and hopes that through their continued interest, cooperation and support, the Exponent may accomplish a work that is really worth while and a help in promoting the Cause of Christ.

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The article on Menno Simon is reprinted from the Mennonite Weekly Review, published at Newton, Kansas, and was first published in the Directory of the First Mennonite Church, Philadelphia, Pa., Rev. S. M. Grubb, pastor.

THE

CHRISTIAN EXPONENT

VOL. II. JULY 3, 1925 No. 14.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

PATRIOTIC PATRIOTISM

A great deal of very superficial oratory and flag waving may pass for patriotism. Frequently it happens that the person who shouts the loudest or waves the hardest gets credit for being the most devoted to his country and consequently the most patriotic. All thoughtful persons know that this is not necessarily a test of true patriotism, but then many people do very little thinking at all, and the consequence is that the real patriot is frequently overlooked and even persecuted, while the shouting jingoist is awarded the plaudits of the multitudes. The individual who is most wronged in such a circumstance is frequently the most indifferent about it, since it is of no particular consequence to him. The most unfortunate thing about it all is the false standards which are upheld and the wrong impressions that are apt to be created in the minds of the rising generation.

True patriotism, the kind that is really patriotic and is not merely a name for a lot of enthusiastic nonsense, is the love shown to one's country or nation by working for and desiring to accomplish for it the greatest good and the highest welfare. Every Christian should be a true patriot, even though he may not be regarded as such by those who fail to agree with him. He should be willing to stand for what he believes to be the highest good of his country, though he may be compelled to suffer persecution for his convictions. Our greatest leaders were often the most severely persecuted, but the principles for which they stood finally came to be recognized as Truth and today have enshrined themselves in the hearts of all true men and women because of their real worth. It is not unreasonable to expect that future generations may look back to many who are now frequently despised and held in contempt as the ones who have made a real contribution and who correctly discerned the things which are of real value and of lasting benefit.

Perhaps more than in any other way, we can today show our patriotism and love for our country by living godly lives, by refusing to be stampeded into positions against our convictions, and especially by maintaining firmly and aggressively our attitude on the question of war and peace. It does not require a real patriot to indulge in the popular form of patriotism. Anyone who can shout or wave a flag can do it, whether they can do anything else or not. Really patriotic patriotism goes a good deal deeper, and requires real moral courage and stamina. He who is considered a coward and a slacker today may be acclaimed as the real hero tomorrow. Let us be faithful to our convictions.

OPEN OR CLOSE COMMUNION?

THE Exponent is not undertaking here to take sides on the question of whether the church should maintain the principle of Close Communion, or whether it should accept the more common and popular position of allowing all who profess their love for the Master and their belief in His way of life to come to a common communion table. The lack of uniformity among the various branches of Mennonites on this point indicates however that there is room for such discussion on the question, and we are pleased to be able to present on another page of this issue a very able discussion which we

believe we will do well to read with open minds regardless of what our position may be. So far as we know, there is no historic position of the church on the question to which we can appeal, though such an appeal would not necessarily determine our course for our present day and age.

On this, as on other questions on which there is honest difference of opinion among Christians, we believe that a presentation of various viewpoints is helpful and essential to a better understanding of each other and a clearer grasp of the questions under discussion. Our idea of the work of a religious journal is not that it should reflect the ideas of one person only, or present only one side of a question, but that it should present facts as they are and give honest individuals an opportunity to express their convictions, so that readers may intelligently and safely form their opinions with reference to matters on which there is no clear Biblical teaching or unanimous agreement among Christians. A fair facing of facts and honest arguments can harm no one.

A YOUNG PEOPLE'S RETREAT

FOR some time there has been a feeling on the part of a number of people in various branches of the Mennonite Church that there should be some sort of cooperative effort to bring to our young people, and to all of us, a clearer vision of the opportunities and responsibilities confronting us, and a more stirring challenge to enlist our every effort and resources in the carrying out of these responsibilities for the glory of God and the blessing of the church. In what seems to be a clear Providential leading this feeling has spontaneously come to a head and has been endorsed by many representative leaders and workers. A committee has been appointed by a representative group and has been asked to make arrangements for such a meeting. After considerable consultation, thought and effort, it has been planned to hold a nine-day Retreat, August 9 to 16, on the campus of Bluffton College. The aim is to have young people gather from the various branches of Mennonites and spend together a few quiet, unhurried days in order to grow in spiritual life, develop leadership, and to bring about a closer acquaintance and a greater unity in the Mennonite church. A strong devotional atmosphere is to pervade the meeting, and strong courses will be offered in Missions, Young People's Work, Bible Study, Mennonite History and Doctrine, etc., by men who are capable and known authorities in their fields. It is planned also to have a daily Open Forum led by an International leader who is thoroughly conversant with world problems as they affect our church, so that through discussion and an exchange of ideas, convictions, and viewpoints we may arrive at a proper and unanimous solution for the problems confronting us. Other features will be planned for which will add to the helpfulness and the pleasure of the meeting, and more definite announcements will be forthcoming soon.

The Exponent believes that such a conference can fill a vital need in the Mennonite Church and that it will offer possibilities and advantages for the church and our young people which can scarcely be overestimated. We hope that everyone who is interested in our future welfare will either endeavor to be present himself or will urge the young people of his acquaintance to be present. Definite plans can already be laid so far as the date is concerned, and we feel sure that there will be no disappointment in the helpfulness and value of the meeting. A hearty cooperation in such an endeavor as this can accomplish much toward bringing about greater unity, a better understanding of each other, and greater efficiency in the service of the Master.

THE PLACE OF THE BIBLE

ONE of the most remarkable things about that very remarkable book, the Bible, and one of the very striking and convincing proofs of its difference from and superiority to all other literature that has ever been penned, is the fact that although it was written thousands of years ago, at a time when conditions in the world were far different than they are now, and when customs, ideals and manners bore only a faint resemblance to those of the present day, it is still a modern book, meeting the needs of modern life, filling a place which no other literature even in its own contemporary age has ever filled anywhere. No "Best Seller" has ever excelled it in popularity even for a single year. Printing presses are busy day and night, year in and year out, turning out hundreds of thousands of copies annually, with no let-up in the demand and no indication that its popularity will ever be superseded by any other production. It has been translated into hundreds of different languages and dialects. It has been studied and pondered by scholars throughout the ages. With all this, it is still as fresh as ever, as vital today as when it was first written, and meets as great a need in human life and experience as it ever has. It is simply indispensable. We cannot conceive of our civilization without it, or a continuation of our boasted progress and attainments if it were suddenly to be taken from us. It fills a need in human existence which never has been satisfied by anything else, which can never be filled by any other.

Nor does the Bible fit only our Modern Age. It has equally filled the needs and the demands of every age that has passed since it was first written, including the age in which it was produced. It comes from ancient times but it has belonged to all times. It was the mental and literary product of one race, but it is of and for all races. There have been times when it has been almost inaccessible to the masses

and copies had to be chained to pulpits in order to keep them from being carried away, but it never lost its power. True, there have been many periods in which it was not universally and popularly esteemed, nor is it so today, but to those who knew it and accepted it it filled every requirement and met every spiritual need, just as it does in our own day and age. While we are primarily concerned just now in considering what the Bible means for our own age, it is yet interesting and profitable to recall what it has meant in all of the ages past.

What, then, is the secret of this wonderful power and vitality of a book which though ancient has never become antiquated, which though the product of one race is universal in its appeal, and which though written under particular conditions and circumstances peculiar to a certain age is nevertheless applicable and pertinent to all ages and all times? If we can discover the secret of such an appeal it may help us to appreciate more the Message which it brings. We do well, at least, to ponder over its greatness and estimate it at its proper value. Because of its easy access and a certain familiarity with it it frequently happens that we fail to appreciate it as we should, or realize properly its remarkable value.

Within every individual there is that desire and longing for an intimate knowledge and a close communion with an infinite and an all-knowing Heavenly Father. It has ever been so. Sometimes, to be sure, this inherent desire is choked and apparently lost entirely through the depravity to which the human heart is capable of descending, but none the less the latent desire is still there and ready to assert itself whenever there is opportunity. Sometimes the desire is very real in the life of the individual but is kept so closely hidden that its presence is unsuspected by those with whom he may associate. Somehow, somewhere, in every human heart, in every clime and in every age, this inherent desire for communion with a higher power is present and operates in determining the conduct and attitude of the individual. It is the attempt to satisfy this desire which leads the ignorant and superstitious heathen to punish themselves, make grievous sacrifices, and inflict upon themselves torture of the worst kind. It is this desire that is responsible for the numerous cults, ceremonies, rites, and gods to which the ignorant heart gives its worship and allegiance. And it is the fulfilling of this longing in the human breast by the acceptance of the Message which the Bible contains that leads men to the highest and best which life can afford and which makes it really full of meaning and worth while.

The Bible is God's Message to man. In it and through it man learns to know God. It gives us a clear record of God's dealing with human kind in the ages past. In this record we can see the goodness, the greatness, and the infinite love of God for His erring children. In the New Testament we see the consummation of this love, and in Christ we have a perfect revelation of our Heavenly Father. It satisfies abundantly and completely the longing in the human heart for a companionship with and an intimate knowledge of the One who more than all else is worthy of all our love and our highest endeavors. It answers the great questions which the human soul has asked in all ages. It solves the great riddles and perplexities of life. It makes possible our association with the One who completely satisfies our highest desires and who gives a meaning, a purpose to life which alone make it worth while. It is not strange then, that doing all this, the Bible should come to hold such an important place in the life of the individual and the nation. It is great because it is God's Message to man, and because it makes possible a knowledge of Him in all of His greatness and His fullness.

It is because of these things that the Bible holds such a secure and an enduring place in the hearts of individuals. Not that it in itself is the source or the first cause of anything that is worthy, but because it is the key to the storehouse of God's abundant and lasting treasures for His children,—the instrument which enables us to enjoy and to know those things which make life purposeful and worth while. God does not desire that we worship the instrument but the Father whom it reveals. We call it sacred not for what it is but for what it does and for what it enables us to become. Its place is secure in human history and experience. Nothing can supersede it or take its place. We cannot overestimate or overemphasize its importance.

Would it not be well, in view of all of these facts, that renewed emphasis be placed on a careful and systematic study of the Bible, and that Christians generally should become more familiar with it? The Bible is indeed the Christian's handbook. It is the interpreter of life, and the revealer of our destiny. The better men become acquainted with it, the more closely they follow its teachings, and the more completely they accept the view of life which it presents the greater will be their peace, happiness and prosperity.

BLUFFTON CELEBRATES

THE Silver Anniversary of Bluffton College is now a matter of history. The plans which were in the process of perfection during the past year materialized in a way that brought complete satisfaction not only to those who sponsored it but to the throng of friends who visited the institution during the week—approximately three hundred visitors were on the campus for the festivities.

The Commencement week opened with the Baccalaureate Sermon by President Mosiman on "The Worth of the Soul", which was a ringing challenge to Christian service.

Monday was Class Day. In the evening the Se-

nior class rendered their program which reflected much credit to the high ideals of scholarship and service; the latter being evidenced with a gift of more than $10,000 to their Alma Mater.

Tuesday was Bluffton Day—a day devoted to athletics, and in the afternoon at 4:30 o'clock took place the crowning of the May Queen. Miss Lorena Birky of Bloomington, Illinois, was crowned Queen of May—this exercise was both impressive and artistic. In the evening an interesting program was given by the Glee Clubs with many former members participating.

Wednesday was Alumni and Old Students' Day. A large number of Alumni and former students were present at the banquet in the evening. During the business session efforts were renewed to complete the drive for the endowment of the E. J. Hirschler Chair of Mathematics. Splendid progress has been made in this direction—$25,000 being subscribed up to this time. Another feature of the day was the address of Dr. H. G. Good before the Honor Society.

Thursday was Anniversary Day. A number of strong addresses were given. In the morning Rev. J. E. Amstutz of Trenton, Ohio, spoke on "Small Beginnings"; Dr. Elmer E. S. Johnson of Hereford, Pa., on the subject "Pioneering in Education"; and Professor Hirschler spoke on "The Future Mission of Bluffton College". In the afternoon President W. O. Thompson of the Ohio State University, gave a very splendid address reviewing the progress of education during the last twenty-five years. Just before his address took place the unveiling of the bust of Menno Simon, and the portrait of President Mosiman. Bluffton College prizes very highly these additions of works of art since this is possibly the only bust of the founder of our church, and since it was made by our own sculptor, Professor Klassen.

In the evening the Peace Pageant was presented to a large and appreciative audience. This pageant portrayed in a very vivid and dramatic way the struggle throughout the ages for the abolition of war. That this colorful masque made a very powerful appeal was evidenced by the rapture of the audience as they quietly and thoughtfully followed the fifty participants in the portrayal of this historic subject matter so dear to the hearts of the people of our church.

During the day the Board of Trustees completed its session. A satisfactory financial report was given, and after filling several vacancies on the faculty the session adjourned. Chief among these vacancies was the one made by Professor G. A. Lehman whose leaving will be felt not only by the college but by the entire community and constituency at large. Professor Holtkamp was elected as dean of the Conservatory.

On Friday occurred the Commencement proper. The address of the day was given by Dr. J. Knox Montgomery, president of Muskingum College, on the subject, "The Function of the Christian College". Forty-seven men and women received the A. B. degree, two the A. M., and an honorary degree of D. D. was granted to Rev. J. W. Kliewer.

At the noon hour the annual commencement luncheon was held in the gymnasium. Over three hundred were present at this last function of the Anniversary week. Splendid toasts were given with Dean Byers as toastmaster.

Thus came to a close the first twenty-five years of history of Bluffton College. Now as we stand upon the threshold of the next twenty-five years may we be so guided by the hand of an all-wise Providence so that a glorious fruition of the hopes, ideals and prayers of a greater Bluffton College may consummate by 1950.

B. D. S.

Open Communion

A Lay Viewpoint

J. B. Cressman

WHETHER a communion service shall be a so-called open or close one seems to be a moot question. Should an individual ever be refused communion? If so, under what circumstances? All of us are agreed that communion is a vital service. Save possibly baptism it is the chiefest rite in the Christian church. It is an emblem of an event which invites reconsecration. Each occasion of its observance should be essentially a new confession of faith for all participants. To spiritualize the ceremony entirely only emphasizes its true nature for its very essence is an interdependent heart relation between an individual and his Maker on the one hand and his neighbor on the other. When properly observed communion becomes a hallowed event which greatly strengthens the believer. Past experiences are a sacred memory, and future experiences offer a joyful promise. With such associations it is obvious that if the sacrament is ever to be refused to anyone it must be only for the most serious reasons. Where the emblem is refused for any but such reasons the chief result is to degrade an event which otherwise is most uplifting. That it is a painful experience to be denied the sacrament time after time for other than the most urgent causes anyone who has undergone it can testify. So a further discussion of the whole matter seems inevitable.

It would seem that the beginning of this problem is to be found in the question as to who should participate in the celebration of the service. For whom then is the Lord's Supper? Obviously the ceremony was instituted by Jesus in the presence of His immediate disciples. But it was not for that one occasion only nor for that one group. It was to be observed again and again in succeeding ages and by successive generations of disciples as a memorial to Him. Discipleship was the basis on which it was founded. It is still the basis today. From the beginning of church history theologians have granted the existence of the

invisible church of Christ with a membership in all sects but composed of those who are truly His disciples. These are the heirs of the original twelve and for these the Lord's Supper is intended in our day. So the sacrament seems to be clearly a rite which transcends all sects. No single denomination has been named as custodian for in very truth it is a ceremony of the invisible church. The visible church is only the medium for its observance. Membership in that invisible church of Christ's discipleship is then, I submit, the only valid test for participation in the sacrament of the Lord's Supper.

Moreover, who are these disciples? Jesus clearly places the conditions as repentance and confession of faith. That He could read men's hearts as we cannot is only an added reason why men today should be exceedingly chary of their judgment of believers. So I submit that it is upon the confession of his faith that an individual becomes a believer and so a member of the invisible church. Has he accepted Jesus Christ as his personal Savior? Is he striving honestly by faith to do His Will? Is he at peace with God and man? Can he answer these in the affirmative, and he is a disciple, a fit participant at the communion table. But it is not the presiding officer who is administering the service who can tell him this. The official can only present the measure of responsibility. Each must answer for himself. "Let a man examine himself." Himself! not anyone else. Not even a bishop can do this. It is in this sense that each communion service is truly a confession of faith, a reconsecration if you will. Once again the believer accepts his Master and pledges himself to discipleship. He renews his covenant and the commemoration should call forth new pledges of fidelity. He strengthens again on the basis of a personal confession that personal relationship between himself and his Maker which is of the very essence of the Protestant faith. The table of the Lord's Supper is then a table which is prepared for every believer on his own confession and it is through the personal relationships just described that the table of the Lord is kept clean. The visible church can teach and point the way but it cannot actually cleanse this table. Each believer makes his contribution toward that end in his mystical union with his God.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." In this verse and its context Paul discusses the Lord's Supper with the Corinthian Church. Manifestly he lays great stress upon self-examination. But he goes one step further and definitely places the blame for a failure to live up to the best. To whose condemnation does an unworthy communicant participate? To that of the presiding bishop? the church visible? his fellow-communicants? Not according to Paul. It is to his own that the unworthy one eats and drinks. The responsibility is clearly not upon the church visible. It can warn and admonish, instruct and advise upon the true nature of the sacrament but it cannot judge precisely, because in the final analysis it is God only Who can read men's hearts. Nor is it likely that a sect will be placed in the anomalous position of serving the sacrament to deliberate unregenerates. Such can have no use for the rite and do not seek it. As for those who err let us note how Jesus dealt with an extreme case.

Whether Judas actually partook of the bread and wine in that Last Supper is a matter of opinion. Matthew and Mark leave us in doubt. Luke infers that he did. John would seem to indicate that he did not. It is really a debatable question. But there is one ceremony in which it would seem certain that he had a share and that is in the institution of feet washing. According to John, Judas was present at the time. Can anyone doubt that Jesus washed the feet of Judas along with those of the other disciples? There is no reasonable doubt in this matter. Among Mennonites who observe feetwashing and consider it either as an ordinance of equal value with communion, or as an integral part of it, the conduct of our Lord is significant. Certainly He knew the treachery in the heart of Judas. Despite this disloyalty He stooped to wash his feet. Do we as Mennonites wish to assume the responsibility of publicly judging where Jesus manifestly did not? Let us examine one more Scripture, Matt. 18:17. Taken out of its context it might almost seem to be a command to debar from communion. But it cannot be dismissed so easily. It is clear in the first place that Jesus is here referring to the grossest moral sins and not to sectarian differences of theological opinion. In the second place we may note that the twenty-second verse is part of the context. Fresh from the previous discussion Peter inquires how often forgiveness is necessary. We can thank Peter that he provoked such a wonderful answer. Commentators are agreed that the real meaning of Jesus' reply is that there shall be no limit to forgiveness. Even if, and this is very uncertain, this verse were intended to apply to exclusion from communion it is quite evident that the church is given a practically unending road on which to travel before it reaches such a goal. To reach a proper conclusion the verse must be weighed with the conduct of Jesus in the case of Judas. On the one hand there is a verse of uncertain application, on the other clear-cut conduct. Many of us will have little difficulty in choosing the latter.

To summarize briefly, I have tried to show that the sacrament of the Lord's Supper belongs to a universal Christianity rather than to a denominational ecclesiasticism. By reason of this fact it follows that the basis of fitness to partake in that rite is discipleship in the invisible church of Jesus Christ, a state which is reached solely upon a personal confession of faith in Him. Further, unworthiness springs from a failure to effect the reconciliation, but results in condemnation to no one save the individual himself. Open communion, then, is simply that principle which admits to the fellowship of the Lord's Supper all those who

openly acknowledge their personal acceptance of Jesus Christ as Master and King.

One more point must be discussed briefly. Would open communion wipe out all denominational differences? To my way of thinking, not, and simply for this reason. Excommunication from actual membership and exclusion from the sacrament are entirely two separate matters. The Mennonite church will always have principles which differ from other denominations. An individual who does not believe in those principles should not be granted membership. That is reasonable. But it is even truer that the same person should be granted communion if he avowedly confesses himself a disciple of Jesus of Nazareth. And I submit in all seriousness that an individual who is admitted to the fellowship of the Lord's Supper upon the confession of his faith as mentioned above will be infinitely more open to receive the peculiar tenets of our denomination than one who is excluded. The great harm of close communion is that it tends to become merely a weapon, not wielded necessarily in a spirit of antagonism, but wielded nevertheless. Some may possibly use it with discrimination, but others again in human fashion may use it unwisely. Worse than all the sacrament as a means of discipline inevitably means the degradation of the most sacred ceremony in the Christian Church. Manifestly we cannot win men by closing our doors to them. Clearly also we cannot win men without principles. But the granting of communion is not analogous with the granting of church membership as I have tried to show above. The former is universal, the latter denominational. Let us in the first place respect the universality of the sacrament. Then we may expect men to perceive the sincerity of our tenets.

Menno Simon

(This sketch of the life of Menno Simon is taken from the Directory published for the Second Mennonite church of Philadelphia, of which congregation Rev. Silas M. Grubb is pastor, and was then republished in the Mennonite Weekly Review.)

JANUARY, 1925, marked the 400th year since the establishment of the Mennonite Church. During the bitter years of persecution that marked the beginning of our church our fathers were content to be known among themselves as Brethren, but the outside world gave them the name of Mennonites, not because Menno Simon was the founder of the church, but because of his prominence and leadership. That Menno, who joined the Brethren some time after their establishment, became the most conspicuous leader there can be no doubt. His activities as a teacher, preacher and writer deserve our grateful recognition and we have therefore inserted this sketch of his life as our tribute to him in this festive year.

Menno Simon, the Dutch reformer, after whom the Mennonite Church takes its name, was born in the year in which America was discovered. The village of Witmarsum, in Friesland, the most northerly province of the United Netherlands, was the place of his birth. He was educated for the priesthood, and when quite young entered upon his priestly duties. The care of his office, however, at that time, rested lightly upon him, and his time was principally occupied in playing, drinking, and frivolous amusements in company with his fellow priests. The Scriptures did not interest them and were scarcely mentioned without a jest.

Providence is often preparing a man for serious responsibilities in a most unexpected way. A series of startling events interrupted the carousing career of the young priest, and contributed largely to the change that made him choose a life of activities that involved hardships and dangers to the end of his life. While engaged with the Mass, one morning, he discovered himself entertaining doubts as to the actual body and blood of Christ being in the bread and wine. He tried to rid himself of such thoughts, believing them to be suggestions from the devil, and, in order to find peace, he devoted himself to confessions, penance and prayer. God directed him to the Scriptures, which he had never fully read. As he familiarized himself with them he discovered that he was acquiring a power which was giving him reputation as a preacher. "I loved the world and the world loved me", he wrote. Before long another shock drove him to a more diligent examination of the Word. A God-fearing man in a neighboring town, Syke Snyder by name, was beheaded for renouncing the Catholic faith and showing it by being rebaptized. Menno had never before heard of believers' baptism, and resolved to give the matter a careful examination. He consulted his Ecclesiastical superior, then the Fathers, and the writings of the principal Reformers, but none could satisfy him. The Word was his final resort. He confesses that as he increased in his knowledge of Scriptures he was led to parade this knowledge in order to gain a great name for himself, but God had another shock in store for him—a severe one, designed to humble him. The fanatical Anabaptists came into that part of Holland just then, and misled many poor, innocent people, among them Menno's own brother. They armed themselves and defied the authorities. There could be but one end to such a foolish rebellion, and the leaders were led out to execution. Among them Menno's brother. The shock broke the young priest's heart. He determined to oppose the error which brought such horror and humiliation to himself and the community. He knew of but one weapon with which he could successfully combat the errors of fanaticism. It was the Word; and he prayerfully devoted himself to its further study. Soon the Anabaptists found that the young priest who opposed them by his writings and disputations was a more dangerous foe than the armed officers sent to subdue them.

Having lost faith in the Mass and other Roman

Catholic practices, he retired from the priesthood. A year later we find him identifying himself with a small company of believers, a surviving remnant of the persecuted bands of evangelical Christians who owed their beginning to the missionary efforts of the Waldensians in Northern Europe. As their leader, he began an aggressive campaign against Anabaptist fanaticism and Roman error. His identity with these people gradually led to their being known as Mennonites. But it was a dangerous things to be the leader of a sect with whom neither the reformers, the Catholics, or the state sympathized. His followers were compelled to meet in secret, often in the dead of night. They purposely avoided knowing the names of their ministers in order not to be in a position to betray them when put to torture. They were widely scattered. Menno, suffering from an incurable affliction of one of his limbs, the result of an accident, which lamed him, was continually moving from place to place to help and encourage the brethren. He met them in their hiding places, in forests and barns, often appearing at their midnight services unannounced, only to disappear again in the darkness. A reward of 100 guilders was offered for his head. Criminals were promised pardon for his capture. A friend was put to the wheel for having sheltered him, his sick wife and children. Houses in which he had lived were confiscated. False brethren made efforts to betray him. Officers were continually on his trail, but he eluded them so often that his followers believed him to be miraculously protected.

Menno was fearless and quickwitted, which probably accounts for his many escapes. An officer once stopped a coach on which he had taken passage and was riding with the driver, and demanding that Menno be surrendered. Menno turned and asked, "Is Menno Simon in this coach?" "No," came the answer. And the officer, supposing he had made a mistake, permitted the coach to proceed. On one occasion, having observed a placard at the door of a cloister giving a description of himself and offering a reward for his capture, he boldly went in and endeavored to win the prior to the evangelical cause. On another occasion he interrupted a priest at service and entered into a discussion with him, which led the priest to renounce the priesthood and cast his lot with the Reformed cause. A faithless brother once undertook to betray Menno to the authorities, and brought officers to the meeting where he was preaching, but Menno saw the officers in time to escape. Some time later this same traitor brought an officer to a canal along which Menno was expected to pass. Menno saved himself by jumping to land and finding a hiding place. It was not until he had disappeared that the traitor could cry, "See, the bird is flown." And when the officer called him a knave, he answered, "I could not speak in time, my tongue became stiff." The traitor was beheaded for having permitted Menno to escape.

For twenty years Menno was hounded from place to place, preaching when possible, but writing continually until Germany and Holland were flooded with his literature. His conviction that the state and church must be separated made that protection impossible for him and his followers which those of other confessions enjoyed in the states where their tenets were accepted. The doctrine of non-resistance, to which they were committed, made self-defense an impossible thing for them, and the result was that they endured severe persecution when other dissenters enjoyed peace. In spite of years of persecution, fleeing from place to place with a price on his head, Menno died a peaceful death. A German nobleman, who, as a soldier in his youth, had witnessed the sufferings of Menno and his people, offered them a hiding place on his estates. There Menno passed away in his 66th year, and was buried in his own cabbage garden. A linden tree planted with his own hands still stands and flourishes near the place where he rests and here in Schleswig-Holstein, the Mennonites erected a suitable monument some years ago, which was defaced during the war, but has since been restored to its original condition.

OUR BI-WEEKLY SERMON

The Christian Church

J. E. Hartzler

"Upon this rock I will build my Church and the gates of hell shall not prevail against it." Jesus.

IT is interesting to note that Jesus in all of His recorded sayings mentioned the "Church" only twice, while in the same sayings He spoke of the Kingdom of God 112 times. Where He mentioned the church once He spoke of the Kingdom 56 times. Yet some good people have great fears of the man who follows Jesus in the preaching of the "Kingdom idea". The prophets of old who followed God closely were always subjected to severe and unjust criticism and even death. The man today who follows Jesus closely must not be disappointed when he experiences something of the same kind.

May I suggest by way of introduction that relative to ORIGIN we need to remember that Jesus was the founder of the church according to the eternal purpose of God. The foundations of the church are in the eternal will of God.

Relative to NATURE the church, we do well to remember, is not an asylum in which we isolate men from the world. The church, by nature, is not a religious, ecclesiastical insulator through which we carry men from the cradle to the grave avoiding contact with the world of men and affairs. The church is the spiritual body of Christ; it is an organization

through which the spiritual forces of the Kingdom of God are working on earth. The church is the institution through which the Kingdom ideals find effective expression.

Relative to DESTINY the church rightly, on the assurance of Jesus, claims the eternal Kingdom. One day the church will have accomplished its earthly task and the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever.

The Task of the Church

According to the sayings and the spirit of Jesus it is not the task of the church to become an end in itself, but a means to an end. The church is rather the great workshop of God on earth. The church is not a religious or ecclesiastical undertaking establishment where folks are embalmed with spiritual formaldehyde preserving them until they can honorably leave this world. The church is rather a great spiritual switch-board connecting the power house of heaven with the world of men. The church is the great distributing point on earth of the divine message of salvation.

Evidently it is not the task of the church to maintain a fixed human order of accumulated and burdensome traditions, customs and methods, but rather to furnish interpretive insight, to bear the torch of religious, educational and social light guiding men in their journey from the cradle to the grave, helping men to live most effectively and efficiently in a world like this. Briefly stated the task of the church is:

1. **To Correct and Save Men's Thinking.** As a man thinks so he is. All sin, social, religious, national and international disorder is a product of wrong thinking. A man's soul is never saved until his thinking has been saved (Rom. 12:2). Untruth, prejudice, jealousy, envy and malice are great inhibiting forces against which the church must advance in the salvation of men's thinking.

2. **To Inspire Men with Great Dynamic Ideals.** No man is any larger than his ideals. The smallness or greatness of a man is determined by the ideals which he cherishes. There is but one way to make a small man large and that is by taking away from him his small ideas, if possible, and give him greater ones. The church, the Christian faith, is the custodian on earth of the greatest ideals and convictions comprehensible among men. That church which fails to inspire men with dynamic ideals can not long live.

3. **To Change the World of IS into the World of OUGHT.** And now many persons faint before the task. They confess that the world as it IS is not what it OUGHT to be and at the same time forget that what, under God, ought to be can be and should be. It is well enough to sing of "The Sweet By and By", but what about the Bitter Now and Now? My rest in the sweet by and by will depend largely on how I work in this bitter now and now. The church needs to enter vigorously upon the task of changing the world of IS into the world of OUGHT, and this can be done alone under God by bringing to the WHOLE WORLD the WHOLE GOSPEL of the Kingdom of God in an effective and efficient manner resulting in the recreation, the regeneration, of man and nations through the power and the preaching of the everlasting Gospel of Christ. Mt. 28:19-20.

4. In a word, the task of the church is to **change the raw material of unregenerated manhood and womanhood into a finished product of efficient and contributive Christian manhood and womanhood in the Kingdom of God,** and this the church will accomplish under God through a religion of freedom (Jno. 8:32), rather than one of blind obedience; through religious cooperation rather than competition, and through a faith of progress rather than the backward pull. Christian personality is a work of God in fellowship with man and finds its normal and most rapid growth in the soil of freedom, cooperation and progress. The chariot wheels of God always move forward.

The Scope of Its Activity

Occasionally talented young men and women hesitate to identify themselves with the church, in particularly the Christian ministry, feeling that the scope of service is too limited. This is a great delusion. The fact is no institution, no profession or vocation in life offers the scope of service as does the Christian church, and particularly the modern Christian pulpit. The scope of activity runs in four directions:

1. **It is as Deep as the Last Conviction of the Human Soul.** Religion, Christianity, is a matter of attitude toward God and man; it is a matter of conviction. No institution, no profession, is so vitally concerned about the convictions of men as is the church and the Christian pulpit. Until the last and deepest conviction of humanity is righted the church still has an unfinished task and the pulpit has not completed its job. To right the world's convictions is a task which has no superior.

2. **It is as High as the Person and Spirit of Jesus Christ.** To be a Christian means to reproduce the life and spirit of Christ in these modern times among folks. It is a serious thing to claim to be a Christian. It would be interesting to know of an institution which has for its scope of service something higher, more noble, more inspiring than that of directing men to the Christ and having them incorporate His spirit in their lives and reproducing His personality among men. Personally I know of no superior task.

3. **It is as Long as the Eternal Purpose of God in Man.** Before man existed on the earth God had an eternal purpose in His creation, and this pur-

pose must be executed. Our God is not a weak and helpless God. He is still in His world directing the course of human events toward the goal of His eternal purpose. The church today has for its goal the accomplishment of this task. The opportunities of the Christian ministry are limitless in this direction.

4. **It is as Wide as the Most Distant Boundary Line of Human Need.** So long as there is a human being in this world in need so long the task of the church is unfinished. When all the world is through and has done for men what it can the church is still on duty and in active service. As one after the other of the great human helpers drop out of the race the Christian church goes on to the end of the last human need and is there to serve. Who can covet a larger and more extended field of service?

Marks of a Living Church

Whether a church is dead or alive is at times of vital concern to some people. There are four things in connection with our physical bodies which give evidence of life:

1. **Demand for Food.** So long as our physical bodies demand food, so long as our physical appetite is normal, so long we have evidence of life. The same condition holds with the church. When a church has lost its desire for spiritual food it is dead. The church which demands increasingly the bread and water of life is the living church.

2. **Elimination of Waste.** As a result of physical activity our bodies are daily undergoing destructive and constructive processes. There are the breaking down and the building up processes. The corpuscles in my blood which today are entirely necessary for the continuation of my physical life, will tomorrow, if not eliminated, cause my death. Tradition and custom, like the corpuscles of my blood, after they have done their work, will, unless eliminated, bring death to the church. The church which allows its system to become clogged with wornout methods, customs and traditions must prepare for its death. The living church of Christ is able to wisely eliminate its waste. Wherever there is life there must be a constant elimination of waste tissues.

3. **Reproduction.** So long as plants, animals and men can reproduce themselves we say there is evidence of life. When there is no reproduction then death lingers at the door. So long as a church can reproduce itself in the conversion and regeneration of men and women there is evidence of life. It appears that one of our Mennonite Conferences has increased during the past twenty odd years less than about one member per congregation per year. Is this reproduction? Have our reproductive powers become atrophied?

4. **Sympathetic Cooperation.** When the various members of my physical body cooperate in the accomplishment of the aim of my life then I have evidence of life. When competition begins, one member warring against another, then I know that death is approaching. It would be interesting to know what the Mennonite church today would be had the past 400 years been years of sympathetic cooperation. It is a happy privilege to live in this day when we are coming to see that the life of American Mennonitism depends in a large measure on sympathetic cooperation.

In conclusion may I say that if the church is to have a place in the new day in which we live, and it is, then it is because it is producing a new type of Christian, namely, like Jesus; it is because it is producing a new type of social order, namely, like the Kingdom of God; it is because of its new type of preaching, namely, the presentation of vital and dynamic truth, and finally because it comes with the true Christian appeal, namely, the appeal to sacrificial and altruistic service in the redemption of the world.

The Dort Confession

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

Article XX

(Concluded)

XVI. Of the Ecclesiastical Ban, or Separation from the Church

We also believe in, and confess, a ban, Separation, and Christian correction in the church, for amendment, and not for destruction, in order to distinguish that which is pure from the impure: namely, when any one, after he is enlightened, has accepted the knowledge of the truth, and has been incorporated into the communion of the saints, sins again unto death, either through willfulness, or through presumption against God, or through some other cause, and falls into the unfruitful works of darkness, thereby becoming separated from God, and forfeiting the kingdom of God, that such a one, after the deed is manifest and sufficiently known to the church, may not remain in the congregation of the righteous, but, as an offensive member and open sinner, shall and must be separated, put away, reproved before all, and purged out as leaven; and this for his amendment, as an example, that others may fear, and to keep the church pure, by cleansing her from such spots, lest in default of this, the name of the Lord be blasphemed, the church dishonored, and offense given to them that are without; and finally, that the sinner may not be condemned with the world, but become convinced in his mind, and be moved to sorrow, repentance and reformation. Jer. 59:2; I Cor.

5:5,13; I Tim. 5:20; I Cor. 5:6; II Cor. 10:8; 13:10.

Further, concerning brotherly reproof or admonition, as also the instruction of the erring, it is necessary to exercise all diligence and care, to watch over them and to admonish them with all meekness, that they may be bettered, and to reprove, according as is proper, the stubborn who remain obdurate; in short, the church must put away from her the wicked (either in doctrine or life), and no other. James 5:19; Tit. 3:10; I Cor. 5:14.

XVII. Of Shunning the Separated

Concerning the withdrawing from, or shunning the separated, we believe and confess, that if any one, either through his wicked life or perverted doctrine, has so far fallen that he is separated from God, and, consequently, also separated and punished by the church, the same must, according to the doctrine of Christ and His apostles, be shunned, without distinction, by all the fellow members of the church, especially those to whom it is known, in eating, drinking, and other similar intercourse, and no company be had with him; that they may not become contaminated by intercourse with him, nor made partakers of his sins; but that the sinner may be made ashamed, pricked in his heart, and convicted in his conscience, unto his reformation. I Cor. 5:9-11; II Thess. 3:14.

Yet, in shunning as well as in reproving, such moderation and Christian discretion must be used, that it may conduce, not to the destruction, but to the reformation of the sinner. For, he is needy, hungry, thirsty, naked, sick, or in any other distress, we are in duty bound, necessity requiring it, according to love and the doctrine of Christ and His apostles, to render Him aid and assistance; otherwise, shunning would in this case tend more to destruction than to reformation.

Therefore, we must not count them as enemies, but admonish them as brethren, that thereby they may be brought to a knowledge of and to repentance and sorrow for their sins, so that they may become reconciled to God, and consequently be received again into the church; and that love may continue with them, according as is proper. II Thess. 3:15.

XVIII. Of the Resurrection of the Dead, and the Last Judgment

Finally, concerning the resurrection of the dead, we confess with the mouth, and believe with the heart, according to Scripture, that in the last day all men who shall then have died, and fallen asleep, shall be awaked and quickened, and shall rise again, through the incomprehensible power of God; and that they, together with those who then will still be alive, and who shall be changed in the twinkling of an eye, at the sound of the last trump, shall be placed before the judgment seat of Christ, and the good be separated from the wicked; that then every one shall receive in his own body according to that he hath done, whether it be good or evil; and that the good or pious, as the blessed, shall be taken up with Christ, and shall enter into life eternal, and obtain that joy, which eye hath not seen, nor ear heard, neither hath entered into the heart of man, to reign and triumph with Christ forever and ever. Matt. 22:30, 31; Dan. 12:12; Job 19:26, 27; Matt. 25:31; John 5:28; II Cor. 5:10; I Cor. 15; Rev. 20:12; I Thess. 4:15; I Cor. 2:9.

And, that, on the other hand, the wicked or impious, as accursed, shall be cast into outer darkness, yea, into the everlasting pains of hell, where their worm shall not die, nor their fire be quenched, and where they, according to Holy Scripture, can never more expect any hope, comfort or redemption. Mark 9:44; Rev. 14:11.

May the Lord, through His grace, make us all worthy and meet, that this may befall none of us; but that we may thus take heed unto ourselves, and use all diligence, that on that day we may be found before Him unspotted and blameless in peace. Amen.

These, then, as has been briefly stated before, are the principal articles of our general Christian faith, as we teach and practice the same throughout in our churches and among our people; which, in our judgment, is the only true Christian faith, which the apostles in their time believed and taught, yea, testified with their life, confirmed with their death, and some of them, also sealed with their blood; wherein we in our weakness with them and all the pious, would fain abide, live, and die, that we may afterwards obtain salvation with them through the grace of the Lord.

Thus done and finished in our united churches, in the city of Dortrecht, the 21st of April, 1632, new style.

And was signed by the mutually united: 51 representatives from 17 Dutch congregations.

(The next issue: "The First Leaders.")

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

WAITING

"The restless millions wait
The light whose dawning maketh all things new:
Christ also waits, but men are slow and late.
Have we done all we could? Have I? Have you?
A cloud of witnesses above encompass.
We love to think of all they see and know;
But what of this great multitude in peril,
Who sadly wait below?
Oh, let this thrilling vision daily move us
To earnest prayer and deeds before unknown,
That souls redeemed from many lands may join us,
When Christ brings home His own."

AFRAID OF RAIN?

In Assam for part of a village to become Christian sometimes means the formation of a new village. A student at a Mission School returned home and told the Gospel story to his fellow-villagers. After some time a group of younger men and women decided to separate themselves from the heathen village and its customs. They pulled down their thirty houses in the wettest part of the rainy season, carried the material down the mountainside about a mile, and there built a new village. A substantial church building now stands on one of its choicest sites.

FRONTIER WORK

Today there are many sections in the mountainous regions of the West where hundreds of people cannot attend a religious service, not even a Sunday School, without traveling from 20 to 50 miles over the mountain ranges with horses and wagons, because no service is held nearer. In one Western county having an area of over 5,000 square miles, religious work is carried on in only four or five places. Out of the 24 school districts in the county 21 are without religious work of any kind. Another county has an area of 4,600 square miles, and out of the eighteen school districts only three have any religious work carried on in a regular way. These examples of religious destitution tell their own story of home mission work yet needed in the West. They are only two of scores.

West Virginia has 1,200 mining centers, 300 of which have no church nearer than two miles.

CHRIST AND THINKING INDIA

Some of the present wonderful openings for the church in India are new and sudden. A change has come in the last five years. One missionary in India for twenty-five years, says that today it is the rarest thing to come across hostility to the Lord Jesus among educated Hindus, and that "Jesus Christ occupies the summit of the reverence and admiration of thinking India. It is hardly too much to say that He rules Indian thought. He is the accepted standard by which moral values are judged. Hindus no longer ask: 'Is He the best and highest?' They ask: 'Is He practical? Can Christ really be followed? Will this work in the twentieth century world?'"—Missionary Review of the World.

JAPANESE EMPRESS IN CHRISTIAN WORSHIP

Dispatches from Japan state that the Empress attended the morning prayer service at the Doshisha high school for girls in Kyoto and, standing behind her chair, bowed her head in prayer in unison with the others present. This is said to be the first time in history that a Japanese ruler has joined in Christian worship. The change in attitude is somewhat emphasized by the announcement that the Crown Princess will give a sun-dial to a leper hospital in Tokyo. The dial will bear the text: "From the rising of the sun until the going down thereof, the Lord's name shall be praised."—Christian Century.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE GOSPEL IN ANTIOCH OF PISIDIA

N. E. Byers

Lesson Text: Acts 13:13-52

July 12

PAUL and Barnabas had a message that interested the Jews. It was a new interpretation of the Law and the Prophets, and gave them new hope for their people. They desired to hear them again. Perhaps the fulfillment of all God's promises to His chosen people were to be found in Jesus Christ. As long as they thought that here was good news for Jesus only they were eager to hear.

But when the multitudes were given consideration "they were filled with jealousy" and they "contradicted" and "blasphemed". Pride of race and religion had been bred into the Jews for many centuries. This was at the center of their life interest. If these new teachers could promote this pride they were more than ready to listen, but if they were to be put on a level with all others they would oppose with all their might.

No doubt we would do well to study our own interests and loyalties. Am I patriotic because it is **my** country? Do I like to think my race superior so that I may have prestige? Am I interested in the church for the exaltation I receive by her success? Devotion to a good cause is very desirable but it should be to **the** cause and not merely to **my** cause.

These people, because of their pride and jealousy, turned away from a great opportunity. They were offered life and they blasphemed. But, so it is, the best things in life go begging. Religion, character, education, culture, can be had by all, but are accepted by only a few. The higher the value, the less likely is the crowd to appreciate it. The cheap and vulgar things in life are desired by the many. The better things require a change of heart, a cultivated mind and refined tastes. These are offered to all but accepted by only a few. "Many are called but few are chosen."

Does it seem hard to hear them say, "Lo, we turn to the Gentiles"? But so had the Lord commanded. There is a limit to the effort that should be made to persuade the unwilling. Especially is this true of the self-righteous. Better pass them by and offer the truth to others who may be more ready to receive. May we have stayed too near at home, and persisted too long in working with those who oppose, instead of going to new peoples and give all a chance to hear and receive?

This was a great day for humanity. The true Gospel was for all people. Jesus had said "Go ye into all the world", and Paul was large hearted and large minded enough to understand. But how difficult it is to think in world terms. Christ's own apostles had not understood at first. Peter learned the lesson with great difficulty. For centuries at a time the Church read the words of Jesus, to go forth, but stayed at home. Biblical scholars with much linguistic learning studied the inspired original words but they did not have the reach of mind and heart to become missionaries.

In our day nationalism, patriotism, denominationalism lim-

it our interests and loyalties. How difficult to think in terms of the world, humanity and the Kingdom.

Oh, God! enlarge our hearts to receive Thy Truth and extend our vision to include all men in our love. Amen.

THE GOSPEL IN LYSTRA

N. E. Byers

Lesson Text: Acts 14:1-28.

July 19

A CRIPPLED man, who never had walked heard Paul speaking. What a contrast! On the one hand a poor, helpless, weak cripple, on the other a man of intelligence, spirituality and power. But such contrasts are often seen among men and nothing happens. But here the weak man had faith and the strong man had love and the word was spoken and obeyed and the impotent man leaped up and walked. This was a significant event in Paul's program that day and we pause to learn some lessons from it.

Paul had the power to heal but he did not often use it. He was primarily a thinker, teacher and organizer. He was teaching the Gentiles and organizing churches, but incidentally he used his power to heal when a worthy person of faith attracted his attention and won his sympathy. It was the natural act of a man who had the spirit and power of the Christ. It is not hard for us to believe in the power of faith in healing. There are many instances in our own day where physicians admit that great results have been produced by a strong exercise of faith.

We are especially interested in the effect that this act had upon the people that Paul was working with. How did it affect his success at Lystra? It had quite opposite effects upon two classes of people. The pagan inhabitants of the place marvelled at this demonstration of power and with their training they could think of these men only as gods and naturally desired to worship them. Paul and Barnabas, of course, would not desire that this miracle should be credited to false gods, nor did they desire that they personally should be honored for it. Their wish was that this event should aid in giving the people more faith in the living God whom they preached unto them. To turn the tide of an excited crowd is difficult and no doubt it took all the persuasion of the missionaries to lead them to believe in the true God rather than in them as gods. All the force of their training and the beliefs of the people fortified by the strength of the crowd influence had to be combatted by mere explanation and exhortation, but they finally restrained them.

But the Jews from Antioch and Iconium had followed them and were ready for any excuse to put him to death, and so they stoned him and dragged him out of the city. The apostles had healed a poor man and the pagans worshipped them as gods while the Jews stoned them unto death! Both were wrong. They deserved neither worship nor execution. The same treatment comes to all of us. By some we are honored more than is our due; by others we are blamed more than we deserve. Experience teaches every public worker to take neither praise nor criticism too seriously and we learn neither to be overcome by pride on one hand or by discouragement on the other. The true man must stand the test of prosperity as well as adversity. Paul said, "I know how to be exalted and how to be abased."

May I be able to use all my powers in the work of the Lord and be overcome neither by success nor failure. Amen.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

IF YOU WANT FRIENDS

Don't contradict people even if you're sure you're right.

Don't be inquisitive about the affairs of your friends.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evils you hear.

Don't be rude to your inferiors in social position.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains. Few care.

Do not try to be anything else but a gentleman, or a gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule:

Do unto others as you would be done by.—Selected.

ROCK OF AGES

It is interesting to note that the following lines taken from all over the Scriptures, make the backbone of the old familiar hymn, "Rock of Ages."

Rock of Ages, cleft for me.—Psalms 62:5-8.
Let me hide myself in Thee.—Exodus 33:22.
Let the water and the blood.—I John 5:6.
From Thy riven side which flowed.—John 19:34.
Be of sin the double cure.—II Kings 2:9, 10.
Cleanse me from its guilt and power.—Isaiah 1:18.
Not the labor of my hands.—John 5:30.
Can fulfill the law's demands.—Matt. 6:17, 18.
Could my zeal no respite know.—John 5:30.
Could my tears forever flow.—Psalms 6:6.
All for sin could not atone.—Hebrews 10:5, 6.
Thou must save, and Thou alone.—Hebrews 10: 8, 9, 10.

Every verse of the hymn, on to the end, is a direct quotation from the Bible.

THREE GATES OF GOLD

If you are tempted to reveal
A tale someone to you has told
About another, make it pass
Before you speak, three gates of gold.

Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest—"Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—The Pligrim.

A LITTLE KINDNESS

A little kindness every day
While we're at work or at our play!
A little smile, a little song,
A word of cheer when things go wrong
To help a brother on his way!
It's such a little thing to do;
Yet means so much to me and you!
Let's not forget that little smile
That little kindness all the while,
Which gives us joy and courage, too!
A little kindness; 'twas the plan
To help us all since time began!
The only heaven we can know
Along life's pathway as we go,
Is love bestowed by man to man.—Selected.

The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

ANOTHER POINT OF VIEW

Dear Editor:—

My reaction to what appears at times in the Christian Exponent and our other church periodicals is much the same as that of a university teacher who at times would come to his class with the morning paper and read from it to the class concerning race riots, strikes and industrial threatenings. He would tell how much time we spend in teaching grammar, language, arithmetic, etc., and how little time we give to teaching history and social sciences. He would point to the fact that common mistakes in the usage of language are not nearly as detrimental to social progress as ignorance pertaining to history, civics and the ethics necessary for happy collective living. After giving vent to his disappointment in the current educational practices and the inherent weaknesses of untutored human nature, he would manage to find a source of comfort and satisfaction in one very evident fact. His basis for optimism is indicated in the following remark: "Well, it all indicates that the thing is much alive."

In the Open Forum of the Christian Exponent and in our other church periodicals one gets a statement frequently to the effect that if one does not find himself in harmony with some of the policies of the group he ought simply to withdraw quietly from the group. I grant that if all the supposed offenders would act upon this hint, such action would greatly simplify the disciplinary problem for any whose policies will not stand the light of criticism. If, however, policies are based on wise and sound judgment, criticism will do no great harm to them, but, if such policies are not based on sound judgment time will sooner or later reveal the weaknesses in them. If through the method of criticism some individual can bring to light the exact location of a difficulty or fallacy in a policy before that policy has run its course, they who are responsible for its execution ought to be the first to welcome the criticism and profit by it. How would one be able to justify his conduct if when he saw, or thought he saw, the weaknesses in certain plans and how they would eventually work out, he would simply withdraw and let the policies run their course without his protest? The assumption in many recent expressions seems to be that one's Christian duty consists in bolstering up whatever happens to be the expressed will of a group, and especially the will of that part of the group to whom authority has been delegated. If one finds himself taking issue with things as they are, the suggestion made to him is that he withdraw from the group and create no embarrassing situations through criticism.

Is it possible to follow such a philosophy of life and in reality do what is required of a Christian? If such a philosophy of life had been adhered to by such men as Amos, Hosea, Isaiah, Jeremiah, John the Baptist, Jesus and others like them, they would not have become the men we know them to be. They were Jews by birth. They were more severe in their criticisms of their own people than of any others. They lived and died as Hebrews. When they saw perils ahead they opened their mouths and spoke, and they stayed right at home among their own countrymen to do their talking. For this some of them were put into prison while others were put to death. Looking back from our position in history we now realize these men were in the right, and that they are worthy of our highest admiration. Amos was told plainly by the ecclesiastical group to eat his bread at home and not stay around the capital and religious high places for the simple reason that their political and religious conduct could not stand up under the exposure of the light of sound ethical analysis. There is no particular virtue to be able to take issue with policies simply to start something. Anyone can do that. But it does take a lot of grit and courage to stand for what one considers to be right even though he must stand all alone. In the life of the Hebrew people, who was it that best represented the aspirations and ideals of their people, the organized religious group or the prophet? How would their history actually read if all of their prophets had gotten out quietly when they found themselves at variance with some of the Jewish ceremonial and religious practices? Their love and loyalty was too strong to act thus.

To my mind the real issues in the controversies in the Mennonite church as they appear now here and now there are tied up with some of the following items: (1) The desire to acquire or retain power. David Starr Jordan recently asserted that the foremost cause leading to world conflict is to be found in this manifestation of human nature. (2) In the second place the objectives for life do not appear to be the same in the minds of all.

In the Open Forum of the Christian Exponent dated April 10, 1925, an objective is implied in the assertion "that the world will get worse and worse, morally and spiritually until the coming of Christ." The further assertion is also made that "the blackest epoch of earth history is on ahead." This writer may be right. But that all parts of the Bible substantiate this view is a statement that demands proof rather than acceptance of its face value. If, by assumption, this world must finally peter out morally and spiritually, then frankly, why educate and evangelize? Why engage in a task that must inevitably sooner or later end in utter futility? Does Jesus call men to follow Him in a futile enterprise?

There are two classes that find criticism undesirable. One class is constituted of those who by assumption possess infallible wisdom. The other class is made up of those whose conduct will not stand the sight of publicity and ethical analysis. Some of us frankly admit that we do not know with such calm assurance as others seem to know just what direction the future will actually take, but some of us do have a conviction that loyalty to the religion of Jesus enjoins upon us to give, or try to give, direction to the course history shall take.

It costs less in both money and sacrifice to hold the view that the world will end up in utter moral disintegration, that is, if one is really consistent with the view, because nothing that will really count can be done, and what is more, why delay the coming of the end that must inevitably come anyway? It is also a very inexpensive philosophy to hold which entertains the idea that the world is hopelessly and inevitably "evoluting" upwards, because if this is the case there is in reality nothing that needs to be done. One can go fishing and the course of history will go on its destined plan just the same. The logical implications of both of these views is (if one follows them consistently) that they lead to an easy and irresponsible type of conduct. The Dark Ages were the logical outcome of the former, and bolshevism would result from the latter. It is very fortunate indeed that not all people live in consistency with their formulated philosophies of life.

The task for Christian men and women, irrespective of how they may be labeled, is to save the world. None of us is wise enough to get all of this done, at least, none of us has as yet gotten it done, and until it is done it ill becomes any Christian group which proposes that this

(Continued on page 224)

Notes from Here and There

P. J. Boehr, missionary on furlough from China, visited a number of General Conference Churches throughout Central Ohio in the interests of mission work. He spent last winter at Princeton Theological Seminary, further fitting himself for his work in China.

The choir of the First Mennonite church of Chicago, Illinois, recently broadcasted a sacred concert from a Chicago Radio Station. C. A. Lehman is director of the choir, and J. Gaius Baumgartner and Miss Catherine Niswander are the soloists.

Nelson Litwiler, missionary under appointment for South Africa, was ordained to the ministry at Goshen College recently by Bishop D. A. Yoder. Bro. Litwiler and wife expect to sail for South America early in September.

J. N. Kaufman and family, missionaries on furlough from India, have taken up their residence at Low Point, Ill., where they will be at home for the remainder of their furlough.

Rev. H. J. Krehbiel, who represented the General Conference Mennonites at the 400th Anniversary Program in Switzerland, expects to land in New York City on September 15, and take the Panama Pacific Steamer Mongolia for San Francisco the next day, going via the Panama Canal.

Goshen College summer school opened on June 15, with an enrollment of 25. Regular normal work is not offered. Bluffton College reports an initial enrollment of 75, with more to follow. Bethel College heads the list with an enrollment of 114 students.

Emil Haury, son of Prof. and Mrs. G A. Haury, Sr., of Bethel College, is spending the summer as assistant supervisor of a force of about thirty men in excavating ruins which have lain buried for centuries near Mexico City. The work is under the supervision of the University of Arizona.

The evening session on Wednesday, September 2d, of the All-Mennonite Convention will be devoted to a Four-Hundred Anniversary program. At this time Rev. A. S. Rosenberger will speak on "The Heroic Achievements of Our Forefathers." Rev. J. E. Amstutz will discuss "What the Mennonites Stand for", and Dr. J. E. Hartzler will close the evening's discussion with an address on "The Mennonite Church and the Future." There will be equally interesting and timely programs throughout the two days' sessions, September 2 and 3.

The Mennonite General Conference will be held on the grounds of the Home for the Aged at Eureka, Ill., during the last week in August.

John Moseman of Lancaster, Pa., held a series of meetings recently at the Yellow Creek Church, near Goshen, Indiana.

Jay Hostetler of Shipshewana, Ind., has moved to Morton, Ill., where he will be field worker in the Pleasant Hill congregation, a sort of rural mission. John Roth is pastor and S. S. Superintendent.

We are sorry to report that B. B. Stoltzfus of the Lima (O.), Mission, suffered a stroke of paralysis recently and is reported in a serious condition ever since.

Rev. A. J. Neuenschwander, pastor of the First Mennonite Church, Philadelphia, spent several weeks in Ohio recently. He attended commencement exercises at Bluffton College

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S. E. Allgyer of West Liberty, O., is holding a series of meetings in Oscoda county, Michigan. He is to officiate in an ordination service to be held at the South Union church, near West Liberty, on the first Sunday in July.

Payson Miller, well known to many Exponent readers, a former teacher at Bluffton College and at present a student at Hartford Theological Seminary, was married on June 12 to Miss Cleora Basinger, of Bluffton, Ohio. They will be at home at Hartford, Conn., after September 1. The Exponent extends congratulations and best wishes.

T. K. Hershey, missionary, on furlough from South America, has been visiting Mennonite communities in Oregon and California and other western points. He will be at home at Elverson, Pa., for the remainder of the summer, and expects to sail with his family for South America in September.

Henry Barge, of Sterling, Ill., a highly respected and honored Mennonite young man, a senior in the Sterling high school, met a tragic death by drowning while bathing in the river near that city, just a few days prior to the time he was to be graduated from high school. The event cast a pall over the events which had been planned for commencement week and the whole community was plunged into deep grief by the calamity. His instructors and fellow students speak in highest terms of his fine Christian character, his record as a student, and his courteous and obliging conduct. Funeral services were held at the Science Ridge Mennonite Church, conducted by A. C. Good, the pastor.

ANOTHER POINT OF VIEW

(Continued from page 223)

shall be done to expel from its group by force or suggestion its sincere critics who have no thought of overthrowing an organization but simply wish to have it function more effectively.

Samuel Burkhard.

Valuable Books

for Teachers of the International Sunday School Lessons for 1925

The following volumes published by George H. Doran Company, will be appreciated by Sunday School workers for the essential information they provide for teaching the lessons for 1925:

The Old Testament: A new translation, Rev. Prof. James Moffatt, D. D., Litt. D., Vol. I. Genesis to Esther; Vol. II. Job to Malachi. In various bindings. Each volume, $2.50 to $6.00

The New Testament: A new translation, Rev. Prof. James Moffatt, D. D., Litt. D. In various bindings. 60 cents to $6.00

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The Meaning of Paul for Today, Rev. C. H. Dodd, M. A. 75 cts

Paul, the Interpreter of Christ, Rev. Prof. A. T. Robertson, D. D., LL. D. $1.50

The Life and Letters of St. Paul, Rev. David Smith, D. D. $3.00

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JULY 17, 1925

WHY AN ALL-MENNONITE CONVENTION?

A Contributed Editorial

A LETTER FROM AN OLDER MINISTER TO A YOUNG ONE

THE TRUE STORY OF ANOTHER ANGEL

THOSE WHOM JESUS LOVED

Our Bi-Weekly Sermon

THE FIRST LEADERS

Some "Firsts" in Mennonite History

THE OPEN FORUM

The Editor's Chat

Occasionally someone asks what the difference is between a bi-weekly and a semi-monthly publication. The answer is easy if we remember that bi-weekly means once in two weeks, while semi-monthly means twice a month. The former means twenty-six numbers per year, the latter twenty-four. There are two months in the year when a bi-weekly publication will make three appearances, instead of only two. A bi-weekly paper should appear on the same day of each alternate week. A semi-monthly publication appears on the same date of each month, but not the same day of the week.

Are you receiving your paper regularly? Have you been properly credited on your label for any remittance you may have sent in? It is only very infrequently that we receive any complaints with reference to these matters, but we want everyone to feel that we are anxious to serve you properly and to know that we will appreciate a prompt report on any irregularity of any kind. We will be glad to send back numbers if your copy fails to arrive, or to rectify any error with reference to your subscription credit or any other matter which has not been properly taken care of. Be free to tell us about it.

Our readers will note that the expositions of the Sunday school lessons for the past few weeks have been written by Bro. N. E. Byers, instead of by Bro. Kreider. The reason for this is that Bro. Kreider is spending the summer in school at Evanston, and on account of a rather heavy schedule asked to be relieved during this time. Bro. Byers kindly consented to write the expositions temporarily, and will do so until Bro. Kreider has finished his school duties. The timely and pointed discussions which Bro. Byers has given us during the past few weeks give ample assurance that this department will in no way suffer through this arrangement.

Probably few of our readers realize just how much hard work and careful effort are really required to take care of such a department as this, or any of the other regular departments of the Exponent. Such work cannot be done in a moment. It must be done regularly and on schedule time. It requires a large amount of sifting and careful thinking to boil down the material for the space available. We surely appreciate the faithful and sacrificial labor of our Departmental Editors.

It is a joy to the editor also to feel the fine spirit of cooperation on the part of those who contribute articles for our pages. All of our work is done on a purely voluntary basis, without any remuneration, and when a writer spends hours and days on a production it is because he has the cause at heart and not for the sake of earning a few paltry dollars.

The Editor would like to take this means of issuing a general invitation to all who feel so inclined to send us suggestions and criticisms with reference to the kind of material which you would like to see published in the Exponent. We appreciate knowing that you like what we do publish, but we appreciate also constructive suggestions as to how to make the paper more helpful. Many times readers have excellent ideas, but hesitate to express them without being definitely solicited for them. We hope you will consider this a general and standing invitation to write to the Editor and submit your criticisms and suggestions as freely and as fully as if a personal invitation had been given. Your honest opinion will not offend us, even if you fail to agree with our point of view.

The Editor does not know how the readers feel about anonymous articles, but we have a suspicion that generally all of us much prefer to have the name of the writer appearing with the article. However, there are occasional instances when it seems best not to do this, as in the case of the letter from an older minister to a younger one in this issue. As is noted elsewhere, this letter is absolutely genuine and was written without a thought of having it published. A close friend of the writer of the letter who saw it, prevailed upon the older minister to send it to the Exponent for publication, which he did on condition that it should be published anonyomusly. The personal references in the letter made this seem like a very reasonable request to the Editor, and we are therefore acceding in the matter and going contrary to our general rule.

Failure of the sermon which we had intended for this issue to arrive on time made it necessary for us to select one from another source. We are sure that this message from the late Dr. Jowett will be welcome and helpful to our readers. The sermon which was originally intended for this issue will keep until later.

The Editor has had sufficient response on the cross-word puzzle question to feel himself justified to announce at this time that The Exponent will not devote any space to this popular form of amusement and recreation. While it is undoubtedly true that much good might be gotten from solving Bible cross-word puzzles, we feel that our space is too limited to devote to them for the present. Readers who expressed themselves on this point seemed to concur in this opinion. For those who desire a book containing Bible cross-word puzzles adequate provision has been made. Our book department will be glad to secure such a book on request.

For the benefit of our new subscribers we will say again that The Christian Exponent Company will be glad to secure any good book published for you if you will make known your wants. It will greatly help us, if in ordering a book you will give the name of the publisher, since it is often next to impossible to find a book published by some of the less prominent publishing houses without this information. If you do not know the price of the book you can order it and we will later send you the bill. We are also glad to take care of any magazine subscriptions you might desire to give us, generally at a reduced rate when taken in combinations of two or more. The price of Exponent renewals, when given in combination with other magazines, is $1.80. We will be glad to have you take advantage of this special rate.

The editor craves the continued interest in prayer of all our readers, and hopes that through their continued interest, cooperation and support the Exponent may accomplish a work that is really worth while and a help in promoting the Cause of Christ.

CONTRIBUTORS FOR THIS ISSUE

Herbert Groh, Ottawa, Ontario
Government Botanist at the Central Experimental Farm, Ottawa, Ontario.

Paul E. Whitmer, Bluffton, O.
Bro. Whitmer furnishes the contributed editorial.

The letter from An Older Minister to a Younger One is an exact copy of an actual letter written to a young man who has just been ordained to the ministry. It was written without a thought of publication.

Our Bi-weekly sermon is taken from a published volume of John Henry Jowett's sermons, entitled "The Folly of Unbelief", published by Chas. Scribner's Sons, New York.

THE
CHRISTIAN EXPONENT

VOL. II. JULY 17, 1925 No. 15

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas. but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A REAL OPPORTUNITY

THE season for summer conferences, Bible Schools, Young People's Retreats, and various denominational and interdenominational gatherings is now on.

Few communities are so situated that some such event of more than ordinary importance, and drawing speakers of national and international reputation, is not within reach if a little effort is put forth. It may be twenty-five or fifty miles away, but this does not mean more than five or ten miles did twenty years ago.

Modern transportation, especially the automobile, has made it possible for us to increase many times the opportunities for enjoying events of outstanding importance and significance for our spiritual and intellectual development. With increased opportunities comes also the responsibility for wisely availing ourselves of what they have to offer.

Anything within our reach that enables us to become more enlightened on the problems of the day, more intelligent on the questions that confront us as individuals and as a nation, and more awake to our opportunities and responsibilities for Christian service and helpfulness, ought to be eagerly and conscientiously made use of. It is a duty as well as a privilege.

Even the radio offers possibilities along this line which we can hardly afford to miss.

True, all of these things have brought within our range much that is low, trashy, and positively unworthy of a Christian's time and attention, but there is no good thing that cannot be misused, and one is always responsible for making wise choices.

The present day opportunity for lifting ourselves out of the narrow bounds of provincialism, ignorance, and superstition, and of seeing our Christian obligations from the standpoint of the needs of our own day and age is one we cannot afford to miss.

What if it does require a little sacrifice? It will be a thousand times repaid in the joy and satisfaction that comes from a higher outlook on life and from the deeper springs of spiritual experience that can be ours. It is an opportunity which we cannot afford to miss.

A SIGNIFICANT DECLARATION

IT is humiliating and discouraging when we stop to think that there are about seventeen different branches and kinds of Mennonites existing in this country and Canada today.

But it is comforting to be assured that there will not be eighteen in the near future instead of seventeen.

The Declaration of Purpose which was unanimously adopted at the recent conference of the Independent Congregations of Indiana, Ohio, and Ontario, and which appears in another column in this issue, seems to indicate clearly that there is no intention on the part of those who are at present finding themselves without conference affiliations to form a separate group or branch of Mennonites, but that they "believe it the duty of each congregation to seek acquaintance and fellowship with other bodies of Mennonites with the view of uniting forces with them as far as such union becomes advantageous to the upbuilding of the kingdom of Christ."

The present unrest in one of the largest branches of Mennonites is deeply to be deplored and regretted.

For the present it cannot be otherwise than detrimental to the progress of the work already begun, to the establishment and development of new fields of activity, and to the cause of Mennonitism in general. And yet, with all this, may it not be that in the providence of God great good may eventually come from it? If it will serve to bring about a better understanding and a closer cooperation between the active and progressive element of the Old Branch of Mennonites with some of the other branches, and if it will eventually mean a working together on common problems and enterprises and a proper estimation of the contribution which each has to make, and if perchance it may mean finally a goodly number less than seventeen branches of the Mennonite church, then indeed may we say that great good has come from an unfortunate circumstance. It is tragic to think that this same good could not have come about through the intelligent and prayerful application of the good judgment and common sense of Christian men and women led by the Holy Spirit. But it is still comforting to know that when men refuse the Spirit's guidance because they are weak, prejudiced, or incapable of understanding properly, God can work out His purposes by the very means through which men temporarily defeated them. And in the end it is man,—not God—who is the loser.

We repeat again,—the present situation which has led to the withdrawing of a number of congregations from some of the organized conferences is most unfortunate and regrettable. That the same conditions still obtain and must eventually result in the withdrawal of many others is likewise to be regretted. But that these things, unfortunate as they are, may after all in the goodness of a divine providence result in much good is cause for genuine thankfulness. We hope and pray that this may be the case and that some of the things which are now a reproach to the cause which we profess and a hindrance to the efficient carrying out of our work and the giving of our message to the world may soon be a matter of history. If the trials and discouragements through which some of the congregations in Indiana, and other places will lead to such a result they may well consider themselves as being used of God in a movement which may mean great things for the Kingdom.

WHY AN ALL-MENNONITE CONVENTION?

IN many ways the past history of the Mennonites has been an unfortunate one. They were pioneers in attempting to follow literally the teachings of the New Testament on the subjects of war and peace, the relation of church and state, passive resistance in the things in which the Christian could not conscientiously participate and other similar questions. Because of this they were misunderstood and looked upon as dangerous revolutionaries who must be suppressed at all hazards with fire and sword and prisons. The state, the Catholics, and the Protestant state churches joined forces in this orgy of persecution and bloodshed.

These stormy persecutions raged all over Europe for generations and in some places for centuries. Such severe and incessant persecutions could have but one result—to scatter the Mennonites over the face of the civilized world, particularly over Europe and later to America as well. All this occurred at a time when nationalism was exceedingly strong with its divisive agencies of differences of language, customs, political allegiance, religious beliefs and practices. Under such conditions it was inevitable that the Mennonites should become separated from one another with little or no contact between the several groups for long periods of years. This separation was not originally caused by inner dissensions but by forces from the outside over which they had no control and for which they were not responsible.

Consequently we have had in Europe for centuries Swiss Mennonites, Dutch Mennonites, German Mennonites, French Mennonites and in recent times Russian Mennonites. In America we have Pennsylvania German Mennonites, Swiss Mennonites, German Mennonites, Russian Mennonites and small groups of Dutch and French speaking Mennonites. All these groups have much in common, more than we are aware of unless we have had the opportunity of close association with them. This kinship in origin and common beliefs, interests and practices has expressed itself periodically, both in Europe and America, in various forms of cooperation. In case of dire need of their brethren, associations have been formed to assist unfortunate ones to migrate to countries where they might enjoy religious and political freedom. Without inquiring into differences among Mennonites in the last few years a great work was done for the relief of their suffering brethren in Europe. At the present time a great work is being done in bringing thousands of their unfortunate brethren from Russia to Canada. This union effort is supported by various groups of Mennonites in America.

Why an All-Mennonite convention among the Mennonites of America? The recital of the historical facts in the foregoing paragraphs gives the reasons for the various languages and nationalities among Mennonites; also indicates how the Mennonites have periodically risen above these divisive forces in cooperative efforts in times of emergency. All this suggests that there is a bond of unity among all Mennonites which sporadically expresses itself. Does this not suggest that there are great possibilities of cooperation in tasks which are too great for any one branch of Mennonites to assume? If we can cooperate in feeding the starving and in assisting the unfortunate to migrate to more favorable lands, why can we not cooperate in carrying the Gospel to the heathens? If we can cooperate in tasks that are too large for any one conference of Mennonites to assume, why

can we not also cooperate in other large tasks of church wide interest? May it not be possible to maintain the denominational integrity of each group or conference and still cooperate in the large tasks which in no way compromise the things for which each group stands? Such cooperation is already, in a measure, operative in our foreign mission work. We are told by those in possession of the necessary information that there are yet great unrealized possibilities for further cooperation without in any way interfering with the program of each conference. Why not come together and talk these things over? We can at least become better acquainted with one another and have greater interest and sympathy for one another as a result of a better understanding among all Mennonites in America. The All-Mennonite Convention is an unofficial gathering of representatives of all bodies of Mennonites in America to talk over our common tasks and problems. The fifth triennial convention will meet at Nappanee, Indiana, September 2 and 3, 1925 to talk over our common interests and work.—P. E. W.

REPORT

A CONFERENCE of the Independent Mennonite congregations of Indiana, Ohio, and Ontario was held at the Warren Street Mennonite Church, Middlebury, Indiana, on Thursday, June 18th. Representatives, officially appointed, by eight churches from Indiana, Ohio and Ontario were present. Other churches were represented but not officially. The meetings were well attended and the spirit could not have been better. Only one speaker on the whole program failed to respond.

An official statement of position or declaration of purpose was drawn up and passed, besides some general resolutions. By unanimous vote of the assembly the Secretary was instructed to send them in for publication.

Very respectfully,
J. S. Slabaugh, Secretary.

Declaration of Purpose

We the representatives of the Independent Mennonite congregations of Indiana, Ohio and Ontario, assembled at Middlebury, Indiana, on June 18, 1925, for the purpose of considering our mission and future methods of work, declare ourselves upon the following convictions: (1) We believe that the kingdom of God is best promoted by the cooperation of God's people and we deeply deplore the present state of unrest and disunity within the Mennonite church which prevents her largest usefulness, and the spirit of intolerance which has brought it about. (2) That we pledge our faithfulness to the historic principles for which our forefathers lived and died. (3) That we recognize in other conferences of Mennonites common ideals and purposes and that we believe it the duty of each congregation here represented to seek acquaintance and fellowship with other bodies of Mennonites with the view of uniting our forces with them as far as such union becomes advantageous to the upbuilding of the kingdom of Christ.

Resolutions

Whereas it is the desire of our congregations to cooperate with other Mennonite bodies in general church activities such as missions, relief work, education, and the publication of Mennonite religious literature, be it resolved that: (1) We heartily pledge ourselves to continue the support of Mrs. Mary Burkhard as our missionary representative in India and make possible the proper development of the work in her field and that we earnestly look forward to the time when we can send more of our consecrated young people to foreign missionary service; to this end we appeal to our people to increase their missionary offerings, so that we may soon be able to send out and support more missionaries. (2) We approve Bluffton College and Witmarsum Theological Seminary and recommend that our young people secure their training at these institutions, for life service and that we urge our people to support these institutions financially. (3) We recommend that we support the relief activities of the central Mennonite Relief Committee. (4) We approve the splendid work of the Christian Exponent under the able editorship of Vernon Smucker and that we welcome further participation in the publication of Mennonite religious literature. (5) We commend to our young people the proposed Mennonite Retreat and trust it will be possible for a number of our young people to attend this young people's conference and share in its unusual benefits.

A Letter from an Old Minister to a Young One

My Dear Brother:—

I learned through a brother that you were recently ordained to the Christian ministry. I both rejoice with you and sympathize with you in this new obligation that has come to you. It is a glorious work. God blesses His servants and uses them to bless others. No more glorious work can come to any man than this. I trust you will take up the work with all the strength and devotion that you can command, realizing that after all your strength is in the Lord and "him that cometh to Him He will in no wise cast out".

You also have my sympathy as well as my joyful well wishes, for the duties are heavy and the work oftentimes is difficult. When one does his very best there often are yet many things to be desired beyond what one is able to do. One's people often do not realize this fully and expect the impossible from their minister. In the main, though, I have found, the people will

loyally support a faithful minister in the discharge of his duties; they will give him much sympathy and appreciative moral support. So there will be sunshine and clouds all mixed together in a minister's experience. Both seem to be necessary to make a minister in reality the oracle of God. For this reason we should welcome both. All sunshine makes a minister self-sufficient and all clouds makes him discouraged. The proper combination of both makes him a humble and a courageous servant of God. My prayer is that this may be your happy lot as a Christian minister.

Advice is easily given and I am sure you will have plenty of it from all sources. Some of it will be wise and much of it unwise but almost all of it will be well meant and sincere. For this reason I hesitate to say anything on this point but hope to be just a little helpful in a few matters that greatly distressed me when I was first ordained to the ministry. I was soon invited to speak at Sunday school and church conferences in neighboring counties and states. This is a fine opportunity to meet the rank and file of the Christian workers in our church, both ministers and laymen. It gives one a chance to survey his task in its larger aspects and to get real help and inspiration from seeing his work in the large. For this reason I think it well to accept as many such calls as possible. The thing that often distressed me was to find that I was placed on these programs not so much because they desired my contribution to the program but because they wanted to line me up on this or that side of an issue or enterprise or controversy both local and church-wide. Some brethren plainly told me if you will line up with us we will "push" you, and if you do not line up with us we will "show you a back seat". These quotations are actual. This was my first sorrow and will perhaps be my last sorrow in the Christian ministry. They say, forewarned is forearmed. This is my only reason for mentioning this. I think you are unusually fortunate that you will be able to consult your father on such perplexing points. He will be your best and most judicious adviser. Use him much; others sparingly as advisers.

The second thing that perplexed and discouraged me a great deal was the securing of proper helps by way of religious books and periodicals. I consulted some of our most influential and useful ministers and acted on their recommendations, but soon found that I had spent quite a bit of money for books from which I could get very little help. These ministers sincerely tried to help me and did the best that they could, but the facts in the case were these: The men whom I consulted were men of wide experience and observation, men who travelled widely throughout our churches, were members of our general boards, attended all large general meetings of our church such as our general board meetings and General Conference, etc., etc. They got their preaching ability not from books and helps of any kind, perhaps not even from the Bible primarily, but from a rich experience and an active public life which is denied to all of us except a very few who alone hold those prominent church offices. These men have bought some books and used them some for illustrations and suggestive lines of thought but fully ninety per cent. of their material used in preaching comes from experience, observation, wider travel and first hand contacts.

I also found that some of the books that I bought on the recommendations of men whom I thought knew were highly controversial on this or that point of theology. Our church has recently become greatly interested in the fundamentalist and modernist controversies of the Presbyterian church. Books on these subjects are widely circulated throughout our church by men whom one would expect to be informed. So far as being helpful in the discharge of your duties as a minister in your congregation these books are a complete failure. The people do not care to know about the details of this or that controversy or a sensational report of wickedness in high places here or there but they want to know Christ and how to live a better Christian life. Dealing in controversies and sensations may create a temporary excitement but it is a failure in upbuilding the Christian life of our rural churches. Controversies and sensations are stones and scorpions and not the bread and fishes of the Gospel.

Let the sources of your sermons be a reverent, unhurried study of the Bible, steeped in much prayer and meditation. Take up one of the Gospels and spend at least a month on it, reading it over and over, slowly, unhurried, fixing it in your mind so that you can ponder it all day long as you are about your work. Think much about the church, its problems and its needs. Take up case after case of people in the church who are a problem to the church and think their case over in the light of the Bible that you have been studying. Think also of the members of the church who are living devoted Christian lives and try to relate their life to the Bible in order to find out why and how they maintain their Christlikeness. This will be infinitely more helpful than spending much time with controversial and sensational books which describe a situation wholly different from anything that you have in your home congregation. Presbyterian or Baptist controversies are poor materials as food for sermons for our rural Mennonite churches. The Bible is still God's chief message to man.

Books, however, are a great help if used to enlarge our experience and observation on life and its needs, but they are a poor substitute for Bible study and long and hard thinking. I shall probably send you a few books as a gift when my ship comes in, but I do not consider them of as great value as Bible study and meditation. If I can at any time be of any service to you, I shall consider it a privilege to respond to your requests.

Wishing you God's richest blessings, I am,

Your brother,

The True Story of Another Angel

Herbert Groh

QUITE a number of years ago during an interval of life in the city, I was pressed by friends to take a class of boys in a mission Sunday school. I consented rather diffidently, though not without a little vain gratification at being thought competent for the task. For several Sundays I tried faithfully to teach the lesson, and then gave up in despair, disgusted with the boys, with myself, and with any youthful dreams of missionary adventure I may ever have entertained. About all I remember besides is that one of my young charges bore the striking name of Angel, a circumstance about as soothing to my wounded spirits then, as a red rag to a bull.

Plenty of water has flowed beneath the bridge since then. Not so very long ago in another church in the same city, I sat with another Angel by my side another lad with the same striking name, and a personality quite as challenging of attention as his earlier namesake's could possibly have been. It is little enough that I know of him even now, but that little was such at that time, that when the preacher announced his text from Revelation 14:6, commencing with the words, "And I saw **Another Angel....**", I was bound to be alert; moreover a bit facetious, and prone to develop the theme along my own lines—as I have now permitted myself to do rather more fully.

Harold Angel is a boy of twelve, a husky, tousled, red-haired, somewhat ungainly and unprepossessing youth, whose garb, betokening the pinch of poverty, adds nothing certainly to his appearance. To all and sundry on the street he is "Buster" Angel. Such nicknames usually carry something at least of significance; and certain it is, he has gotten himself a name—to live down I am afraid—in the community. His very presence betrays him, for his round restless eyes are ever roving as if momentarily expecting something to happen; and what he does, he does with a start, like the snap of a steel trap.

Harold is one of the boys in our little Sunday school on the out-skirts of the city. At least his name has been constantly on the roll, but previous to about six months ago, his attendance had been desultory in the extreme. For some time after I came, a little over a year ago, I did not learn to single him out from others, partly no doubt because he was so seldom there, and partly because I was so fully occupied, those earlier months, with my own turbulent corner. It was not at any rate, for lack of demonstration of his presence, as I came to notice in time, for that did make a difference; and to tell the truth, he seldom escaped entirely the rewards of the transgressor. Whatever kept him returning in the face of constant disgrace, was more than I could fathom. Perhaps he derived satisfaction unknown to tamer spirits out of these tilts with law and order, and languished for want of them after about so long; or perhaps there were better reasons if one but knew.

It was not until after about four months that I really met him in any direct way. I was interesting some of our boys in a Y. M. C. A. two-day camp which was being conducted for the benefit of underprivileged fellows who would not get out of town for a better vacation. Buster was in a group on the street one evening, when I spoke to some present about arrangements which were under way for them. He was an interested listener, and wanted to know if he couldn't go too; the sequel being that he was in the next party of five contributed from our school.

The boys proceeded in the forenoon along with others, in charge of the camp director. At the close of my day's work I followed to spend an evening with them. I found them enthusiastic over a wonderful day's fun; together now around a long table of planks laden with good things prepared by the camp cook and a couple of the boys detailed to assist, we had a wonderful supper; then through the long summer evening there was baseball, other kinds of ball, and all the other kinds of wonderful group games that a boys' leader seems to have ready always at his fingers' tips. After that came the C. S. E. T. camp-fire with its yarns, a sing-song, talks, and a brief setting forth of the foursquare ideal of life, a quiet moment of devotions, then turning in for a night of needed rest in the tents.

Until one has seen it for himself he can have little idea of the impression made upon a boy's mind and life by an experience like this. As for Buster he had been able to show real prowess in baseball, and had entered decently into the ordered life of the camp. It was no small satisfaction to see him for once a respected and self-respecting member of society. If the work of grace in his young heart was not so deep and lasting as it might have been, he was not at any rate, making any professions, as some of us do. After all, this was but the sowing.

For several months following I saw but little of my new acquaintance. His home was farther off than most, and quite out of the way of my usual walks. On the rare occasions when he appeared at Sunday school I sometimes found an opening for a pleasant word or two, but he was not communicative with me. Not until later on in the fall did the auspicious moment appear, when with a little more freedom and show of warmth in the presence of chums one day, I was able it seemed, to put him fairly at ease in my company.

Two or three weeks more passed, and again he was back to the school, but instead of going into his class he slipped quietly into my corner close to the entrance. All through the opening exercises his conduct was exemplary. When classes commenced he was still unnoticed. I allowed him to remain, and had his best attention to the end. He had obviously, for reasons of his own, placed himself upon his good behavior.

I was interested now in a way I confess I had not

been before. Walking to school the next Sunday with one of my pupils, a quiet chap, I remarked about, and expressed the hope that Buster would be back. He doubted it, saying that he had left him the night before almost sick with a cold. To my surprise he told me further that they had spent the day together; my first intimation of any particular affinity between these two—this supposed lion and this lamb. In another minute, however, we espied the subject of our remarks waiting for us at the door of the hall. He went in with us to our class again, but after the opening exercises were taken, an unwilling captive, to his own place with the boys of his size.

This was on the Sunday already mentioned at the commencement of this story. After school he had gone outside before I could speak to him, as I had a reason for wanting to; and I sent a boy out to detain him. In a few minutes as we walked away, I was proposing that he join a C. S. E. T. (Canadian Standard Efficiency Training) Trail Rangers' group in a neighboring church, the foster parent of our school, to which several of our boys already belonged. I found that he was thoroughly ripe for almost anything I might have proposed. I suggested that of course he should have his parents' approval, and was met with the significant response, "Oh, they're glad to be rid of me."

"They'd be glad enough to have you around, my boy", I answered, "if they ever should lose you"; and I saw that another shaft had found its mark.

Before we parted I gave him the invitation which brought him back in the evening to go with me to church as already related. We have no Protestant church in the suburb, served by our school, so it means a walk of nearly a mile, or from Buster's home more than a mile and a half, to the first churches cityward. There is really little else of incident leading up to this point, and I hope I have not aroused anticipations of some more startling climax to my story. But that first considerable walk together, and the introduction of my friend that week to C. S. E. T.; to its games, to one of its Badge work tests, to its conduct of a business meeting by the boys themselves, to its emphasis on the Clean Trail, and reverence for things sacred—all this helped to lay bare to me at once, something of Harold Angel's better self, which few others apparently had yet discovered. I scarcely dared to expect that my first possibly over-sanguine hopes would be maintained, but I must say, that notwithstanding pardonable lapses, Harold has remained loyal to me to this day. He continued to go to church with me for some time, and since then has attended another church a little farther out of town than his home. I see him every Sunday now without fail in his class at Sunday school, which soon became my class as well, and is now organized as a separate C. S. E. T. group with Harold as the boys' own choice for Secretary. He rarely fails me on anything of our week-time program, and he throws himself heartily into the tasks I set him. He has distinguished himself in games and exercises on the gymnasium floor and in the playing field, and better still he has shown himself an exceptionally clean, modest player. He is no whit behind any of his mates in boisterous animal spirits; indeed, but for a considerable measure of abiding regard for my approval, his sometimes trying escapades would often go quite beyond bounds. He is a many-sided youngster, which appears again in the fact that he came often during the winter to borrow books from my shelves; and now, on our Trail Ranger hikes, there is no boy keener than he. Ever since the wall of reserve between us was broken down he has fairly feasted his hunger, in these various ways, for friendship and trust. He isn't the fellow at all that we all took him for.

And so, as my mind comprehends all that has been transpiring during these months, I am made to marvel at that strangely-timed text, "And I saw another Angel." More than that I am made to think, (and the thought is staggering), what if—what if I hadn't **seen?** I should have missed one of the most delightful comradeships of my life; and what it may yet mean to him, all going well, under Divine blessing, who can tell?

OUR BI-WEEKLY SERMON

Those Whom Jesus Loved

John Henry Jowett

Now Jesus loved Martha, and her sister, and Lazarus.—John 11:5.

THEN He loved three souls of very different temperaments. To love all three is to love natures which are greatly contrasted in their constitution. That is the characteristic of true love. It is comprehensive and inclusive. There is a species of love which maks a fastidious choice of its objects. It picks out a few of a particular mental color, or of a certain moral temperament, and with rigid exclusiveness it confines its communion to these. But here is the love of the Master lavishing itself upon these very different souls, and in each of these finding joy and satisfaction. Jesus does not want all His loved ones to be of one mold and color. He does not seek uniformity—He loves us for our own individuality. He will not remove our individuality. He only seeks to glorify it. He loves "Martha, and her sister, and Lazarus."

"Jesus loved Martha." Martha is our Biblical example of a practical woman. "Martha served." In that phrase is enshrined her character. Martha was ever eager for practical deeds, and her interpretation of "practical" was a ready ministering to the needs of the flesh. If she had been a worker among our modern slums, she would have persistently advocated the

giving of suppers and teas. Martha was no expert in abstract discussions. But she was great when anybody was sick and in want of immediate help, great at lifting an invalid without increasing the pain, great at sitting up through a long night without ever looking tired, great at shedding her blood for another, without letting the spent treasure be named! Martha is typical of a vast multitude of women whom we describe as "handy women", women who are at home in a crisis, who are calm in some terrible emergency, who are strong and self-controlled at a death bed. It is to Martha's gentle, practical hands that we must all come at last, and I am glad that she stands enrolled among the loved ones, as the chosen companions of the Lord. "Jesus loved Martha."

"And her sister." Mary was contemplative, spending long hours in deep communion with the unseen. Her mind was roomy, full of visions. Her heart was equally capacious, full of feeling. Sometimes her feeling was aroused into high ecstasies, and then it found expression in some costly gift. But more usually Mary was quiet, reserved, unobstrusive, full of thought. The practical person is apt to be impatient with Mary. "Bid her that she help." That impatience arises from a narrow and impoverished conception of service. We do not think that all land is wasted that has not built upon it a shop or an eating house. Land which is used as a garden, on which the green grass grows and the flowers bloom is never regarded as waste. We want the park as well as the kitchen, the green grass as well as the warehouse. It is the same in human life. We do not want life to become a huge kitchen, full of severely practical ministry. We need the Marys as well as the Marthas, the deep contemplative souls whose spirits shed a fragrant restfulness over the hard and busy streets. The severely practical Peter could never quite understand the dreamy John. "Lord, what wilt Thou have this man to do?" He wanted him to be doing, doing; and yet it was from the dreamy John that there came the sweet and comforting revelations of the city where there is "no more pain", and where the light shines unceasingly. We need the souls who sit at Jesus' feet and listen to His Word, and then interpret the sweet Gospels to a tired and weary world. Upon these also the Lord has set the seal of His benediction and has claimed them as His own companions. "Jesus loved Martha, and her sister."

"And Lazarus." What do we know about him? Nothing. Most birds have one striking characteristic. The eagle is famous for its powers of flight, the nightingale for its song, the robin for its beautiful breast, but what fame has the sparrow of the common street? And how many sparrows there are in the human race! Such Lazarus appears to have been, undistinguished and commonplace. Yet Jesus loved him. What a huge multitude come under the category of "nobodies"! Their names are on the register of births, and on the register of deaths, and the space between is a great obscurity. There are crowds of people who are massed together under some such description as Paul gives in one of his Epistles—"Other my fellow-laborers whose names are written in the Book of Life." Thank God for the commonplace people! They turn our houses into homes, and make life restful and sweet. We could spare the roses rather than the blades of grass. We can do without genius better than we can do without homeliness. Jesus loves the commonplace. Here then is a great, comforting truth. We are all loved, the brilliant and the commonplace, the dreamy and the practical. "Jesus loved Martha, and her sister, and Lazarus."—From "The Folly of Unbelief" by J. H. Jowett.

The First Leaders

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

Article XXI

NOW we come to a new section in this series of articles. At first, several articles were devoted to the early incidents of the founding of the church, followed by a number of articles discussing the principles. Again we retrace our steps to the very beginning of the church. This time it will be to study the individual leaders themselves. The leader can be divided into three groups, chronologically. The first group were the charter members coming for the most part from Switzerland itself. After this group of leaders had been killed off a new group arose. They were both German and Swiss. Within a single decade these two groups had perished. The third group was Menno Simons and his co-laborers who were mainly Germans who served mostly throughout Germany and Holland.

These various men did not agree in details of religion. There was considerable conflict among themselves. One may note that Mennonites have never exactly agreed on the points of religion. There never was any point of real unity. One can easily see the remnants of individual thinking in our present generation. This article, however, is not interested in the differences between these leaders but the elements which they held in common.

First, it can be said that they were Godly men. All that they did was a part of their very souls. Sincerity was their common trait. What they believed they believed to the very marrow of their bones. They were not the type to be easily turned aside from what they felt to be right and God's will.

Their method was one of peace. That is they were strictly non-resistant in all that they did. It was not their desire to stir up turmoil. They did not wish to be classed as criminals. Their morals were far above those who condemned them. They broke none of the laws of God and judged by the American constitution they were not criminals. However, measured by the fact that they refused to obey the mandates of the

council in regards to the teaching and preaching of their ideals they could be classed as criminals. Note the decrees issued. The following is a Zurich decree of 1525 as given in Martyr's Mirror, "Therefore we ordain and will, that henceforth all men, women, youths, and maidens forsake Anabaptism, and practice it no longer from this time on, and that they have their infants baptized; and whosoever shall act contrary to this public edict, shall, as often as it occurs, be fined one mark silver; and if any should prove utterly disobedient and obstinate, they shall be dealt with more severely; for we shall protect the obedient, and punish the disobedient according to his deserts, without bearing with him any longer. Let everyone act accordingly. All this we confirm by this public document, sealed with the seal of our city, and given on St. Andrew's day, A. D., 1525." But they soon felt the need of a stronger decree, issued in 1530, "Therefore we strictly command all the inhabitants of our country, and those who are in any wise united with them, particularly high and low magistrates, bailiffs, constables, judges, elders of churches, and ecclesiastical officers, that, if they hear of any Anabaptists, they give us information concerning them, by virtue of the oath with which they are bound to us; that they nowhere tolerate them or allow them to multiply; but that they apprehend them, and deliver them to us; for we shall punish with death, according to the purport of our laws, the Anabaptists with all those who favor them or adhere to them; and we shall also punish without mercy, according to their deserts, as having violated the faith and oath which they swore to their authorities, those who assist, and do not report, drive away, or bring as prisoners to us, all such persons."

Now the leaders with one accord in spite of such promises of death and persecution and suffering continued unflinchingly to propagate their message with alarming success. Their zeal seemed unlimited.

But these men were not cranks or fanatics. It is true that they differed very seriously with the established churches which makes it proper to call them radicals. The ideals that they upheld were very sensible, some of which the world has been wise enough to adopt.

Still more they were intelligent men. They were mostly from the middle class of society though some were wealthy and a few poor. Of course when persecution began they were all thrust into poverty, but it was honorable and not degenerate. Many of the leaders were highly trained to the very best of that day. Some of them had held high positions in both church and state. The persecutors were often angered at them because they could out-quote them with Scripture passages. Many knew whole books of the Bible by memory.

Next issue: The First Member.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

FIRST THINGS FIRST

Rev. Samuel M. Zwemer in a meditation on first things first, says: "One of the tests of sanity is a sense of proportion and a sense of the law of priority. An unbalanced mind dwells on the petty, the insignificant, the trivial, or on the other hand, magnifies that which is small until it stands out in colossal proportions that seem grotesque to all others save the patient.

"It is only when we 'come to ourselves' or rather when Christ comes to us, that we see everything in right proportions. John Bunyan's parable of the man with the muck-rake, whom Christian saw in the house of the Interpreter teaches the same lesson. How often we gather rubbish and are blind to the glory of the angels and the Crown."

A beautiful prayer for a sense of proportion, he says is the following verse translated from the German:

"Light of Eternity, Light Divine,
Into my darkness shine,
That the small may appear small
And the great, greatest of all.
Light of Eternity shine!"

"Meditating on this prayer, I was led to study three passages in the New Testament which give the law of priority and insist that first things must be put first.—'And the Gospel must **first** be published among all nations,' The only hope of the world is the Gospel; all other questions that perplex men's minds, all other problems of history, the chaos and clash and commotion all around us, are after all secondary. Our **first** duty is to carry the Gospel to every land and every nation.—The imperative of a primary duty demands that secondary things shall take a secondary place, both in our thoughts and in our activities.

"A second passage in the New Testament also refers to this law of priority and this sense of proportion. '**First of all**—that Christ died for our sins according to the Scriptures.' This is the real fundamental of the Gospel. Everything else is secondary. No other Old Testament or New Testament teaching can occupy this supreme place. When we realize what this involves for ourselves and how it determines our attitude toward others, then we are true Christians. Our sins are exceedingly sinful, so that we experience the good news of forgiveness and are constrained to carry the message to others. This truth also determines our attitude toward all who love our Lord. Where men agree to preach the Cross, to glory in the Cross of Christ, to rest beneath that Cross, to find there the solution of the deepest problems in our universe, then we find in this great fundamental our one Lord, our one Faith, and our one spiritual Baptism. To put this message first, foremost, at the front, is the secret of moral conquest and world-wide victory.

"Once more Paul uses the striking phrase, "first of all'; 'I exhort, therefore, that **first of all** prayers and supplications be made.' Prayer had priority in his program. Our first duty always and everywhere is to pray. If we do that, all other duties become easier. Unless we know the power of prayer, no great task is feasible. It is far easier to give of our substance to the missionary cause or to go in person than it is truly to pray for the Kingdom. In the light of eternity, it is astonishing how much time we spend in organizations for big appeals, when the real work of missions must be accomplished on our knees.

"If the whole Protestant Church would put these first things first—evangelism, the message of the Cross and intercessory prayer—the revival for which many are longing and waiting would be here."

Mennonite Missionaries

Standing, left to right—Miss Aganetha Fast, China; Mr. and Mrs. Lester Bixel, Africa.

Seated—Mrs. Adah and Miss Martha Burkhalter, India.

HOW DOES YOUR ATTITUDE AFFECT THE MISSIONARY?

One of our own foreign missionaries writes also concerning first things first, "I think most people do not realize how discriminating attitudes toward a sincere effort to proclaim true Christianity, affects the missionary. Before us is the raw man without Christ. Somehow we must get the message across to him. But to do it we know that we must cast aside every prejudice, every tradition, every preconceived notion. We must bring Christ and His Gospel without any trappings that men have added."

HOW DO YOU SPEND YOUR INCOME?

The American Education Digest gives the following table showing on a percentage basis how Americans spend their income.

Church, ¾ per cent.; Schools, 1½ per cent.; Government, 4½ per cent.; Crime 8¼ per cent.; Investment, 11 per cent.; Waste, 14 per cent.; Living Costs, 24½ per cent.; Luxuries, 22 per cent.; Miscellaneous, 13½ per cent.

Another summary which is being quoted in the campaign of one denomination to raise its per capita giving is worthy of serious notice:

Americans average for tobacco per week.....70c
Americans average for theatre and movies.....43c
Americans average for ice cream and candy 40c
Protestant church members for the church..... 8c

FROM INDIA

The weather in the Central Provinces was very mild during the month of May which is usually the hottest month of the year. About Dhamtari the mercury had not gone above 108 and at Korba, where Sister Mary Burkhard is located it had not been above 105. The regular rains come in the beginning of June, but this year there was a heavy rain the 18th of May which made the grass green and softened the fields so that farmers could plow for rice sowing.

Three Bible workers from the mission of the General Conference of Mennonites are this year in the Bible School at Ghatula which is under the supervision of G. J. Lapp of the American Mennonite Mission.

When we hear again about the missionary's life being unfair to their children may we think of these last lines from "A Song of India", written by a missionary's child in America. From this it would seem that they are particularly fortunate and that any other but a missionary life would be almost unthinkable. No wonder there is an intense wistfulness in the eyes of missionaries' children when they are in America during the furlough-year. America is not home to them! And no wonder that even the mud huts of India seem beautiful to them. They belong to home!

"Oh, India, my happy home, would that I were in thee!
That I might see and hear and smell, and taste and touch and feel and tell—
The thousand things I love so well—and never can forget."

TITHING TIME IN KOREA

Korean Christians tithe their time as well as their money for God's service. A missionary describes how this tithing is done: "Market day is every fifth day, and all the merchants come in with their goods and sit in the market place from morning until night. Our helpers use this time for their tithed service. They hold services at this place and sell their Gospels. The women go from house to house preaching. Sometimes a notice is given out that all who wish to preach or work in a certain village will meet at the church. Many volunteer, and out they go in different directions meeting together in the evening to report on their work." Because of such Christians Christianity has grown in Korea.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE COUNCIL AT JERUSALEM

Lesson Text: Acts 15:1-35

July 26

N. E. Byers

IN OUR day when controversies are so prevalent in all denominations and when there are so many different opinions as to how such questions should be settled it is very interesting to note what was the occasion for calling the First Christian Council and how this conference was constituted and conducted. The difficulty arose because of the growth of the church, due to such aggressive leaders as Paul and Barnabas. An enlarging program always raises new problems. If all the apostles had been content to preach to the Jews only and maintain the old customs and methods the trouble would not have arisen. Aggressive leaders are usually the trouble-makers. They unsettle the old ways in the interests of a larger work.

At such times there are sure to be two parties—the one interested primarily in safeguarding the old customs, obeying the law, and holding the church to the old lines; the other, concerned more in enlarging the Kingdom, inspiring higher ideals of character and spirituality.

"Certain men came down from Judea"—we all know the type. They weren't sent by the apostles—no, just self-appointed censors instead of God-appointed; conscientious—yes, terribly conscientious about keeping the letter of the law, and keeping alive all the forms, customs and traditions, and seemingly concerned that it should be made very hard for anyone to be come a Christian. Paul and Barnabas were rejoicing in the salvation of the Gentiles and they did not see that circumcision was essential for them. This was a serious question just at this time. If circumcision would be insisted upon it might prevent many Gentiles from becoming Christians. The issue at stake really was—should Christianity be merely a religion of the Jews or should it be a universal Gospel for all races? The congregation at Antioch was not well enough established to settle the dispute and so they referred the matter to the mother church at Jerusalem.

Who was included in the Council? "They were received of the Church, of the Apostles, and Elders." These classes were represented—the laity and two ranks of the clergy. In fact, it was a meeting of the Jerusalem congregation acting under the guidance of their leaders. It is significant that the laity took an active part in the meeting as is shown by the fact that certain Pharisees which believed spoke, and no doubt they were laymen. No doubt many others took part since there was "much disputing" until finally "all the multitude kept silence". After James suggested the solution in the light of the discussion it was adopted by the church, as it is stated. —"Then pleased it the Apostles and Elders with the whole church." The decision also went out with the authority of the whole church. "It seemed good unto us, being assembled with one accord."

The speakers that most influenced the decision were Peter, Paul and Barnabas. Their one argument was that "God had given the Gentiles the Holy Ghost, and worked miracles and wonders among them." They were spiritually-minded men and took spiritual evidence. "By their fruits ye shall know them." The Pharisees were mere sticklers for the letter of the law, not realizing that "the letter killeth".

Perhaps James is the most interesting personality—the man with judicial mind. He heard all the evidence, saw the essential features of the case and gave an answer that was favorable for Paul's work, and yet satisfied the Jews by asking the Gentiles to observe some Jewish regulations. These latter regulations were not all essential for the Gentiles, and were not a permanent requirement but as a temporary compromise it satisfied everyone and unity was restored and the work went on unhindered. Full discussion, a wise suggestion, and general approval. It was not the authority of a few forced on those not convinced, but the decision of the whole church willingly given.

Oh, God! may Thy Spirit prevail in the councils of the Church so that with mutual love Thy will may be done."

THE EPISTLE OF JAMES

Lesson Text: The Book of James

August 2

N. E. Byers

IT IS very appropriate that after the decision of the Council at Jerusalem, we should study this practical Epistle of James. At the Council Peter, Paul and Barnabas testified that the converted Gentiles were blessed of God because their religion showed in their conduct. The decision was based on the truth that Christian life and works are more important than the observance of Jewish rites. Likewise in this Epistle we have it declared that having faith or hearing, words are not sufficient, but the final test of pure religion is found in our moral life: how we treat the unfortunate, and how we live in the midst of temptations.

At different times the Church has emphasized different phases of the religious life and always has it been necessary to bring her back to the practical, vital view of James. Some have been primarily concerned about theologies, doctrines, creeds, beliefs, orthodoxy, the intellectual phase of religion. It is important that we know the truth of the Gospel, and believe it. But to disown everyone who does not state his views of religion in the same terms that I do or express his thoughts in the same words that satisfy me, regardless of the Christian spirit shown in his life and works, is putting too much emphasis on thoughts and words and not enough on life. "By this shall all men know that ye are My disciples—that ye have love one for another." How would it do to substitute love trials for heresy trials?

Others have been most concerned about ordinances, ceremonies, rites, observances, forms of worship—the doing of religious things. They were quite certain that if they were properly baptized, joined a church, observed the ordinances, attend church regularly and took part in prayer meeting or taught a Sunday school class they were good Christians. These are all means of grace, but we are in danger of substituting the means for the end. These are worth while only in so far as they make for better men and better society.

Our chief business is not to formulate dogmas and get men to believe them, or to build up churches and get men to join them, but rather to use Gospel truth and Christian institutions to save men and society. Our problem is to get a proper conception of the right relation between religion and morals. The Christian religion is superior to all others in that it is essentially ethical. Others have been very religious but immoral. Likewise, many have aimed at high moral standards without religion without much success. Our whole aim is morality, but the religion of Jesus is our only successful means. All moral idealism is rooted in true religion.

In our own day there is much alarm on the part of some because our churches are not filled for three or four services on Sunday, and for one or more during the week; and the people have little interest in doctrines. We forget that our forefathers got along fairly well with one church service every two weeks and knew little of doctrines. More or less church going is not the test of our Christianity. "Are we taking better care of our widows and orphans and living purer

lives?" is James' test. In this respect I think we find much reason for encouragement in our day. The social gospel has been emphasized and we do a great deal for the unfortunate, not only in our own land but in all lands. We hear much these days of applying Christian principles to our industrial, inter-racial and international problems. But we will succeed only in so far as we have a true faith in Jesus and use the means of grace offered by His church. Laxity in our personal morality is no doubt an indication that too many have not the religion needed to keep them unspotted from the world.

In our day it is probably true that we are in danger of losing sight of the need of religion—faith and worship--to give a real foundation for sound morals and true social service. We need the church, but the church must not forget her true mission of saving men and society.

Keep our faith pure and true that we may love our neighbors as ourselves.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

CURING THE "BLUES"

Dissection

"Aw, forget it!" is a good piece of advice to a girl having a spell of "blues", but, unfortunately, it doesn't always work. Sometimes, the harder you try to throw off a mood, that harder it bounces back. Then the only thing left to do is to face it—and dissect it.

Recently I heard a group of college students discussing their methods of overcoming those fits of depression which only very, very few of us can escape. The first man said that to take a long hike made him forget his troubles; the second, a girl, always went to bed for a good long sleep. The third, who was experimenting in light housekeeping, found that the clouds dispersed if one went out and bought a square meal.

All of these remedies recognized the homely but unescapable fact that many moods are the results of physical conditions—states of body rather than of mind. The next time you feel depressed, stop and think: Am I hungry? Am I tired? Have I been indoors too long? If the answer to any of these questions is "yes," your cure lies in your own hands.

Sometimes, however, the case is not so simple. One must look back, beyond the physical, for the cause. What is it unpleasant that has happened to me today? What foolish thing have I said or done? The answer may come quickly, but more frequently one has to think hard. At such times, when it is finally traced back, its trivialness is startling. There was some little mistake, some foolish blunder, the memory of which has lodged in the back of your brain and festered and swollen until it has discolored your whole mental atmosphere. When you see how insignificant it really it, you will laugh, and when you laugh—presto, the "blues" are gone!

A Personal Psalm:

"Sing ye to Jehovah, for He hath triumphed gloriously;
The horse and his rider hath he thrown into the sea."

Miriam and her women sang in ectasy, and the Psalmist, in similar vein, chanted:

"Bless Jehovah, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases."

Both songs used to thrill me deeply when I was a high school student, but the first dealt with Israel's problems, rather than my own, and the second, while more personal, was rather general in its causes for thanksgiving.

Then, one day when I was trying to argue myself out of a spell of blues, a new thought occurred to me, and, turning to the back page of my diary, I began a psalm of thanksgiving of my own. I copied the diction of the sacred psalmist as well as I could, but the incidents were from my own experience, and it was written with all reverence and sincerity:

"Bless Jehovah, O my soul,
And forget not all His benefits:
Who caused the sun to break from the clouds
The day we wanted to picnic;
Who brought me safely through the math. exam.,
(By means of the midnight oil I burned);
Who cured little Bess of the typhoid
And restored her back to health."

The first day I wrote only two or three verses, but, after that, whenever I had any cause for thanksgiving, I added another stanza, until my private psalm had grown as long as the longest.

Most of it was entirely too personal for other eyes than mine—like the rest of my diary, it was meant to be kept under lock and key. As a cure for the "blues", however, it worked marvels. Whenever I grew worried or "under the weather" reading the always growing list of my causes for thankfulness would quickly dispel the clouds. Do you need a "cure specific" for the blues? Try this.

WORKING LIFE'S PROBLEMS

"I got it, but I don't think I ever would have got it if the teacher hadn't helped me."

That is what the little boy called to his mother as he burst in at the door. He had tried and tried, and the teacher had watched all the time till just when it seemed that he must give up she sat down beside him. He moved over, a little embarassed, but her kind words and her smile put him at his ease.

"Did you add this in before you carried over?" she asked.

Rather shamefaced, he confessed that he had not.

"Did you subtract here before you combined the two?"

Again he confessed that he had not.

"Did you divide at the end?"

Again he murmured out his confession. Then a bright smile lit up his face as he wrote down the answer.

"Why, it is easy when you do it right!" he said.

As the teacher went on down the aisle she thought of the problem that she had herself been struggling with—the problem of how to make a real success of a work that she did not love, but that she must continue to wrestle with because of circumstances. She seemed to be a pupil again, and the Great Teacher was asking as He walked by her side: "Have you added the promises, 'The Lord will give grace' and 'My grace is sufficient'?"

Humbly the confession rose from her heart.

"Have you subtracted selfishness and pride and jealousy?"

Again an humble, "No, I have forgotten."

"And have you divided here your heart, your life, your possessions with God and man?"

"Oh, no, I have been keeping all my efforts to carry out the other plan that I liked so much, but that the Master says is not to be a part of my life at all."

And then a bright smile came upon her face, for she had found the answer to her problem, "Why, it is easy when you do it right!"

Friend, He will be your Helper too.—Youth's Companion.

About Books

HOW SIR WILLIAM RAMSAY BEGAN HIS GREAT WORK OF EXPLORATION

In July, 1879, a young Scotchman, a product of the Universities of Aberdeen, Oxford and Gottingen, received news that in competition with another young man by the name of Oscar Wilde he had been elected to a studentship of 300 pounds a year for three years for travel and research in the Greek lands. The studentship was instituted by Oxford University. Naturally the young man was highly elated. He was an accomplished linguist. His highest ambition was to apply his scholarship to exploration. His first intention on receiving the news of his success was to go to Athens, but at the advice of Sir Charles Newton he determined to go to the cities of Asia Minor. The relation of Greek literature to Asia had possessed a vague fascination for him. In May, 1880, he reached Smyrna. In October, 1881, after having exercised no conscious choice, he found himself starting for the Phrygian country, "the enchanted land of Midas the king." This journey, broken at times by short sojourns at home and finally covering a vast territory and involving vast research, lasted for thirty-four years. In strange ways Providence kept him among the cities of Asia Minor. The whole world was to be the beneficiary. This young man was to vindicate as no other great scholar had vindicated before or since the trustworthiness of the historians of the New Testament. This explorer, who in 1880 was a strong believer in the untrustworthiness of the book of Acts, is today the most scholarly authority on New Testament criticism. He is Sir William Mitchell Ramsay, Hon. D.C.L., Oxford; Litt.D., Cambridge; LL.D., St. Andrews, Glasgow and Aberdeen; D.D., Edinburgh and the University of Pennsylvania. He has written no fewer than fifteen books, all bearing on New Testament matters, and really coming from what was learned among the ruins of the ancient cities of Asia Minor. Some of the best known volumes are: "The Bearing of Recent Discovery on the Trustworthiness of the New Testament" (Doran), "The Letters to the Seven Churches of Asia" (Doran), "Pauline and Other Studies" (Doran), "The Cities of St. Paul" (Doran), "The Teaching of Paul in Terms of the Present Day" (Doran), "Luke, the Physician, and Other Studies in the History of Religion" (Doran).

"EVERYMAN'S LIFE OF JESUS"

The British Weekly recently printed an extended front-page review of Dr. James Moffatt's remarkable book, "Everyman's Life of Jesus" (Doran) saying in part: "There is some danger lest in the discussion of Dr. Moffatt's 'Old Testament' a smaller work from the busy hands of the same scholar should not receive the emphasis which it deserves. We refer to his 'Everyman's Life of Jesus'. The most of this little volume is occupied by the words of the Gospels themselves in Dr. Moffatt's own translation. Everything in the Four Gospels is not here. It was not his intention to provide a harmony but rather a summary, containing all that is most central in the narratives of the four evangelists, arranged in what seems to be the most likely chronological order. The reader is guided in a way that is most excellently clear from stage to stage in the Master's life and ministry. Dr. Moffatt has added greatly to the value of this volume by some brief contributions of his own—a prologue, an epilogue and short introductions to the various chapters. Behind these pages lies a long-continued and microscopic study of the Gospels by all the methods of modern criticism. The most unlettered believer, the youngest mind that has reached the stage of serious inquiry, might read these pages and be helped, encouraged and confirmed.

ON LEARNING HOW TO WRITE

(From a Private Letter)

First, a man should be in earnest, by which I mean he should write, not for the sake of writing, but to bring out his **thoughts.** One should never aim at being eloquent. He should keep his idea in view, and write sentences over and over again till he has expressed his meaning accurately, forcibly and in a few words. He should aim at being understood by his readers or his hearers. He should use words which are most likely to be understood. Ornament and amplification will come to him spontaneously in due time, but he should never seek them.

He must creep before he can fly, by which I mean that humility, which is a great Christian virtue, has a place in literary composition. He who is ambitious will never write well; but he who tries to say simply and exactly what he feels or thinks will be eloquent without intending it.—Cardinal Newman.

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The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

AN ANSWER

In an Open Forum of recent date some critical attacks were made against the policies of the Exponent that might be further discussed.

1st, It was suggested that the editor make a public statement of the subject of attire, as taught in God's Holy Word.

As no particular form of attire is found to be recommended in the Bible, the editor would not be justified in discussing the question from this angle.

Discussing the subject from the truth of separation would necessarily include automobile, house, barn, field, furniture, etc., etc., which would lead him into many complications. "Modest" apparel has been so thoroughly taught in church periodicals of the past that perhaps some other truth might be profitably used for some time at least. Let us have patience; perhaps we will have a discussion on this interesting subject in the future.

2d, It is charged that the Exponent creates controversy. We reflect how the early church was disturbed with dissensions and discussions, and yet great doctrines were formed and forged through them. Spiritual lethargy and dullness may be worse than controversy. These discussions will at least cause men and women to think. Why can they not be carried on in a Christian spirit of mutual forbearance mingled with love, which will be sure to issue in a broader and better experience of God's grace?

3d, As to broadcasting the faults of "others", we failed to see this in a personal way to which Matthew 18 only applies.

Let us have an All-Mennonite Young People's Conference as suggested in the Exponent of June 5th.

George Lehman,
Orrville, Ohio.

AN EXTRACT

Dear Editor:

The enclosed clipping is from a recent article by Basil King on "Immorality", and it appears to me that the author's views are at least worthy of consideration. If there is opportunity I would like to see it given in the "Open Forum".

Yours very truly,
J. D. Miller.

The Clipping

And next in the line of those qualities not considered immoral, but which work devastation among men, I would put Self-Righteousness. In a nation or a man it s something like poisoning of the blood.

For self-righteousness is never passive. A man is always unwilling to be self-righteous to himself alone. The nature of his passion makes for intolerance, and intolerance for malevolent activity. A group of self-righteous people, with the same set of ends in view, can control a whole country. Restless, fanatical and bitter, the name they received from Jesus of Nazareth was Children of Hell.

It is noteworthy that they formed the one class among a sinful populace whom He denounced with all the vigor of His terrible invective. For every other sinner His formula might be said to have been that which He used to the woman taken in adultery: "Neither do I condemn thee. Go and sin no more." But on the self-righteous He had no mercy.

And what He upbraided most was precisely this spirit of compulsion. They bound heavy burdens on men's consciences, but they themselves would not touch them with one of their fingers They were scrupulous in trivial ceremonial tithes, but the weightier matters of the law, judgment, mercy and faith, they overlooked. They got possession of the property of poor and unprotected women, hiding their dishonesty behind conspicuous piety in church.

But why does no one say anything about it? Why do we not tabulate self-righteousness as immorality? The act to which we confine the word "immorality" can doubtless soil the soul, but surely self-righteousness must make it as a thing infected. And yet of this infection we seldom hear a word.

With these illustrations of corrupting forces of which we take no notice I shall have said enough. Of others of the kind, of which there are many, we can all think for ourselves. I am not making out a list of vices. Vices in themselves are not my theme. My aim is merely to raise the question as to whether or not we know how to place our moral emphasis. Does it ever strike anyone that our spiritual pastors and the regiments they lead are straining at gnats and swallowing camels? May I dare to inquire if our concentration on the seventh and eleventh commandments is not a bluff, unconscious of course, to conceal immoralities more subtile?

For condemnation and self-righteousness do not end with themselves. Unfailingly they set up their own form of inquisition. Unfailingly they bring with them their litter of abominations, intolerance, prejudice, strife, hatred, tyranny, slander, and all that brood of evil speech which the simple man most loathes. Are not these the vital immoralities? And are not the men and women who commit them for the most part going scot-free?

On such easy marks as the girl with the baby and the man who gets drunk—please note that I am making no plea for them,—all the moralist's indignation is outpoured, while the perverted in heart, the bitter in tongue, the smirking and the self-satisfied are ranked among our best. With a great deal of humble diffidence I venture to ask, is it fair?

INDUSTRIES IN PALESTINE

Old forms of industries are being revived in Palestine. Mother-of-pearl from the Red Sea is made into beads for necklaces and bracelets. Glassware of primitive style and glass rings are made in Hebron. These articles find a good market in Jerusalem. Weaving schools are thriving in the vicinity of the temple area and the making of pottery has been revived. The peasant women sell the great earthen water and oil jars under the shadow of the Tower of David.—Publisher Unknown.

It cost within ten per cent. as much to run the United States government from 1916 to 1920—four years—as to run it from 1789 to 1916—127 years.—The S. S. Friend.

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Notes from Here and There

A community drive for $10,000 for Hesston College has been in progress in the vicinity of Hesston for some time. It is hoped that the goal will be reached before the opening of school next fall.

Paul Erb, teacher at Hesston College, is teaching at Bethel College during the summer term. I. E. Burkhart, a student at Hesston, is spending the summer in the Northwest in the interests of the college.

S. M. Kanagy and wife, superintendent of the Home Mission, Chicago, are spending some time with friends in Indiana, Ohio and Canada.

The Mennonites of the vicinity of Mountain Lake, Minn., planned to spend June 28 and 29 in the celebration of the fiftieth anniversary of their settlement in that part of the country. An elaborate program was planned.

Tent meetings are to be held under the auspices of the Mennonite Gospel Mission at Altoona, Pa., July 18 to August 2. Aaron Mast of Westover, Md., is to have charge.

George J. Lapp, of the American Mennonite Mission at Dhamtari, C. P., India, was a prominent speaker at the recent interdenominational conference for the Deepening of the Spiritual Life held at Derjeeling, India.

J. J. Fisher, formerly teacher at Goshen College, is teaching Psychology and Measurements at the Bloomsburg State Normal, Bloomsburg, Pa., this summer. He will probably be located at the same place for the next school year.

Reservations have been secured on the S. S. "City of Lahore" sailing from New York to Bombay November 21st, for the four new missionaries to be sent to the American Mennonite Mission at Dhamtari, C. P., India.

Levi Bontrager, son of Pres. Eli Bontrager of the Old Order Amish Church near Shipshewana, Indiana, who is on a tour of the world, stopped at the Dhamtari, C. P. Mennonite Mission in India recently.

Ten nurses were recently graduated from the Nurses' Training School of the Mennonite Hospital at Bloomington, Ill. Since taking over the hospital in 1919 Mennonites have invested $109,543.46, a gift to the city of Bloomington to serve the community as a whole. A campaign is being planned to raise funds for further equipping the hospital.

Pres. S. C. Yoder, of Goshen College, is pursuing his studies in the Iowa University during the summer months.

L. L. Miller, pastor of the Mennonite Church at Wadsworth, Ohio, preached the baccalaureate sermon to a class of 50 graduates on May 24th in the public schools of that place.

A Young People's Bible Study Class, meeting one evening each week, has been organized for the summer at the Oak Grove Church near Smithville, O. Jesse Smucker has been appointed the teacher of the class.

A report coming from Russia says that the Mennonite young men who are drawn for military service and decline to do combatant service are having a hard time of it. The heaviest kind of work is imposed upon them and they are given the poorest food.—The Mennonite.

S. E. Yoder, who several years ago was engaged in reconstruction work in France and in relief work in Germany, was graduated from the Philadelphia College of Osteopathy, with honors, on June 11th, with a class of sixty-one members. He will be located at Belleville, Pa., after September 1.

Marion King and Wallace Kaufman, two young men of near West Liberty, were ordained to the office of minister and deacon, respectively, at the South Union Church on Sunday, July 12th. S. E. Allgyer and A. I. Yoder officiated at the service.

Dr. Bauman, missionary under appointment to the General Conference Mission in India, spent several days recently with his friend and former class-mate, Rev. A. R. Keiser, pastor of the Salem Mennonite Church, near Dalton, Ohio. Dr. Bauman is a graduate of Witmarsum Seminary.

Pres. S. C. Yoder of Goshen College, Evangelist John Hess of Akron, Pa., and Missionary J. N. Kaufman, on furlough from India, were the principal speakers at the 4th of July Missionary Meeting held at the Walnut Creek Church, Holmes County, Ohio. An interesting meeting is reported.

The total amount of money contributed to the Mennonite Board of Missions and Charities for mission work in India, S. America, and the Home Field, for the twelve year period from May 1, 1913 to March 31, 1925, is reported to be $1,520,595.72. The largest amount in any one year was in 1919-1920, when more than $205,660 was raised. The last year, 1924-1925, brought in $144,695.57.

S. G. Shetler, of Johnstown, Pa., has been holding some series of meetings in Ontario. At Breslau twenty-five confessions resulted from the meetings. A two-day Bible Conference was also held at this place, with S. F. Coffman, of Vineland, Ontario, assisting.

Valuable Books

for Teachers of the International Sunday School Lessons for 1925

The following volumes published by George H. Doran Company, will be appreciated by Sunday School workers for the essential information they provide for teaching the lessons for 1925:

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JULY 31, 1925

THE ACID TEST
An Editorial

A NEW ARISTOCRACY

OPPORTUNITIES FOR CHRISTIAN WOMEN FOR SERVICE

MENNONITE INSTITUTIONS
V. Old People's Home, Meadows, Ill.

THE CHURCH AND THE WORLD
Our Bi-Weekly Sermon

THE OPEN FORUM

The Editor's Chat

Already more than half of the year 1925 is in the past. Are we still going in the right direction and making satisfactory progress? It might be well to stop for a few moments occasionally and consider seriously. Perhaps we ought to have a "Mid-Year's Day" as well as a "New Year's Day."

The Editor found himself wondering recently how nearly the Exponent had "hit the mark" during the past six months. There seem to be conflicting opinions about the matter, as we have occasionally intimated to our readers. And there are plenty of people whose convictions are very decided and positive about the matter. Personally, the Editor feels that there is much room for improvement, but not without hope that some good has been done, and that a still greater amount of good may be done in the future than in the past.

"Too much controversy", said a friendly critic of the Exponent recently, in a helpful letter to the Editor. In the face of the fact that we have all along tried to avoid controversy this criticism came as something of a shock, and yet we can easily see how to some people this may seem to be the case. We appreciate the friendly criticism of the brother.

The brother just referred to comes from almost the extreme eastern part of our country. At almost the same time we received a letter from another brother on the Pacific Coast who likewise finds much pleasure in the Exponent. Among many other things he says the following: "We are trying to do our bit in praying and speaking a good word for the Exponent. We believe the paper to be an answer to prayer, and try to get all the folks to subscribe that we can. Keep your vision clear and your powder dry, as you have been doing, and the Lord will bless your efforts for the Cause which you love."

We thank our brother above for his testimony, and although he is in the far distant West, we feel that we are friends with a common interest and purpose. There is no religion like the Christian religion which brings together people from far and near in a great Cause and a common purpose, with a real feeling of brotherhood and good will existing between them. This spirit of Christian Brotherhood should exist between Christians everywhere.

As stated above, it has always been the policy of the Exponent to be a non-controversial Christian Journal, setting forth the program of Christ in editorials, articles, and news items without fear or favor. This ideal is more difficult to attain than some might suppose, but we shall strive more and more to attain the ideal. We ask our contributors to keep away from the controversial as much as possible and confine themselves to the upbuilding and constructive phases of the Christian life and work. And while our work may be far from perfect, we beg the kind indulgence of everyone and the earnest support of all who believe in the things for which the Exponent stands.

We feel tempted at this point to share a clipping with our readers which a subscriber sent us some time ago and which touches on the subject of controversy. In some ways it expresses our feeling very nicely in the matter, although we do not give it as endorsing fully every statement. But there is enough truth in it to make it interesting.

A POLE-CAT IN THE CELLAR

By Dr. J. W. Holland

A large polecat wandered into our neighbor's cellar. The farmer's wife saw it.

She should have left it alone. She did not.

Armed with a mop-stick she tried to drive it out. She didn't.

The skunk stayed, and the woman came out and buried her clothes.

The cellar door was left open again that night, and the pole-cat came out, and wandered away, leaving a tale and a moral behind him.

This is the tale:—many of the offensive and unpleasant things in life will take care of themselves if they are not stirred up too much.

Many a nagging wife and complaining husband would find life very pleasant if they would cease stirring up the things that fret.

It is better to retreat than to fight a skunk. It is safer to detour than to drive a rough road.

"Get thee behind me, Satan," was the wisest way to deal with evil. The devil wins most often in open fight. Left alone, he is harmless.

Do you know that the old caveman who is in each one of us is best managed by leaving him alone?

There is that scandal and gossip-monger in your community. Leave their lies alone and they will improve. Lies, like skunks, grow odoriferous when stirred up.

Whenever you meet a liar, give him "absent treatment."

I knew, once, a cantankerous brother who was on a church committee. His soul smelled pole-catty when he was opposed. Finally, a wise minister came to that church, and he induced the people to stop fighting that old stinker, and immediately the community had a better odor.

Scolding the bad out of a child is as foolish as trying to club a skunk out of a cellar. It generally makes the bad worse.

Stop fighting at the evil in your child (he got it from you anyway), and direct him in things that are good, and most of the bad will disappear.

Many a fond Mama or angry Papa has ruined a good slipper and child's disposition at the same operation. Careful direction will outrun force in growing a child's character.

God deals with men in this wise and intelligent way. If a man spoils a day, God gives him another sunrise. It is true that there are hard penalties and pains for every disobedience, but God's way of getting the evil out of us is by emphasis of the good.

Good character is almost always wooed and won, but rarely pounded into shape.

Human beings would be better and happier if they could learn this lesson from the farmer's cellar:—the more you stir up an evil thing, the more offensive it becomes:—the more we keep busy at good things, the sooner evil will disappear.

When tempted to strike a skunk at short range, don't!—Selected.

"Doing is the highway to believing. Conduct is the basis of the creed."

"The impulses of love are a better guide to conduct than scrupulosity of conscience."

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THE
CHRISTIAN EXPONENT

VOL. II. JULY 31, 1925 No. 16.

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE SCOPES TRIAL

THE trial of a young high school teacher in Dayton, Tennesee, for teaching the principles of evolution in his class room, contrary to the laws of that state, is attracting a great deal of attention in the press and is doubtless being capitalized by numerous individuals who wish to gain a little cheap notoriety, or to profit financially. It is said that elaborate preparations have been made by the people of the village to entertain the huge crowd that is expected to arrive, and a generous publicity campaign is being carried on in order to draw people to the trial.

We do not wish here to discuss the question of evolution. We do not know, in fact, that it is a question over which Christians need to get greatly excited. We know that God created man, and that is sufficient. The exact manner of this creation, or the number of years in which it was done, does not seem to be a question of any particular importance. At least this trial will do nothing to answer the question as to whether the theory of evolution is right or wrong. No one will be convinced, no new evidence will be presented, and the attention of thousands of people will be drawn from the real issues of life and centered for a time on an unimportant and insignificant point so far as the Christian is concerned. In fact, the question at issue is not the right or wrong of the theory of evolution at all, but whether or not the state of Tennesee has the right to pass a law forbidding its being taught.

Satan uses many devices to accomplish his purposes. One of them assuredly is getting our minds off of the real issues and objectives of the Christian life and causing us to magnify minor and relatively unimportant questions. Unfortunately, many well-meaning men and women are caught in this snare. The first and greatest commandment of all is, not to spend our time trying to solve the riddle of the universe, but to love the Lord our God with all our heart, soul, mind, and strength, and our neighbor as ourselves.

NOT TROUBLE PROOF

SOME people's conception of religion is very superficial indeed. Who of us have not heard folks lamenting because misfortunes have come to them when they felt that the fact that they are "Christians" should have exempted them from trouble and distress? Who has not heard non-professors speaking of the troubles and misfortunes of those who are Children of God with some such sneering remark as "His religion doesn't seem to help him much"? Even professing Christians sometimes look at their unfortunate fellow Christians and wonder what secret sin they must be hiding as to warrant such "punishment from God." Such an attitude unmistakably indicates a wrong conception of religion.

Religion is not a trouble-proof armor which a man can put on and gain immunity from the ordinary woes and misfortunes which are apt to befall the human race. God never gave the least intimation that such should be the case. In fact, Jesus clearly intimated that hatred, persecution, false accusations, and misunderstandings would frequently be the lot of those who became His disciples. Considering these things as marks of God's displeasure does not seem at all justifiable.

Jesus Himself is the most striking example of the fact that the individual who does the will of God does not necessarily repose on a bed of roses. From the human point of view his life was one of hardship

and struggle, of suffering and disappointment. Neither did Paul spend his life in easy and pleasant living, but in peril and danger, through trials and difficulties, facing many unpleasant and discouraging situations. Yet Paul and Jesus did not complain. And so we might go on naming instance after instance where those who were faithful to God and earnest in their efforts to serve their Master had to suffer hardship, privation, misunderstanding and misfortune. Instead of being indications of an irreligious attitude, or marks of God's displeasure, they may be indications of God's love, for many times we are chastened and disciplined through these things so that we become stronger and better for them.

The encouraging thought about the whole matter is the fact that God has promised always to sustain us and to comfort us in times of trial and disappointment. When we "pass through the waters" He will be with us. When we walk through "the valley of the shadow of death" we need have no fear. Our joy will be full, even though temporal misfortunes and disappointments almost overwhelm us.

He who regards his religion as a sort of protective insurance against the woes of this world, or as a "fire insurance policy" for the future world, has certainly failed to grasp its true significance, and has failed to taste the joys which it brings to those who have really become children of a Heavenly Father. "It pays to serve Jesus", not primarily for the protection which it brings, but for the genuine peace, joy, and satisfaction which God gives to those who serve Him in spirit and in truth.

THE ACID TEST

THERE are a number of things in the recorded sayings of our Master which might be quoted as representing "the acid test" of Christian Character. Yet none of them is more inclusive, more penetrating, or more complete than the one recorded in the eleventh chapter of the Gospel according to Luke where He says, "He that is not with Me is against Me: and he that gathereth not with Me, scattereth."

There is no room for neutrality here. Either we are for Christ, or we are against Him. If we are for Him we are gathering; if we are against Him we are scattering. The acid test, we may say then, is applied when we ask the question, "Are we gathering, or are we scattering?" If the former, we are His disciples; if the latter, then we can have no claim whatever to true Christian character. The Word is explicit. We are either with Him or against Him. We are either gathering or scattering. There is no neutral ground.

Those who are professed followers of Christ will do well in these days to apply this test to themselves. Is the work which I am doing accomplishing anything constructive, helpful, and definite for the Kingdom of God? Am I winning others to the Christian way of life? Is my influence in the home, in the community, and in the church toward unity, peace and brotherhood? Am I helping others to live honest, peaceful and God-fearing lives? Am I upholding Christ and offering Him to those with whom I come in contact, and am I advocating the application of Christ's teachings and principles to the needs and problems of the individual, the home, the Church, and the nation? If so, I am "with Him." I am one of His. I am gathering and not scattering. Do I see someone else who measures up to this standard but who differs from my point of view, who holds a different creed, or whose doctrinal position is different from my own? Christ makes no exceptions. If that person is "gathering" he is with Christ—one of His.

And the converse is likewise true. If my influence is divisive or disruptive, if my conduct tends to separate Christians instead of uniting them, if I manifest a dogmatic, unyielding, and uncharitable attitude toward those who disagree with me—then I am scattering. I cannot claim to be one of His. I am not with Him. Nothing else can make any difference. I may be perfectly orthodox in my creed; my observance of form, ritual, tradition and custom may be without flaw or fault. I may be pious, earnest, and untiring in my efforts to accomplish the work of God according to my own ideas, but if my work is not constructive and upbuilding instead of destructive and divisive I can have no claim to His blessing. I am not for Him but against Him, my own claims not withstanding.

"He that is not with Me is against Me; and he that gathereth not with Me scattereth." The statement is concise and explicit. There need be no mistake about it. If we are gathering we are helping Christ. If we are scattering we are opposing Him. It behooves us to consider well the results of our work and to make sure that our influence is in the right direction. A blind and rigid following out of our own idea of a right course of action, regardless of consequences and closed to any suggestions or influences that are not in accord with this idea, may possibly land us where we do not wish to be. It pays to be careful.

A New Aristocracy

Based on Mark 9

Samuel Burkhard

JESUS with a few of His most intimate friends withdrew from the crowd into a secluded place in a nearby mountain. Out of their intimacy of communion there came to them an enlarged conception of the real magnitude of Jesus' character. As a national character He was seen by them to belong in the class with Moses and Elijah. In order to give concreteness to their new discovery, it was proposed that they erect three monuments, one for each of these three great national leaders.

This new conception of Jesus fired His friends' imaginations with still greater hopes and ambitions.

They saw good fortune for themselves in the future, for, they were the most intimate friends of Jesus, which naturally, in their own minds, would let them in on the "ground floor" of a newly forming national movement. But their new discovery of Jesus' character was not yet fully adequate. In some respects it was superficial, hence Jesus undertook the task of disillusionizing His most intimate friends. As Jesus saw it, the new order was not to be attained with ease nor in a short time. In His "mind's eye" He saw potential perils and tragedies strewn along the way. He saw a determined and growing organized opposition to His program. His friends saw themselves marching with their Messianic leader to assured triumph. Jesus was not so blindly optimistic about the march of future events as were His friends. He saw two ways of action open to Him. Either He might abandon His long cherished life plans and ideals and thus avoid conflict, or else, He might choose to see His plans through to the very end and if need be to surrender His life as a part of the price to pay for having chosen this way. His friends gathered from His remarks that He was determined to see it through and pay if necessary the inevitable price.

Out of this setting there grew a natural situation which had all the elements necessary for a genuine quarrel. If, as His friends thought, Jesus was sooner or later to be taken from the group it was but natural for the inner circle to take steps to provide for leadership in the event of a crisis. The success of the new movement demanded that the most capable should be put in to lead. But, how was this best man to be found? A great opportunity, as they saw it, awaited the one that could ascend to the leadership.

A genuine quarrel arose among these religious enthusiasts in their endeavor to determine the position in rank among the twelve. In all probability there were twelve different ways of ranking, and each of the twelve found himself at the head of one of these series of rank. At any rate, a very strenuous controversy took place. When they came to where Jesus was He knew that something had gone wrong with them. But shame sealed their lips, for "they had disputed, who should be the greatest".

Jesus made use of this real life difficulty to teach some of the very fundamentals of His conception of religion. In reality the new religion insisted on a departure from the idea that life was designed to furnish a few men with an opportunity to ascend to positions of privilege where the masses would have to serve them. The real truth, as Jesus saw it, was that if any man made his own selfish interests the supreme consideration he always descended according to social law to the foot of the class in democratic social rank. This democratic basis for ranking persons socially is foreign in the thoughts of men who had been taught to think in terms of the divine right of priests and rulers.

In keeping with Jesus' fundamental point of view in religion, He insisted that the new movement would succeed best by giving profound and intelligent attention to the real worth of children. Their respect for Jesus must have lowered a little as He took time to expound on the significance of children to the new order. It may be that something like this ran through their minds: "It does not seem to us to be wise for a great national leader in a great movement to insist that children be made the central object of attention. Let the women attend to the children. This Messianic movement is a man's affair which concerns the great problems of an emancipated nation. No great movement such as we are desirous of perfecting can ever succeed if our Leader is going to spend much time with children." Children then as now were always much in the way for the adults. They were more or less just so many nuisances to be reckoned with. They were not thought of as being the group's greatest social assets. The world has always had its children, but it remained for Jesus to point to the possibilities of social regeneration through sympathetic and intelligent attention to all of the legitimate needs of child life. In short, the keynote to this emphasis on the worth of children was that rank in the scale of true greatness is to be determined by the quality of service rendered.

The lesson was plain and the rebuke to their quarrel about rank in greatness was severe. John tried to divert attention to something more pleasant. "Master we saw one casting out devils in Thy name" and we told him to quit because he did not belong to our select group. Certainly such conduct, John must have thought, would make Jesus think more highly of them and win His approval for their loyalty to His group, but quite the contrary happened. The Teacher's answer implied something as follows: "The new order is based upon the principle of the exercise of friendship from man to man. The cheapest service one can render is to give a cup of water to a thirsty man, but even so small and insignificant an act as this, if it is performed because one loves to serve, is fundamentally essential to the coming of a new day. The task of creating a brotherly society is so gigantic that we should rejoice in the friendly services of any man anywhere irrespective of the group to which he may belong. Whoever would discourage any man from exercising himself in helpful, friendly service is committing a very serious offense, so serious in reality that it would hasten the coming of the new era if he were to drown himself in the sea; and then to make certain that he never would return again let him tie a millstone to his neck. Then he would never again discourage the man who was working in service to others." This was drastic language, but the success of the Kingdom demanded that false ideas be cleared up. Jesus was in earnest about the coming of the Kingdom of Heaven.

But the situation required still further analysis. Jesus had already put new meaning into service, and

had refuted the idea that any group was entitled to have a monopoly on the kind of religion for which he stood. In order to clear up the fundamental issues involved in this quarrel He undertook to make clear the meaning of one other fact, namely, the interdependence of men in the social group. In reality there is no such person as an independent person. Whatever independence there is assumed to be, exists as one of the fallacies of our minds. The rich man cannot buy an automobile except in a world that makes them. The fallacy of independence must yet be made clear. When Jesus' language is restated His ideas seem to run as follows: "If because you have two hands, feet and eyes you seem to be thoroughly capable of taking care of yourselves and do not consider yourselves dependent on others, it might be a means of teaching you a social truth if you would cut off a hand and foot and pluck out an eye, for, then you would by natural means be led to realize in some measure at least that you are dependent on others for what comes to you. If such rigorous action would not be sufficient to teach you the meaning of interdependence, then cut off both hands and feet and pluck out both eyes. After you have been fed, clothed and wheeled around by others then you will learn that you need the services of others, and that their eyes must be your eyes. It is better that you learn the law of interdependence even if it must be at such a drastic cost, than that you should retain your hands, feet and eyes and never discover your dependence on others, and then, in the end be relegated to the human scrap heap where all selfish and snobbish people go. The man who has never discovered the meaning of social interdependence is perfectly useless in helping to perfect a new day because he has never learned that life is a cooperative enterprise based upon the principle of mutual service to all. The new order about which you are so enthusiastic is not designed to put a few men on a pedestal for the many to serve, but its realization will be most rapid when every man seeks to serve rather than to see how much of service for himself he can get out of other people. The last shall be first, and the first last. Make it your prime business to see how much you can put into life by way of real service, then as I rank people in the scale of social worth you shall all belong in the real upper class. Act decently toward one another and make yourselves worthy of being designated as the salt of the earth."

Opportunities for Women for Christian Service Outside the Home

Ruth A. Yoder

FROM the early history of Israel women have figured in a more or less prominent way in its service. Deborah is spoken of as a prophetess who judged Israel and evidently was held in high respect by those to whom she ministered. The victory of Israel over the king of Canaan was received by Jael the wife of Heber the Kenite. Hulda was a prophetess at the time of the finding of the book of the law in the temple. To her the priest and servant and scribe went to receive the word of Jehovah. In Esther we have the savior of her people, the Jews.

In the early church we have evidence that there were women who were a great help to Paul in his work. In the salutations set forth in Romans 16, nine of those to be saluted are women. He commends Phoebe as a servant of the church, one who had been a helper of many and among them was Paul himself. He speaks of Priscilla with Aquilla as fellow-workers in Christ Jesus. We read of Priscilla and Aquilla taking Apollos unto them and expounding unto him the way of God more accurately. From Cor. 1:5 we have reason to believe that at this time women did pray and prophesy.

The foundation of the Philippian church was women. Lydia, a seller of purple, a business woman, with her household seem to have been the first converts in the church at Philippi. It was the women who had gathered to worship that morning when Paul came to the place of prayer and to them Paul and Silas spoke.

Women seem to have had a share in the out-pouring of the Holy Spirit on the day of Pentecost. After the ascension the disciples returned to Jerusalem and with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren."

From the early days of Christianity the teachings of Christ, when heard and joyfully received by Parthians, Medes, Elamites, dwellers in Mesopotamia, Pontius and Asia, Egypt, strangers of Rome, Cretes and Arabians, have appealed to and satisfied the hearts of men and women belonging to every race throughout the world. No other religion has raised women to the status she has attained in Christianity.

We do not find that Christ distinguished between men and women in the value of their service for the Kingdom. He taught the women of Samaria as carefully and wholeheartedly as he did Nicodemus, a ruler of the Jews. The illustrations which he gives are drawn from the life of women as well from that of men.

At the crucifixion the women lingered at the cross and were the first at the tomb. No words of reproach to women ever fell from the lips of the Master.

Some one has said, "If there were no other books in the world, except the four Gospels the reader would have no idea that women were ever considered inferior to men in any way whatsoever."

Many professions and vocations are open to women today, some strictly religious and others of a more secular nature. The business world finds successful business women who have proved themselves capable

in managing a flourishing business. The same is true of farming.

Not long ago I met a woman who for ten years had kept a rooming and boarding house for young women who were in college. She has had no little opportunity for touching the lives of those girls and guiding them into right paths; besides, she has proven herself a capable business woman able to manage the house and plan the affairs of her household according to her finances. She is in the employ of the College but her interest in the household is as vital as if it were her own.

Many girls are employed as clerks. Here one can exercise many Christian graces. If you contemplate such a vocation remember the clerk you liked to have to wait upon you. It was the one who was kind, patient with your ignorance, glad to help you, and happy to wait upon you.

Women are employed as secretaries in business concerns. Here they must prove true in the confidence of those to whom they are employed.

Stenographers may find a large field of usefulness. Here care, and thoughtfulness for those they serve, prove to be an index to character. One who is conscientious and does good work merits employ and is sought by individuals and employers. She is soon advertised by the work she does and the character she possesses.

Many women have taken up nursing and a fewer number are doctors. In both of these vocations one is able to touch many lives. A strong pure vital, Christian nurse cannot help but have a powerful influence upon those among whom she moves. No one seems more tender and sympathetic than she and no one can render more efficient service in the sick room than she.

Teaching is one of the foremost of professions among women. In this as in any other service the teacher may glorify her profession. She is molding character. It is the young life that she is touching. The Christian teacher should avail herself of every opportunity of helping the child to grow in strength and beauty of character, coming to its best only as it is touched by Christ.

As a business woman, a clerk, a stenographer, a secretary, a nurse, doctor or teacher, a woman may live in the spirit of Jesus but it is only as one or another vocation helps her to live her best life, serving God and humanity in the most effective way, that she as a Christian has a right to serve in that capacity. She must serve in a Christian spirit and with the inspiration of a Christian motive. Christian service is the use of all relationships between one person and another to the greater glory of God, and for this service the great indespensable qualification is love.

Christian women are needed in all these various vocations. The world needs to see purity, love and good will exemplified in life. No one has a greater opportunity to exemplify this life than Christian women and in no one's hands is the power to change vile, base, hateful attitudes as in theirs. "Women have in their hands the power to change the world if they choose to use it."

We need leaders among Christian women with understanding and sympathy who can meet girls where they are and guide them so that they may find their best selves. We need leaders with deep-seated conviction who will inspire girls and young women with the ideal that whatever their vocation may be it shall be Christian first of all. In all our work we need to be conscious of the fact that the principles of Jesus apply to all phases of life and conduct.

A woman may be a teacher, a nurse or a doctor or use her business ability in the management of a successful business. If this woman is transferred to India, South America, or China, we call her a missionary. If that is where she can work most effectively that is where she should be, but woman in these professions in our own land should be working in these professions here because she can do it most effectively.

Upon asking a missionary nurse why she decided to go to the foreign field she replied that there were many nurses in this country who could do what she would do here. But in India she would fill a place that there were few to fill and in this happiness and confidence she works. Another young woman who had been teaching school for a number of years was moved to transfer her teaching from this country to the foreign field.

An Evangelist in China who goes out into the villages and brings the message of Jesus and helps people to live a larger life, educating the mothers of China is extremely happy in her work although it does take her into hard places and into unpleasant physical circumstances. She lives with her people, they are a part of her and she is a part of them. She puts her best into her work.

We need people today who will help our boys and girls to live and grow and realize that the world is one great field of service, that God needs many different kinds of workers. They must learn to see life singly and to see it whole. Young women have no small place in that field. Our Sunday schools have played no small part in the religious training of our people but can they not more adequately meet the needs of our childhood and youth? Here women have an ever enlarging opportunity. Not one phase of life only should be developed. Is it not possible to train them to respond to God's plan in life, money and service? I ask is it not possible? Our Sunday school deserves our best efforts, our best training and our support. It is the teaching function of the church.

In our life as young women and as older women no vocation is worthy of our consideration that does not demand our best selves. Our work must help us to live our lives full at every point, living, loving and serving in the spirit of Jesus.

Mennonite Institutions

Mennonite Old People's Home, Meadows, Illinois

(Central Conference and Defenseless Mennonite)

D. N. Claudon

Editor's Note:—This is the fifth in the series of occasional articles giving information about various Mennonite Institutions. All the institutions in the various branches of the church will be given an opportunity to furnish similar articles for the benefit of our readers.

THE Mennonite Old People's Home had its origin in a Joint Mission Board meeting held at the Meadows Mennonite church in May, 1919.

Mr. Daniel Stalter of Meadows, Ill., offered a tract of twenty acres of land including several buildings, one of them a large frame dwelling, which had been partly arranged to take care of a number of old people. Mr. Stalter was very anxious that this tract be used for an institution of this kind and was negotiating with Mr. D. N. Claudon to take on this tract for an Old People's Home.

The proposition was presented at the meeting referred to above and a number of the brethren investigated the tract and were favorably impressed with the location.

A meeting of delegates from the different churches of the two Conferences interested was called and a Board of directors elected to incorporate and draw up a Constitution and By-Laws. The following brethren were chosen: Joseph Rich of Washington, Illinois; Dan Augstin of Carlock, Illinois; Moses Roth of Groveland, Illinois; S. E. Baughman of Gridley, Illinois, and D. N. Claudon of Meadows, Illinois. This Board organized as follows: D. N. Claudon, Pres., Joseph Rich, Vice-Pres., S. E. Baughman, Sec., and Dan Augustin, Treas.

Funds were soon in hand to pay for the twenty-acre tract which was purchased for the sum of ten thousand dollars and donations were solicited for the erection of a suitable building.

The old frame building was torn down and plans drawn for a brick veneer building, consisting of a two-story center building with a wing attached on the east and west side, each wing to have thirteen bed rooms besides toilet and clothes closets and diet kitchen.

The center building and east wing was erected during the summer of 1922, at a cost of $32,000.00 including plumbing and electric wiring, etc., and in April, 1923 the first inmates were received.

Brother and Sister J. H. Klassen were chosen Superintendent and Matron of the Home and held this position for two years. Applications came in and during the first year the Home, which had a capacity for thirteen inmates was filled, and a number of applicants could not be admitted for lack of room.

On March first, 1925 Brother and Sister George Gundy took charge as Superintendent and Matron of the Home and entered upon their duties, having been elected to this position some months before.

There are at present fourteen inmates in the Home, and two more rooms have just recently been arranged to accommodate two of those who are on the waiting list. There are now fifteen rooms for individuals on the first floor, also the kitchen and dining room, besides the office and sitting room for the superintendent and family. Also a large sun parlor for the inmates which is also used for the chapel services. The bed rooms for the supt. and helpers are on the second floor of the main building.

There are some fifty fruit trees and a few shade trees surrounding the Home. About one-half acre is in garden truck, about one acre in potatoes, two acres in alfalfa, four acres in pasture and the balance in farm crops. The fruit trees consist of apple, apricot, cherry, peach, pear and plum varieties. A number of the apple trees are bearing fruit while the other varieties are small trees. There is a fine large lawn to the south and west. The dear old people appreciate their good, Christian home and the work as a whole has been blessed of the Lord. We solicit the cooperation and prayers of our Christian friends, for this institution. It is our aim to erect the west wing as soon as funds are available and the present indebtedness on the building taken care of.

OUR BI-WEEKLY SERMON

The Church and the World

W. B. Weaver

Text:—As Thou hast sent Me into the world, even so have I also sent them into the world. Jno. 17:18.

THE supreme test of any institution in the life of society is the way in which it is able to adapt itself to the society in which it exists and to meet the needs of that society. This test should be applied continually to the church as well as any other institution. And so the question arises century after century, What is the relation of the church to the world?

It may be well before attempting to discuss this subject to define "world" and "church". There are about three different interpretations for the word "world" as we find it used in the Scriptures. World means the earth. This is God's creation. It refers to the trees, flowers, sun, moon and stars. The church has a particular relation to this world. She should look upon it as did the Psalmist when he said, "The cattle on a thousand hills are His". This world is God's world. He controls it and cares for it in its very details.

Another interpretation of the word "world" is that

it is a spirit. It is an attitude. The writer of the first epistle of John says, "The Christian is not to love the world". He does not mean God's creation but it is the spirit of selfishness and opposition to God's rule in the world. This is what Jesus meant in His memorable prayer when He said His disciples must be in the world but that the world should not be in them. They must continually live in the midst of selfishness and opposition but they must not allow this spirit to control their lives.

The third interpretation for the term "world" is that it means humanity. This is implied in the famous New Testament verse "For God so loved the world". It is the last two views that we wish particularly to use in a discussion of this subject.

It may be well to also define the term "church". The word "church" from the Hebrew means belonging to God. The Greek term "ecclesia" means "called out body". From these two ideas we see that the church is a body of men and women set apart for a particular purpose or mission. The mission of the church must be found in the life purpose of its founder, Jesus Christ. Jesus came into the world to establish the Kingdom of God and through it to reveal God's great redemptive purpose. The church's mission must be interpreted in the light of redemption and of the Kingdom of God. It has been God's purpose from the very beginning to redeem humanity. The whole Bible is a redemptive literature. Christ died that He might redeem men. This world is to be the scene of God's divine purpose. After the partial failure of Israel to reveal this message He sent His Son into the world that the world through Him might be saved. Jesus' life, teachings and death are for the purpose of revealing the God of love. The relation of the church to the world then should be the same as the relation of Jesus to the world, namely God's agency to bring the Kingdom of God and through it to redeem mankind.

In the relation of the church to the world there are about three attitudes that the church has taken as it is revealed by its past history. First, the attitude of utter worldliness; second, she patterned after the world and through it lost her vital message; and third, that suggested in my text, in the world but not of the world. These three attitudes can be found in the life of the church today. There are those in the Christian church who look upon the church as a life boat or an ark or an institution to snatch a few from the wicked world before it is destroyed. These Christians do not believe that you can change the life of a community, state or nation or that the church can affect international relations. They do not believe that the principle of service can be brought into economic life or the spirit of brotherhood among races or world peace established through the influence of the church.

On the other hand there are those members of the Christian church who pattern after the world. They have the spirit of the world which the author of the epistle of John condemns. They are worldly in their attitude towards their possessions, in their relation to their neighbors and in relation to their mission to the church. They would have the church become a political society or a baptised social club or an organization which will bring to them the largest economic returns and which would require of them the least amount of money, time and energy.

It is a very sad fact that the Christian church in America today has lost much of her power because of the one or the other of these first two attitudes. There are those who have very little concern that the world is lost and would even pray that the Lord would come to end it all just so they and their families are saved. While on the other hand we see much of the spirit of the world in the church. The spirit of sectarianism is not Christian but worldly. The hot battles waged these days over speculative theology while the world is dying for a little bit of love, is another evidence. The spirit of strife among the church leaders and theologians has brought its result in the faith of the laity in a coldness and indifference. Pagan standards in relation to money, relation of the races and war are held by many church members today. The real mission of the church is being smothered by divided theology, materialism and pleasure. Christ has been hid from the view of the world by the church.

We believe that a revival however is at hand. The eyes of the world are being turned more and more not to the church but to Jesus. Men in different walks of life are beginning to realize that the principles of Jesus must be accepted if civilization is to continue. This should bring a real challenge to the church as she faces the great task of inculcating the principles and spirit of Jesus in the life of society. The church herself needs a real revival. She needs to dig down through the theology of the last twenty centuries and get back to Jesus of Nazareth. She needs to see the needs of the world through His eyes. She needs a renewed consecration for the task that lies before her. If the church herself gets the spirit of Jesus, rivalries, jealousies and factions will cease and church members will begin to love each other. The church will accept the principle of stewardship for her life and possessions and with a united front she will go forth into the world not as an ark to save eight but as an army of the Lord to conquer the hosts of the enemy.

The question may arise as we close "How shall the church gain this new vision and this renewed consecration?" It may be well here to study some of the characteristics of the church in its beginning. The church in the beginning was primarily a fellowship. Men and women were bound together not by any ecclesiastical organization or rules and regulations but by the fact that they had a common faith, a common purpose, loyalty and love. Their fellowship with God was maintained in worship. The church went forth with a message to present the way of Jesus. These men and women that went forth had a character so

that the world could say they had been with Jesus. Jesus was the great dynamic of their lives. The church must go back and get this passion of the early church. She can not always use her methods but she can have her passion. Christianity today must be christianized before it can have its desired effect in the world at large. Might we then accept the challenge of Jesus, "I sent them into the world."

The First Member

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

Article XXII

MENTION has already been made of the charter meeting of the early leaders which must have taken place in January or February, 1525. Facts are woefully lacking and the various source materials conflicting, yet taking in faith the little that is known it is possible to assign a first membership. Either Grebel or Manz is supposed to have baptized George Blaurock at the charter meeting. Blaurock then in turn baptized the others.

Since Blaurock was the first baptized then, technically, he was the first member. If further he was the first to baptize others, then he was also the first bishop. Even more so when we consider that he introduced the communion service by suggesting that all those who wished to serve the Lord in the true manner should eat with him the bread and drink of the wine.

Be those things as they may, we are chiefly interested in this godly man himself. George Blaurock (Georg Cajacob von Chur) left his monastery at Chur to take up the cause of evangelical reform and was one of the earliest and most zealous of the radical leaders. From the time he administered the first baptism he seems to have never wavered but was instant in season and out of season. His principles seem to be identical with those of Grebel and Manz with whom he associated closely. Multitudes thronged his ministry as he journeyed from place to place and he led large numbers to repent of their sins. He followed the apostolic example of baptizing immediately on confession of faith and an expression of desire for baptism. This was no doubt true in a measure of all of the Anabaptists, but few seem to have been so eager to baptize as he. In Zollikon he preached to a large congregation and baptized among others Heine Aberli. When Zwingli was declared the victor of the debate against Manz, Grebel and Blaurock, these men refused to submit. Therefore, they were imprisoned in the new tower on account of their Anabaptistry and their "unseemly practices". Their food was to be limited to applesauce, bread and water, and they were to be wholly denied the communication with friends. The imprisonment was to last as long as the council should think fit. On one occasion, perhaps not this one, they made good their escape through an unfastened window by means of a rope to the ground. At least they gained their liberty.

Blaurock and Manz were apprehended in the Gruningen district and brought to Zurich for trial. More will be said of Manz's death later. Blaurock was beaten on the naked back as he was marched through the streets until the blood flowed. On his promise to withdraw immediately from Zurich and the threat that he would be drowned in case he returned, he was released. He soon returned, however, to the Gruningen district and resumed his ministry. It extended to nearly all parts of Protestant Switzerland from 1525, to May, 1529, when he entered Tyrol.

He entered this new field with Hans Langecker, a weaver. No evangelical preacher had awakened in the Tyrol anything like the widespread popular interest aroused by "Strong Georg", or "Second Paul", as he was sometimes called. We find him laboring at Glurus, Schlaunders, Klausen, Guffidaun, and in many other localities. He moved rapidly from place to place and thus for some months was able to escape the police. He labored as a man who realized that his time on earth was short and the people everywhere thronged his ministry. He, with Langecker, was finally arrested and thrown into Guffidaun prison.

Blaurock was accused as follows: Forsaking his office as a priest which he had held in popery; teaching a new baptism and rejecting the mass, the confession and the worship of Mary. Both men were burned alive at the stake. While awaiting his execution, Blaurock produced some interesting writings.

(The next issue: Extracts from George Blaurock's writings.)

LIKE IT

A sister wrote Mrs. Homer Schrock, missionary under the church of the Brethren at Garkida, Nigeria, Africa, asking, "Do you really like it there, or do you just write that way so we will not know how bad things are?" The answer taken from The Missionary Visitor, follows:

"Yes, indeed, we do like it here! There are some things of course that are not so nice, and we sometimes long for the 'melons and cucumbers' but that is only once in a while. For these people are so needy in all ways and are generally so appreciative of the things that are done for them that that of itself would be enough to make us want to stay, for the joy of service is the only lasting joy there is. But then, besides that, this is a beautiful spot of God's handiwork, and for a long time at least it will not cease to be very interesting. Then all the good game we get to eat here could never be had for any price at home. We never have cold weather, never have to wash windows, woodwork, mop the floor, and can sleep out of doors every night, don't need to get out summer clothes and put away winter ones, or vice versa, for it is all one grand long summer."

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

AFRICA

Ten to 50,000. Fifty Workers Needed.

Alma E. Doering, deputation worker for the Congo Inland Mission which represents the missionary activity of the Central Conference of Mennonites and the Defenseless Mennonites, writes in The Christian Evangel from Charlesville, Belgian Congo, West Central Africa: "Think of only ten of us to 50,000 souls, with another tribe at our doors numbering 90,000 and more unoccupied tribes than we knew of. Contrast your one preacher to 500 inhabitants, with Africa totaling one missionary to 133,000 souls. We cannot win the victory alone, for we are in the grip of a terrific air battle.

"The tobacco and drink ridden emissaries of 'another Gospel' know how readily the native cringes before the law of force. In all their surrounding villages they have placed boy teachers in order to intercept our progress. Thus we are in the grips of a double battle, paganism and a rival religious system. The only solution lies in your prayers and our continual religious system. The only solution lies in your prayers and our continual itinerating in the villages, with more scholarships to enable us to train enough converts (at $15.00 a year), to flood these hillsides with the Gospel. We have placed every native teacher available. 'You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed.'

"$50,000 is urgently needed to clear up the financial crisis of the Mission. Instead of inaugurating a money drive we decided to launch a campaign of prayer for the more than $50,000.00 and 50 workers needed to enter the open doors as well as reinforce the existing stations. If prayer means anything, could not you rally your friends for special times of prayer, agreeing to pray until somebody, for instance, cannot resist the pull to immortalize money by giving $5,000 to open a new tribe or $1,000 for a permanent dwelling house, or $500 for a permanent chapel, $400 annually for the support of a missionary, etc. At home you put $50,000.00 into a single edifice in communities already well supplied with churches. Here, $50,000 is calculated as sufficient to open the Gospel to several whole tribes."

DID YOU KNOW?

Nearly one-fourth of the land area of the globe is in Africa. It is large enough to include Europe, India, China and the United States.

The population of Africa is estimated to be about equal to that of North America.

The black race doubles once in forty years. The white race doubles once in eighty years.

Ninety per cent. of the Africans are reached by European and American commerce, but only ten per cent. of those touched by commerce are reached by the Gospel.

South Africa with 10,000,000 population, is mainly Christian. North Africa with 40,000,000 inhabitants, is largely Mohammedan. Central Africa with 80,000,000 inhabitants, is pagan. For every convert made by Christianity advancing from the south in Africa, there are three converts to Mohammedanism in the north. Which shall it be, Cross or Crescent?

There are 843 distinct languages and dialects on the continent and it is estimated that there are one hundred million people without a written language or even an alphabet of their own. The British and Foreign Bible Society had published or circulated the Bible in whole or in part in 165 African tongues by 1922.

"In the heart of unexplored Africa is the frontier line between Mohammedanism and paganism. It is the largest unoccupied mission field in the world. The nearest mission station to the east is six hundred miles away; the nearest to the south lies beyond five hundred miles of virgin forest; and the nearest to the north is on the Mediterranean two thousand miles away. This region is one of the strategic centers for Christian work among non-Christian peoples."

In the Sudan "It is as if the United States had one missionary in Maine, one in Texas, and not a ray of light between."

Africans may accept the Mohammedan faith more easily than they accept Christianity for the reason that Islam makes compromises, permits polygamy and other evils. But given a fair field and no political influence in favor of Islam, the Christian missionary need not fear the Moslem religious emissary. The Christian religion—the religion of love—is the most natural religion for the child and for the child races.

Medical missions are among the greatest needs and the greatest forces for the uplift of Africa. Medical missionaries are called "Makers-of-people-glad." Sleeping sickness alone has destroyed 65 per cent. of the people in some districts. Among the tribes of Central Africa, to see an old person is an exception. The sick are put out in the field to die of starvation or fire or to be killed by wild beasts.

Africa needs teachers—280,000 are required to supply one for every 50 children in Central Africa alone.

"There is no greater opportunity for noble missionary service and superb Christian heroism today than the contest for the religious conquest of Pagan Africa."

"Skepticism is like the measles — very dangerous if it is driven in—comparatively harmless if it is encouraged to come out."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

BEGINNING THE SECOND MISSIONARY TOUR

Lesson Text: Acts 15:36—16:15 August 9

N. E. Byers

WHEN Paul and Barnabas started on their first missionary tour they were "sent forth by the Holy Spirit," while this time it seems to have been the longing of Paul to "see how they fare". In the one case the Spirit drives, in the other, the love in the heart impels. Paul had so become one with the Spirit that he felt the moving force as his own interest. This great interest of Paul in his Christian friends is one of the notable characteristics of his life. His return visits, his personal and church letters, his mention of many persons in his letters show that he had a real love for the brethren. This made him a good pastor ministering to numerous churches.

And yet we note that he did object to Mark as a travelling companion. Mark has failed him once and he wouldn't try him again. Barnabas had more patience and chose to part company with Paul rather than with Mark. "A sharp contention" arose and, it seems to me, they were both wrong. Perhaps that is usually true in the case of contention. Paul evidently misjudged Mark, since later he seemed to make use of him again. He would have been better off to have taken a risk on Mark and thus have kept his loyal friend Barnabas. On the other hand Barnabas would have fared better if he had forsaken Mark, rather than Paul, since he seems not to have seen much service after this time. Each had gained his point but each lost more than be gained.

However, we are glad to learn that later on they were all good friends. All public workers must learn this lesson. Our co-workers are never perfect, but if we want cooperation we must take them as they are. At first we are inclined to be impatient, intolerant and unforgiving, but in time we learn to be larger of heart and more generous of spirit.

But Timothy was a young man after Paul's own heart. He probably inherited a sound mind in a sound body from his Greek father and a strong religious interest from his devoted mother and grandmother. At any rate Paul, who was always interested in finding promising young men singled him out and took him along and started him on a career of great usefulness. Paul found him to be his most loyal and devoted fellow-worker. He sent him on important errands, wrote him two personal letter that became a part of our Holy Scriptures, and found in him a comfort during his last days in prison.

So Paul lost Barnabas and Mark for the time being, picked up Silas and discovered Timothy. Perhaps he should have used them all at once. Good workers are always scarce but it may be that our church leaders may at times be to blame. Are we patient with the Marks, conciliatory with the Barnabases, satisfied to take the Silases and ready to discover the Timothys. If our pastors and mission boards would be on the lookout for promising boys and girls and encourage them to get training in our church schools; if these schools would direct them into the work of the church; and if in turn these church officials would give them some place where they could serve their apprenticeship and grow in the service, I am sure much could be done to fill up the depleted ranks of our working forces.

But this picking of men, personal work, was done incidentally to looking after the welfare of the pioneer churches. "And so were the churches established in the faith, and increased in number daily." Paul was interested both in numbers and quality—more Christians and better Christians. It might have been more encouraging to have several pentecostal days and have thousands converted and sanctified at once, but that is not the way of the Kingdom. Long, patient work with small beginnings and gradual growth is the best that can ever be expected.

Oh Lord! may we be so generous of spirit that we may patiently work with all our brethren for the growth of Thy church!

TEMPERANCE LESSON

Lesson Text: Galatians 5:13-24 August 16

N. E. Byers

PAUL gloried in the freedom of the Christian life. He rejoiced in being liberated from the ceremonialism and legalism of the Jewish system. Hampering rules, restrictive regulations, narrow thinking and meagre living were of the past while he lived the full, free, abundant life of his Christ who had made him free. Thus he had taught the Galatians, but being of Celtic blood and impressionable, they were easily disturbed by the Judaizers who were ever on the trail of this prophet of liberty. Paul warned them that they had "been called unto liberty".

However, while liberty is contrasted with legalism on one hand, it must also be distinguished from license on the other. The man who is a slave to his appetites is not free. He is not his own master. The free man is controlled neither by external law nor by his own passions. He is his own master. His life is governed from within. This inner guiding power is the Spirit. Only he who has strong spiritual interests can dispense with law and yet not be overcome by the lusts of the flesh.

Primitive men, children and those who are weaklings in moral character need laws to restrain and discipline them, but the whole aim of education, civilization and Christianity is to help them to be strong of spirit, self masters, free men. This is the story of the progress of the race. Autocracy gives way to democracy, law to Gospel, Catholicism to Protestantism, Puritanism to Spirituality. In every such transition there is much evidence that many "use liberty for an occasion to the flesh" and yet there is always, at the same time, greater opportunity for self mastery and true freedom. If we see only the license we become pessimists and if we see only the greater liberty we become optimists.

It is no doubt right that we should by law prohibit the sale of alcoholic drinks to protect the many who are too weak to resist. But may it not be true that we have depended too much on law to make men temperate? What is lacking in our nation today is not law but conscience and spiritual character. Many are advocating rigid measures of law enforcement and that may help somewhat. But the Christian way, as we Mennonites certainly believe, is to build up character, selfmastery and freedom, so that men need not be under bondage to law or appetite.

Perhaps, we needed first of all the work of the public and church schools teaching hygiene and temperance, to pass prohibition laws. If so, then the next step may be to continue the teaching until there are enough who have conscience in the matter, so that laws are enforced. But, certainly, the final goal is to lead as many as possible to that self mastery which rises above law to the freedom in Christ Jesus. It is a fair question as to how far we are justified in giving our support to the making and enforcing of laws as compared to helping men to become masters of themselves. What is the proper use of laws and discipline on the part of Christians? Should the church save souls and the state enforce laws? Can the Christian cooperate with both?

At any rate the duty of the church school is clear. Let us teach as vividly as possible the contrast between the "works of the flesh" and the "fruit of the Spirit". As all men realize more fully the evils of intemperance and the beauty and richness of the Spiritual life the cause of temperance in all of its phases will be promoted.

May the Spirit of Christ so dominate our lives that the fruit of the Spirit may become increasingly evident!

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

THE QUAD SOCIETY

In response to your request for a contribution to the Young People's Department, we will try to give you a little account of the social activities of our young folks.

Previous to our present organization the four young people's classes of our church held separate monthly meetings in the interest of social and literary activities. In September, 1923, we combined these four classes into one group and named our new organization the Quad Society. Since then we have been holding regular meetings on the first Friday of every month.

The forepart of the evening is given to a program, consisting of music, readings, extemporaneous speeches, and other productions. Following this a previously appointed committee affords us entertainment in the form of various games, contests and stunts. A small sum is charged for each member present, this money being used for light refreshments served at each meeting and for the purchase of flowers for the sick. An excellent attendance and a lively interest are always in evidence, and we believe these gatherings to be a real help in directing the social interests of our young people.—Members of the Quad.

NINE THINGS TO REMEMBER

The value of time.
The success of perseverence.
The pleasure of working.
The dignity of simplicity.
The worth of character.
The power of kindness.
The influence of example.
The obligation of duty.
The wisdom of economy.

—White Ribbon Bulletin.

A blind man was asked what he thought the sun was like.

"Like friendship," he replied. "For as the world without the sun would be a dead world, so a man without friends would be a dead man.—Selected.

Do you covet distinction? You will never get it by serving yourself. Do you covet honor? You will get it only as a servant of mankind.—Woodrow Wilson.

CULTIVATE YOUR ENTHUSIASM

When you outgrow your enthusiasm, you stop growing altogether. The people who find nothing very interesting, who do not know what it is to be swept by a wave of generous emotion, have built a barrier between themselves and life's best things. When we cease to hope and desire and expect, we cease to receive. Cultivate your enthusiasm. When you lose that, you lose all that makes life worth living.—The Motor.

DON'T FORGET

Don't forget to write that letter,
Some one's watching every day;
Some one's heart grows sad and anxious,
Wondering at the long delay.

Don't forget that little token,
Whether fruit or flowers or book,
Take it with a loving message,
Comforting by word and look.

—Kind Words.

EVERYDAY NOBILITY

"The way I figure it, Uncle Turner, the greater part of my life has been lost," said Bob Hampton reflectively.

"What's happened to give you such a sudden grudge against yourself, Bob?" inquired old Turner Gill.

"A quotation that I read: 'Count that day lost whose low descending sun views from thy hand no noble action done,' or something like that. As I look back over my life I cannot recall a single thing that is entitled to be called a noble act."

"What is a noble act, Bob?"

"Why I—I don't know. Something big and fine, I suppose; saving a life, thwarting the schemes of a villain, endowing a college or a hospital—something like that."

"Um. Try to give your employer an honest day's work for his money, do you, Bob?"

"Oh, yes."

"Pay your bills when they're due?"

"Of course."

"Try to do the right thing by your children in the way of food, clothing, education, moral training and so forth?"

"Certainly."

"Remember to praise your wife's cooking occasionally—tell her what a good wife she is and give meaning to your words by acting accordingly?"

"Yes."

"Ever lend a hand to help a fellow traveler up a grade that's a little too stiff for his motor?"

"Sometimes."

"Dig up a dollar or two now and then to help the charitable organizations?"

"I never turn down such an appeal."

"Well, Bob, I shouldn't worry much about those noble actions if I were you. A rainbow is a beautiful sight, but a sky that is all rainbows would be ridiculous. A world that is populated altogether with heroes and geniuses without any insignificant plodders like you and me to keep the wood chopped and such things would be a very unsatisfactory place. The man who follows the path of duty as God gives him to see it and keeps his hands clean, his head clear, his heart warm and his soul in tune with his Maker has not lived in vain."—Youth's Companion.

Mennonite Young People's Retreat

To Be Held on the Campus of Bluffton College, Bluffton, O., Saturday, August 8 to Sunday, August 16, 1925

Its Beginning

The idea had its origin in prayer and a deep conviction on the part of a number of people that some sort of cooperative effort should be made to bring to our young people especially a clearer vision of the opportunities and responsibilities confronting us, and a more stirring challenge to enlist every effort and resource in meeting these responsibilites for the glory of God and the blessing of the church.

Spirit and Purpose

An effort will be made to take some time away from the busy routine of life in order that we think in a prayerful, unhurried, and systematic manner through some of the problems and opportunities before us, and to meditate deeply on the more sacred things of life. Guided by leaders of splendid training and proven ability, with a deeply devotional atmosphere pervading the meetings, sincere seekers after truth will not

be disappointed and there will be opportunity for great spiritual enrichment.

The group assembled will not be expected to accept any peculiar views, will not be asked to underwrite any financial campaign, nor carry out any progressive church program. It is for Mennonites of all branches. There is no connection with Bluffton College or any other college, and is not being promoted by anyone connected with any of our colleges.

The Final Aim is to bring about a more devotional consecrated life, to interpret Christianity, as we find it revealed in the Bible, for every day life, and to bring about a bigger, better church of tomorrow.

The Place

Bluffton is ideally located for such a meeting, away from the noise and distractions of the larger cities, yet within easy reach from every direction. The campus of Bluffton College is an ideal spot, and the dormitories and dining hall are graciously being thrown open for the entertainment and care of delegates. No better place could be found for a Retreat of this sort.

Who Should Attend

The Retreat is primarily for young people, men and women, who desire to think deeply and seriously on life's problems, and preferably for those who have completed, or almost completed, a high school course. However, no one will be debarred, and men and women of mature minds even though they have had no educational advantages, as well as college graduates and those who have had exceptional advantages and training, will be especially welcomed.

COURSES OFFERED

Teachings of Jesus

An endeavor will be made to find in the Teachings of Jesus the principles which must govern the fundamental questions of our modern life. Some of the topics for discussion and study will be: Prayer, Happiness, Justice, Liberty, Wealth, Retaliation and Salvation.

Leaders of Israel

This course will take up and consider some of the great leaders of the Jewish nation, as pictured to us in the Old Testament and from other sources. An effort will be made to study these characters in the light of their own day and the particular contribution each made to his day and to our own.

Missions

This course will be led by a missionary fresh from the field. The joys, challenges and problems of Missions will be considered in an informal way. The work of missions in general will be considered but because of first-hand knowledge of China the activities in that field will predominate.

The Bible and Missions

The missionary message of the Old and New Testament must be given to every man in his own tongue. The travels of the Bible and the influence of this Book on the natives will be studied. This course will be based on Helen Montgomery's book.

Young People's Tasks

In this course the aim will be to discuss from various angles the tasks and responsibilities resting upon the youth of today, as well as the great opportunities which face all who consider life seriously and reverently.

Mennonite History and Principles

This course aims to give a general survey of Church History as a setting for Mennonite History. It will especially emphasize the rise and growth of the Anabaptist Movement, the life of Menno Simons and the essential principles common to the different groups of Mennonites.

Life Problems

This course will touch upon LIFE WORK but will put the emphasis upon life as relationships rather than upon occupations. Actual problems arising in the lives of young people will be discussed from an ethical and Biblical standpoint.

Faculty and Speakers

Dr. J. H. Langenwalter, pastor Hebron Church, Buhler, Kansas. Formerly President of Bethel College.

Rev. A. J. Neuenschwander, pastor First Mennonite Church, Philadelphia, Pa.

Rev. Lester Hostetler, pastor Sugar Creek Mennonite Church, Sugar Creek, Ohio.

Mrs. S. K. Mosiman, Bluffton, Ohio.

Rev. Ed. G. Kauffman, Missionary to China under General Conference Board, now on furlough.

Rev. I. R. Detweiler, pastor Eighth Street Mennonite Church, Goshen, Ind. Formerly President of Goshen College.

Rev. Wm. B. Weaver, pastor North Danvers Mennonite Church, Danvers, Ill.

Rev. J. N. Smucker, minister at Oak Grove Church, Smithville, Ohio.

Coach Andrew C. Burcky, Tiskilwa, Ill.

Speakers for the evening meetings will be announced later. An effort is being made to secure some Christian leaders of national prominence to give addresses for this occasion.

Program

6:00 ..... Breakfast
6:45 ..... Morning Watch
7:15 ..... Study
8:00 ..... First Class
8:50 ..... Second Class
9:40 ..... Third Class
10:30 ..... Devotionals
11:00 ..... Open Forum
12:00 ..... Dinner

The afternoons are to be spent in study, rest, and in organized and directed recreation.

6:30 ..... Sunset Hour
7:30 ..... Inspirational meeting
Open to the community

The Open Forum

This will be in charge of a man of national and international reputation, one who has wide knowledge of world conditions, and who is sympathetic to our attitude and convictions. The War Problems, the Race Question, and other great issues and problems will be discussed and treated.

The Sunset Hour

This will be an hour of spiritual fellowship and common thinking, held just before the evening meetings in some quiet and beautiful spot on the campus. It will be quiet, devotional, and uplifting in its atmosphere.

The Evening Meetings

The evening lectures and services will be open to the public, and besides the regular instructors and speakers there will be men who are specially qualified and trained along their respective lines and will add much to the success and interest of the Retreat. The evening meetings will be a fitting climax to the events of the day.

Expenses

Registration $2.00
Board and Room 7.50

THE MAN WHO STICKS

The man who sticks has this lesson learned:
Success doesn't come by chance—it's earned
By pounding away; for the good hard knocks
Will make stepping stones of the stumbling blocks.
—Ohio Messenger.

"I have lived, sir, for a long time; and the longer I live, the more convincing proof I see of this truth, that God governs in the affairs of men."—Benjamin Franklin.

The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

FEDERATION OF MENNONITES

I was much interested in an editorial in the Gospel Herald on "Divisions in the Church" and in a recent article by A. Augsburger in the Christian Exponent on "Dissension among Mennonites and how it may be healed". I was especially pleased that both gave practical suggestions in regard to reuniting some of these groups. I wrote on "Church Divisions" sometime ago and now wish to say a word in harmony with their more constructive recommendations.

It seems to me that we have passed through a transition period that has resulted in some realignments, and are now again settling down where our forces can be gathered together for a forward movement along all lines of aggressive work. Recent experiments in cooperation of various branches of the church promise well for greater success along these lines in the future. If we can now put as much energy into real constructive work for the Kingdom as we have into the controversies that have caused dissensions much can be accomplished.

The Editor of the Gospel Herald suggests that we ought to have not more than three groups of Mennonites. These might be called the ultra-conservatives, conservatives, and progressives. This is a good suggestion. I think, however, that since the first group undertake no aggressive work there is no reason why they should get together at all. It seems to me that they would be a legitimate missionary field for the conservatives. If they will be as active in interesting the ultra-conservatives as they have been in eliminating the progressives from their ranks I believe their efforts would be sure to get results. I am sure they could in no better way atone for the past and give evidence that they are really interested in building the Kingdom.

All those who feel that they cannot cooperate with the conservatives on their basis should consider getting together for closer cooperation in the various lines of general church work. The successful cooperation in Relief Work in Russia, the twelve years of united effort of five branches in educational work at Bluffton, the cooperation of the Central and Defenseless Conferences in Missions and the recent cooperation of the Independent churches, Central and General Conferences in sending a missionary to India gives evidence that we can work together with great profit. In fact there has been less friction in these cooperative enterprises than in the work of some of the Conferences.

Rev. A. Augsburger informs us that the Central Conference has passed a resolution favoring cooperation and suggests that the officials of the All-Mennonite Convention take the initiative in getting representatives of the different branches to formulate a plan for closer cooperation. I wish to second the motion and hope others will encourage this forward step.

Would it not be possible to form a federation of a number of conferences for the purpose of carrying on such general work as Missions, Publications, Education, etc.? The Conferences could keep their present organizations and the federation would in no way interfere with their Conference interests. It seems to me that the following groups should be interested at once in such a federation—Central, Defenseless, the several district Conferences of the General Conference, and the group of Independent churches. This group of eight Conferences numbering perhaps 35,000 members would make a strong working body for our various interests. No doubt others could be interested later.

Two things that could be undertaken very soon might be the consolidation of several English Mennonite journals, and the consolidation of the foreign mission work under one board. All this will no doubt take time but the only way to gain time is to begin at once. May we not expect that the Conferences meeting this summer, including the All-Mennonite convention, will take some definite steps looking toward closer cooperation in a greater program for the Mennonites of America.

N. E. Byers.

Every man ought to admit frankly that each evening he is one day nearer God or one day farther away from Him.—S. J. Patton.

It is not a holy organization that thinks to have mutual association with God on any other ground than realized redemption.—S. J. Patton.

Six things are requisite to build a happy home: Industry must be the architect; tidiness the upholsterer; it must be warmed by affection; lighted with cheerfulness; and energy must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice but the blessing of God.—Publisher Unknown.

Valuable Books

for Teachers of the International Sunday School Lessons for 1925

The following volumes published by George H. Doran Company, will be appreciated by Sunday School workers for the essential information they provide for teaching the lessons for 1925:

The Old Testament: A new translation, Rev. Prof. James Moffatt, D. D., Litt. D., Vol. I. Genesis to Esther; Vol. II. Job to Malachi. In various bindings. Each volume, $2.50 to $6.00

The New Testament: A new translation, Rev. Prof. James Moffatt, D. D., Litt. D. In various bindings. 60 cents to $6.00

Introduction to the Study of the Bible, Rev. J. R. Van Pelt, D. D. $2.00

Brief Biblical History: Old Testament. Rev. Prof. F. J. Foakes Jackson, D. D. $2.00

Brief Biblical History: New Testament. Rev. Prof. F. J. Foakes Jackson, D. D. $2.00

Student's Historical Geography of the Holy Land, Rev. William Walter Smith, A. M., M. D. Illustrated. $2.00

The Acts of the Apostles I, G. T. Stokes (Expositor's Bible) $1.50

The Acts of the Apostles II, G. T. Stokes (Expositor's Bible) $1.50

The Life and Epistles of St. Paul, Conybeare and Howson $1.50

The Meaning of Paul for Today, Rev. C. H. Dodd, M. A. 75 cts

Paul, the Interpreter of Christ, Rev. Prof. A. T. Robertson, D. D., LL. D. $1.50

The Life and Letters of St. Paul, Rev. David Smith, D. D. $3.00

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Notes from Here and There

Noah Oyer, Dean of Goshen College, spent some time in Ohio in the interests of the college recently.

J. Boyd Cressman, of Kitchener, Ontario, is doing graduate work in the University of Michigan during the summer term.

At present there are four branches of the Mennonite Church doing missionary work in China. Altogether about 50 Mennonite missionaries are on this field.

Plans for the Young People's Retreat, to be held on the Campus of Bluffton College, August 8 to 16, are progressing nicely. An eight page folder has been prepared giving full announcements and details of courses to be given. Anyone interested can secure copies of this folder from someone in their local congregations, or by writing to Rev. A. R. Keiser, Chairman, Dalton, Ohio.

A Young People's Normal, or Religious Institute, is being planned, to be held at Bethel College, Newton, Kansas, August 25 to September 4th. The purpose is very much the same as that of the Young People's Retreat which is to be held at Bluffton only a few weeks earlier.

H. Clay Miller, of Walnut Creek Ohio, and Miss Minnie Hartzler, of Belleville, Pa., both former students of Goshen College were united in marriage on July 9th. They will be at home at Walnut Creek, Ohio, in a few weeks.

E. B. Steiner, missionary on furlough from the General Conference Mission in India, has recently received the Master's degree from Taylor University. He had for the subject of his thesis, "The Eradication of Leprosy in the World".

J. H. Mosemann of Lancaster, Pa., recently closed a series of meetings at the Yellow Creek Church, west of Goshen, Indiana. There were twelve accessions to the church as a result of the meetings.

Evangelistic services held at the Sterling Avenue Mennonite Church, Kitchener, Ontario, June 8-21, with J. E. Hartzler in charge, resulted in thirteen accessions to the church. Baptismal services were in charge of the pastor, U. K. Weber. This congregation is one of the independent groups that came into existence during the last few years. They started with a membership of 120 and now have a total membership of 167, with an average S. S. attendance during the month of June of 204.

A recent cablegram from Dhamtari, India, conveys the sad news that Helen, daughter of Dr. and Mrs. C. D. Esch, missionaries at that place, passed away after a short illness. She was about 2 years old.

Rev. Henry A. Fast, a teacher in Witmarsum Seminary, has accepted a call to become the pastor of the college congregation at Newton, Kansas, to begin with the coming school year. Bro. Fast is doing graduate work at the Garrett Biblical Institute, Evanston, during the summer months.

There is a revival of interest in the quarterly Sunday school meetings which have been held for some time by the eight Mennonite churches and missions in Chicago. The new chairman of the organization is Rev. M. M. Lehman, who is pastor of the First Mennonite Church at 73d and Laflin Sts. An enthusiastic meeting was held at the 26th Street Mission on June 30th.

The Chicago branch of the Goshen College Alumni Association had its usual informal 4th of July meeting at Washington Park. About fifty alumni, former students and friends were present. A number of these are in attendance at the University of Chicago for the summer quarter, among them two who will be on the Goshen College faculty for the next school year,—Guy Hershberger and Mable Metzler.

At the All-Mennonite Convention, Sept. 2 and 3, at Nappanee, Indiana, one session will be devoted to "The Problems and Tasks of our Young People". After an introductory address by Lester Hostetler the time will be devoted to a symposium in which the following speakers will have a part: Austin R. Keiser, Jerry Sauder, Martha Burkhalter, J. C. Meyer, Wilmer S. Shelly, and Clifton H. Sprunger. An unusually interesting and inspiring session seems assured.

The first medical missionaries to be sent to India under the General Conference of Mennonites Board are to be sent this fall to the Central Provinces in the field in which Mary Burkhard is now working, adjoining the territory of the Mennonite Mission at Dhamtari. They are Dr. Harvey R. Bauman, and his wife, Dr. Ella (Garber) Bauman. Dr. Bauman is a graduate of Jefferson Medical College, and his wife of the Woman's Medical College of Philadelphia. They are to be sent out in spite of a deficit in the treasury of the General Conference Board, but it is felt that it would be unjust to let the workers in India wait any longer for the doctors for which friends of the mission have been praying for 20 years.

The Sewing Circles of the Indiana-Michigan Conference district recently made a shipment of nearly 1000 garments for India Orphans.

The Fifth Annual Meeting of the Woman's Missionary Society of Western Ohio was held at the Bethel Church, W. Liberty, Ohio, on July 23d.

Mary E. Hooley, formerly a teacher at Goshen and Bethel Colleges, is continuing her studies during the summer at Columbia University, New York.

We are glad to report that Bro. B. B. Stoltzfus, of the Lima, Ohio, Mission, is recovering nicely from a stroke of paralysis which he suffered a few weeks ago. His son, B. Frank Stoltzfus, and wife spent some time at his bedside.

D. H. Bender, president of Hesston College, recently made a trip to southern Colorado and northern New Mexico for the purpose of looking at some land. He also expected to do some soliciting for the college at Limon, Colorado, and other points.

A neat folder announces the dedicatory program of the Calvary Mennonite Church (Central Conference), Washington, Ill., with Pres. J. E. Hartzler as the principal speaker, July 19. Bro. Hartzler gave a series of Bible and Evangelistic lectures the week following. The new church is said to be a commodious and imposing structure. Rev. Val Strubhar and Rev. Ben Esch are the pastors.

The Mennonite workers among the Indians of Oklahoma held a workers conference at Hammon, Oklahoma, recently. At least eight workers from the various stations were present. We hope in a future issue of the Exponent to give our readers full information concerning the Mennonite Missions among the Indians which are being carried on at various places.

The many friends of B. Frank Stoltzfus will be interested to know that he and his wife are to sail from New York about August 13th for Samokov, Bulgaria, as life term missionaries under the American Board for Foreign Missions. A unique feature of their appointment is that neither of them is a member of the Congregational Church and they are left entirely free to retain membership in the church of their choice. The Board has also arranged with the U. S. State Department for special privileges with reference to their belief in the doctrine of Non-resistance, should any occasion arise for making use of them. The Exponent extends best wishes for a long and happy period of service.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

AUGUST 14, 1925

LOYALTY

A Contributed Editorial

REPORT OF 400TH ANNIVERSARY CONFERENCE

Held in Switzerland, June 13 to 16

OLD AND NEW MEN

MENNO SIMON AND HIS WORK

IS RELIGION NECESSARY?

Our Bi-Weekly Sermon

THE ALL-MENNONITE CONFERENCE

Program and Announcements

The Editor's Chat

The attention of all of our readers is called to the "Important Announcement" on this same page. This means that those who wish to write with reference to the Exponent will need to distinguish between what relates to the editorial part and the business part of the work. The distinction is not difficult to make, and we are sure that there will be no trouble on this score.

The editor wishes to thank our subscribers and friends for the courteous and satisfactory business relations which they made possible during the time that he served in the capacity of business manager. Starting a new venture like the Exponent is no small task, and many perplexing problems, as well as most discouraging situations had to be faced. All of these things were made much easier, however, by the uniform courtesy and kind consideration of a host of friends.

Especially gratifying has been the response made to notifications of expiration of subscriptions. The great majority of our regular subscribers have renewed promptly and gladly. A large number of subscriptions will again expire with the close of the present year, and we hope that the new business manager will be able to report an equally prompt response to expiration notices.

May we thank you too for the patience with which many of you have waited for replies to letters which you had every reason to expect promptly, but which, due to unavoidable reasons, were long delayed and even then perhaps not as fully and as satisfactorily answered as they might have been. Taking up the duties of a teacher in the middle of a school year and in a modern city system is an exacting task which does not leave a great deal of "spare" time, and which is extremely fatiguing to one's physical and mental energy. We believe that the new arrangement will be a great improvement and help along this line.

We are glad to include in this issue of the Exponent the first report that was sent to this country of the quadricentennial celebration of the beginning of the Mennonite Church which was held in Basel and Zurich, Switzerland, in June. Readers will recall that the General Conference was the only one of the seventeen branches of Mennonites in this country and Canada to send an official representative in answer to the request which came from our brethren in Europe. Rev. H. J. Krehbiel, the representative, sent the report back to the official organ of the General Conference branch, The Mennonite, and it is from that paper that we copy the report. We are sure that our readers will appreciate the privilege of reading this account written by Bro. Krehbiel, and hope we may be permitted to present you with further articles about his experiences among the Mennonites of Europe.

IMPORTANT NOTICE

On and after September 1, 1925, the business managership of the Christian Exponent Company will be in the hands of D. S. Gerig, 1137 South Eighth St., Goshen, Indiana.

Up until the present time the editor of the Exponent has been the business manager also. Due to a readjusted arrangement, however, which was in effect for a part of the time last school year, the editor serves the Exponent Company on a part-time basis, having accepted a full-time teaching position in the Wooster High School and doing the work of the Exponent outside of school hours. This was found to be entirely too strenuous, but the editor offered to continue with a similar arrangement for the coming school year provided the Exponent Board would designate another business manager and thus relieve him of all responsibility for that phase of the work. The Board accepted the offer, and Bro. Gerig, who is a teacher in the Goshen High School, was appointed to begin his duties on September 1.

Readers will please note that all matters pertaining to subscriptions, advertisements, books, magazine subscriptions, etc., should be sent direct to D. S. Gerig, business manager, 1137 South Eighth St., Goshen, Indiana, who will duly and properly care for them. Requests for sample copies, back numbers, etc., should be sent to the same address. All articles for publication and all communications relating to the editorial phase of the Exponent should be sent direct to the editorial office at Wooster, O.

We trust that the change will not inconvenience our readers and feel sure that Bro. Gerig will do his utmost to serve you in the best possible manner. The cooperation of all of our readers will be appreciated.

We are pleased to begin in this issue a scholarly and carefully prepared article on Menno Simon and his work, written by Rev. Henry A. Fast, until recently Registrar and a Professor in Witmarsum Theological Seminary. The paper was prepared for and read at the 400th Anniversary Celebration held at Bluffton this spring, and was later read at the Conference of Independent Churches at Middlebury, Indiana. The editor heard so many favorable comments about the paper from both places that he asked Bro. Fast whether he would be willing to share it with our readers. He graciously consented, for which we are very grateful. It will be published in three or four installments.

There is only one regret which the editor has in giving up the office of business manager of the Exponent. So many of our readers in renewing their subscriptions added a word or two of helpful criticism or appreciation which doutbless they never would have expressed if it would have required a special and separate letter with which to do it. Under the new arrangement subscriptions should be sent to the business office at Goshen, Indiana, which will naturally mean that many of these little remarks which readers may not think to be of any special significance or importance but which mean a great deal to an editor, will never reach us. May we not hope, however, that many of you will frequently drop us a note giving us the benefit of your criticism and advice. We will appreciate it.

We must walk so close behind Christ that people will not see us, but Christ.—Bishop Thoburn.

CONTRIBUTORS FOR THIS ISSUE

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Brother Fast is the newly elected pastor of the Bethel College congregation, Newton, Kansas.

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President of Witmarsum Seminary. Formerly President of Goshen College.

THE
CHRISTIAN EXPONENT

VOL. II. AUGUST 14, 1925. No. 17.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

BRYAN PASSES

WILLIAM J. Bryan, long in the public eye, has passed to his final reward.

Like all men who are much before the public, Bryan has been bitterly assailed and hated by a large number of people, and as eagerly applauded and loved by hosts of others. Even more than many others, he was hailed as a champion of Truth and Righteousness by millions, and scorned as a bigot, a fanatic, and an ignoramus by many of the worldly wise of his own generation.

But whatever men's honest opinions have been concerning the right or the wrong of the various policies that have been supported by the great Commoner at different times in his career, whether these policies were on moral, political, or religious issues, honest men everywhere—friends or foes—have never questioned for a moment his sincerity of purpose, his determined effort to stand for the right as he saw the right, and his intense loyalty and devotion to the principles of righteousness and truth revealed to him through the Bible as the inspired word of God. These are some of the earmarks of a great man, and it is in the class of really great men that most people will place Bryan, whether they be friends or foes.

Bryan's career reminds us again that the measure of a man is not the positions to which he may attain, or the success which may be his, or the degree of popular favor with which he may be esteemed, but it is the faithfulness with which he stands for what he believes to be right—the unselfish service which he seeks to pass on to his fellow men, and the loyal devotion which he maintains for the spiritual values of life. The influence of such a man can never die, for of him it is true, as it was said of one who had won God's favor, that "He being dead yet speaketh."

———o———

A COMMENDABLE TRAIT

WHATEVER may have been our reaction to the recent trial of the young Tennesee school teacher who was convicted of violating the law of his state by teaching the theory of evolution in the school room, there is one thing which came to light concerning the people of Tennesee in the vicinity of the trial which is commendable indeed and which can well be a rebuke to some of those who are inclined to scoff at what they may choose to call the ignorance and superstition of a back-woods people. We refer to their concern and their implicit faith in God and the Bible. It may be very true, as the wise men say, that these Tenneseeans do not understand evolution, and that their conception of it as a "monkey doctrine" is far from adequate or correct, but no one could read the accounts of the trial without being impressed with the fact that here were a people who were concerned about the matter because of what they feared it would mean to their belief in God and the Bible. We realize perfectly well that belief and reverence alone are not sufficient, but they are of primary importance none the less and are all too often found wanting among those who claim to possess superior intelligence and clearer insight into the mysteries of God and the Universe. Certainly in the aforementioned trial, with an agnostic as the chief lawyer, defending the view which purports to be the "intelligent" and scientific one, little evidence was given which tended to show on their part any reverence for and belief in things sacred. One

judging from this trial alone would be inclined to think that such things belong only to the unlettered and the ignorant.

We are, of course, aware that many good and reverent men are found among those who incline toward scientific views, even in the matter of the past history of man. We are not trying in the least to put a premium on ignorance. But too often we find people who accept modern and scientific views at the expense of things sacred. It is a fact, of course, that no real science or truth will require such a sacrifice, and yet it so frequently happens that those who begin to explore these realms seem to lose sight of the fact that reverence for God and His Word are primary requisites in the establishment of all Truth. Our spiritual natures are our realest selves, and the spiritual approach to life is the most adequate.

Those who realize this fact, be they ever so unlearned and illiterate, show a most commendable trait, and one which is worthy of emulation on the part of all who seek further progress into the new and unknown.

———o———

LOYALTY

LOYALTY is a word laden with much meaning and significance for our own time. It is a common word in popular usage. Many know its import. The employer of labor knows its worth. The political leader depends upon its power. The officials in every organized movement seek its help. The heads of the Christian Church rely upon it. It is evident that it occupies a large place in the life and work of the world. An industrial concern can hardly prosper unless loyalty be found in the ranks of the workmen. A political movement will collapse without its support. The church will be defeated and divided unless loyalty be the common inspiration of all within its membership. Loyalty is a word which represents unmeasured power.

Conspicuous examples of loyalty are readily found. At the head of the list stands our Master and Lord. He is the pre-eminent example of unfailing devotion. He lived with a purpose to which he gave unyielding allegiance. Paul the great apostle of the early church committed his life to a task from which he withheld nothing. Paul apparently did not know such words as surrender or retreat. Loyalty was the passion of his life. And he gave loyalty in a full measure to his Lord. He gloried in the gospel of the living, conquering Christ. He counted it his high privilege to work and sacrifice, and if need be, die for the cause of Christ. Other names might be added. The examples of inspiring loyalty are many. The pages of Christian history have been written by men and women firm in their loyalty.

The work of Christ today is done by those who are persistently firm in their allegiance to Him. There are loyal souls in every community and in every congregation. They are the light of the world and the salt of the earth.

Our need today is not less but more loyalty. Just what is this much desired virtue? What is it to be loyal? To begin with, it is important to recognize the fact that we are loyal to the things in which we believe. We are loyal to the persons and the principles that win our hearts. We are firm in our loyal regard for those individuals whom we esteem as worthy of such respect. It is impossible to be sincerely loyal to a man or woman in whom we have no confidence. It is the inherent worth of a teacher, or leader or friend, that awakens our steadfast devotion to him. We are also loyal to those principles of living and conduct that have carried conviction to our hearts. We are always loyal to those things which we have learned to love and deeply appreciate. Loyalty then is a quality of character which can be strengthened through cultivation and exercise. Loyalty to Jesus Christ increases with the growth of our understanding of Him. And our allegiance to His teaching is strengthened as our grasp of its meaning and experience of its powers in our own lives increase. Such is the manner in which loyalty grows. Our experience determines whether our loyalty is strong or weak. If we would be strong in our loyalty to Jesus Christ we must live with Him and seriously endeavor to put His words into practice.

A life lacking in loyalty of the right kind is both unfruitful and unhappy. It is easy to allow our loyalties to be misplaced. Some are loyal to unworthy persons and principles. Others are loyal to principles that are only in part sound. There is no greater need in our day than a firmly established loyalty, but that loyalty must be a loyalty to truth and right. Misplaced loyalty has often been responsibile for much harm. The pertinent question is "Are the things to which my loyalty clings first in the approval of God?"

Whole-hearted devotion to the "kingdom of God and His Righteousness" has been the secret of many a successful life. Right loyalties impart just such a singleness of purpose. He who has made Jesus Christ central in thought and life who has made the spread of His Gospel primary, and who regards Christian character the highest of all achievements is placing the affection of his heart at the right place. His loyalty is set upon things that endure. A life controled by strong and sound loyalties is the noblest work of God.

The cultivation and nurture of this wonderful attitude of loyalty to things true, honorable, just, pure, lovely and of good report, on the part of our young people, is the supreme task of the day. It is the task of fathers and mothers, teachers, friends, ministers. The home and the school and the church must join in the accomplishment of this important work. Employ every means available that will make this achievement possible. Loyalty in the hearts of young and old is the hope. Without it, failure. With it we are assured of victory.—A. E. K.

Report of the 400th Anniversary of the Founding of Our Denomination

Held at Basel and Zürich, Switzerland June 13-16

H. J. Krehbiel (Reprinted from The Mennonite)

AS the representative of the General Conference and the only accredited delegate from America, it is, of course expected that I make a report of the meeting. I am glad to state, however, that I was not the only American who attended. With me were five others and besides these a Mr. Hunzicker from Idaho and a Mr. Borntraeger of Indiana also attended and helped to present America. They kept no office record of its visitors, at least I did not see any, but I know that Holland was represented by a large delegation, numbering over twenty; Germany by a goodly number, France by a few and Switzerland by a large number. Russia was to be represented but when the delegates, Rempel and Unruh, came to the Swiss border it was impossible to obtain permission for them to enter. Some years ago there was a political murder committed by the Bolsheviki in Switzerland after which Switzerland passed a law that no Russian under any circumstances will be allowed to enter Switzerland. The German border being only a few miles from Basel, one afternoon a committee of the Conference went across the line to confer with the Russian brethren.

The meetings in Basel were held in the Y. M. C. A. building which was appropriately decorated, those in Zuerich were held in the Lavater House. A joint choir of the two Mennonite churches near Basel furnished nice music for the Conference. The first anthem by the choir, "Gruess Gott", made a splendid impression and gave us a hearty welcome. The congregational singing of the conference was good and the tempo was one-third as fast as in America. I am of the opinion that our songs in America would gain in solemnity and impressiveness if we would reduce somewhat the speed with which we sing them. Each morning at 8 o'clock there was a prayer meeting, which were largely attended. The first evening of the conference there were six addresses of welcome by representatives of different organizations and a reply by Rev. Neff, of Germany, the chairman of the conference. On Sunday morning after the prayer meeting Rev. Kroeker preached a sermon based on Psalm 85 in which he spoke of the great things which God had done for our fathers and said that today thousands of the members of our church, the whole church of the Reformation and the nations of the earth, who are confused in the present disruption are looking to us to see what God will do and can do for a Christ centered denomination and if through us a new world order can be established. The local minister, Rev. Nussbaumer, a very pious man, closed the service with a few remarks. In the Sunday afternoon program they made the mistake of having a historical paper by Prof. Kuehler of Amsterdam, the reading of which occupied one and one-half hours, and 18 short addresses by representatives of different countries. You can easily figure out, even though you are not a great mathematician, that this was too much for one afternoon and that naturally some of the 18 addresses were too long. They should have had either the historical essay or the 18 addresses. They learned a lesson that afternoon, so instead of three sermons in the evening we had but two. On Monday forenoon they had two papers on the question: "How can we increase the spiritual life in our congregations", one by a pastor from Germany, the other by a pastor from Holland and both were very good. That afternoon was left open for discussion. They have a very free way of discussion. Anyone who desires to speak goes to the platform and speaks. Perhaps it was this which got them into trouble for that afternoon, while I was away to meet the Russian brethren, the delegates from Holland got into a heated controversy all because one of the 18 speakers the day before had been called down after he had spoken twice his allotted time. The Mennonite church in Holland seems to be divided into two factions. For instance I shocked the one faction, and for that matter quite a number of other Mennonites of Europe, by a vehement denunciation of war and militarism and telling them that we American Mennonites were unalterably opposed to both. There is one young Mennonite in prison in Holland for refusing to bear arms. The majority of the Mennonite church in Holland look at him as a fool and fanatic, but a small fraction of the Mennonites sympathize with him. The one and perhaps now the main reason why I must go to Holland is, to visit that man in prison, to encourage him, to let him know that we American Mennonites sympathize with him and to tell him that while 400 years ago our church had many heroes and martyrs he has the distinction of being the only one at the present time.

The celebration at Zuerich was the climax of the conference. We were shown "Gross Münster", the church, remodeled of course, in which Zwingli preached and in which very likely the founders of our denomination had their public disputations with him. At the Lavater House Dr. Herald, President of the Kirchenrat, made a fine address in which he confessed that he did not appear before us with a very good conscience, because his ancestors had drowned Felix Manz, one of our ancestors, in the Limmath, the stream issuing from Zürich Lake and flowing near by; but the invitation to him showed that they had changed their attitude toward us and that we had forgiven. Prof. Koehler of the Theological faculty of the University of Zürich then read a wonderful paper in which he said that the scientific investigation of the theologians of the universities of Europe had just lately discovered the great influence which the Anabaptists have had upon the social, religious and political

progress of the world and are about to publish these findings. This paper was presented in such a spirit of appreciation and in such splendid diction that I want it translated into English, so it can be published in both our German and English church papers and I want every Mennonite in America to read it. Reading that will help him understand why I said in the closing remarks that day: "I am proud of the privilege of being a Mennonite" and why I pointed to the great task of the future for which God has preserved our denomination for 400 years. It was a fitting close to that day's exercises that Dr. Koehler, dean of the Theological faculty of the University, conferred on Rev. Neff, of Germany, the title of Doctor of Theology in recognition of the great work which he has done in gathering the material and publishing the "Mennonitisches Lexicon". No resolutions were passed, that I know of except that a request was made by the conference to the Canadian Government to permit the 52 Russian emigrants detained in Germany on account of sickness nearly two years ago to proceed to Canada that they may be reunited with their families who have gone thither.

The greatest result of the conference is the fact that Mennonites from different parts of the world have met and have learned to know and to love each other as brothers in Christ.

Old and New Men

Ivan Groh

YE have put off the old man with his doings, and have put on the new man." "If any man is in Christ, he is a new creature." These texts speak about old and new men. They are hard to understand because we are not accustomed to talking about new men. "Old and young men" would be more familiar. We are accustomed also to thinking of young men becoming old, but these texts speak of old men becoming new. How shall we understand this mystery? And when we add the verse, "He that sitteth on the throne said, 'Behold I make all things new,'" we have a real mystery.

All nature teaches us that things are first new and then they become old. This pen of mine was new nearly ten years ago. It is now showing undeniable evidence of old age, and I fear I shall have to discard it soon. My suit was new about a year and a half ago, and it is getting old. I have tried to keep it new by brushing and cleaning, and it will soon need some patching, but even that can not make it new. Father's auto was new about two years ago, but now it has a dent in the back, and some paint scratched off the side, and there is a knock in the engine. Everything seems to grow old with time and finally becomes useless. Each time I get back to the old home community I notice that the grandmothers and grandfathers are moving on. Gray hairs and wrinkled brows and slow steps tell the story. This does not look much like old things becoming new.

People do not like to get old, because years rob youth of many blessings. But "ye were taught. . . . . that ye put away. . . . . the old man, that waxeth corrupt after the lust of deceit: and that ye be renewed in the spirit of your mind, and put on the new man." Lots of people try to stay young, remain active, keep the school girl complexion, and so on, but only an occasional dreamer has talked of becoming young again. All people object to getting old. I don't want to get old. I believe in acting like children once in a while, and playing with children frequently because I think it will help to keep me young. When people get old they lose their cheerfulness and light-heartedness. Old people usually take everything rather seriously. They can not enter into the joys and amusements of life with a care-free cheerfulness. I went to the picnic yesterday afternoon and saw childish buoyancy. The children forgot everything but the ball game while they were playing ball: they thought of nothing but races while they were racing: and when supper time came they thought of nothing but sandwiches and cake and ice-cream. The old folks could not enjoy a picnic on the river flats. They were at home worrying about the hay that got wet in the morning's rain; or perhaps they were calculating how many dollars the rain added to their wheat crops.

I believe it is something similar to this that Paul speaks of in Colossians: "Ye have put off the old man with his doings, and have put on the new man." This old man that he speaks of is held down to earth by burdens and cares and worries. Perhaps it is a guilty conscience and a feeling of helplessness and spiritual need that robs him of his peace and joy. He is still living the old life of sin and selfishness which knows no joy and happiness. Perhaps a feeling of bondage to sin makes him like the old man. No wonder: "whoso committeth sin is the servant of sin". "Sin entered into the world and death by sin." "For sin by the commandment slew me." "But I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." "When lust hath conceived it bringeth forth sin, and sin when finished bringeth forth death." Such is the burden of the old man. If the old man, whose physical powers are waning with age, longs for a renewal of youth, how much more should the old man in sin long to become a new man in Christ.

The new man in Christ has all the joy and happiness of childhood exalted to a spiritual plane. He can enter cheerfully into every activity of life, and even rejoice in sorrow and tribulation. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." "These things have I spoken unto you, that My joy may be in you, and that your joy may be made full." "The fruit of the Spirit is love, joy, peace, etc." Paul's mission was no easy one, but he said, "therein I rejoice and will re-

joice." How unlike the old man: how childlike.

Another characteristic of an old man is the fact that he is not able to enter freely into the activities of life. When nine o'clock comes he goes off to bed. He lets the boys follow the plow and pitch the hay, while he takes his time with the chores. He does not get so much done in a day as he used to, and he is more tired when evening comes. He often talks about the good old days when he could cradle grain or chop wood from sunrise to sunset. But the old man has to walk slowly now and take things easily: his legs are weak: he hasn't much power in his muscles.

This must be the reason why the unsaved sinner is called the old man: he is weak and helpless in the face of sin: he is bound by evil habits, and his efforts to live a godly life are fruitless. He fights a losing battle "against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." The old man longs for the vigor of youth, and the old man in sin needs to "put off the old man with his doings," and "put on the new man, that after God hath been created in righteousness and holiness of truth".

"If any man is in Christ he is a new creature." The power that this man has is more than the vigor of youth. Jesus said, "all power is given unto Me in heaven and on earth;" "tarry ye in the city, until ye be clothed with power from on high." "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father." "If ye abide in Me and My words abide in you, ask whatsoever ye will and it shall be done unto you." The old man longs for power that he may work; the new man in Christ is clothed with power from on high, and is given a work to do and a message to carry to the uttermost part of the earth.

If any one should ask how to put away "the old man, that waxeth corrupt after the lust of deceit," and "be renewed in the spirit of your mind, and put on the new man," I would refer him to the texts I have quoted, and some others. "If any man is in Christ, he is a new creature: the old things are passed away, behold they are become new." "Be renewed in the spirit of your mind." "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." How is it done? Not by offerings, prayers and fastings or any other religious observances. It does involve a yielding and renewing of the mind. "For neither is circumcision anything, nor uncircumcision, but a new creature." In other and more familiar words, to become a new creature, "ye must be born again".

Menno Simon and His Work

Henry A. Fast

IT is a strange yet interesting fact that the great leaders and prophets of the past came, as a rule not from the homes of the rich but rather from the homes of the rank and file. Consequently much of their life is hid in obscurity. Sometimes almost suddenly they come on the scene, play their part and pass away. Then after they are gone, posterity awakens to the fact of their achievement and begins to inquire into their past. But when they ask about birth, parentage, training, environment, education, etc., they often find they have to be satisfied with approximate dates, bare names, and general statements.

This surely was also true of Menno Simon. Very little, almost nothing, is known about his parentage, early life, or education till we find him entering upon the work that was to be the great contribution of his life. We are not even very sure of the date of his birth. Most recent authorities are inclined to accept 1496 as the year of his birth but others place it at 1492. Some suppose he was the son of a farmer and others that he was the son of a priest but nothing definite is known. The place of his birth was Witmarsum, a small village not far from the sea in Friesland, a province of Netherlands. About his early life and education we know nothing except what he himself tells us in his "Renunciation of the Church of Rome", namely that he was educated for the priesthood and that at the age of 28 he assumed the duties of a priest in the neighboring village of Pingjum. Evidently he took his duties as a priest very lightly, for he tells how he with two other young men spent their "time daily in playing, drinking, and all manner of frivolous diversion." In this respect as well as in his ignorance of the Scriptures he was perhaps not worse than the ordinary priest of the time. Evidently he knew almost nothing of the Scriptures, for he says, "I had not touched them during my life for I feared if I should read them they would mislead me." Necessarily his service during these years was rather perfunctory and mechanical. In later life when looking back on the character of his work as a priest at this time he exclaims: "Behold! Such a stupid preacher was I for nearly two years."

But a man of his nature and endowment could not for long remain satisfied with such a meaningless ministry in a world full of human problems and human needs, nor could he long remain ignorant of the great religious ideas that were sweeping all over Europe challenging the accepted standards of life and thought everywhere, both in church and state. The spirit and teaching of this new movement, the Reformation, had also penetrated the Netherlands. Already before 1530 fugitive Swiss Anabaptists were found in Amsterdam; and Luther's writings were scattered widely and read quite extensively all over that country at this time.

It is possible that some of these influences helped to bring on the enlightenment of Menno which came the third year of his work at Pingjum. It began one day when in the course of a perfunctory administration of the mass, the thought suddenly struck him that the bread and wine which he was handling could not be the flesh and blood of the Lord as taught by the Catholic church. At first he tried to shake off this thought as a wicked suggestion of the devil who sought to lead him away from his faith. Menno lived at a time when to think independently or to differ with the church was considered a wicked sin. So in order to relieve his conscience he did what a good Catholic would do,—he confessed often, sighed and prayed but all this availed nothing in ridding him of this thought. So he determined to investigate the New Testament carefully to see what it taught with regard to this problem. As a result of this study his conscience became relieved of its feeling of guilt and he became convinced that the teaching of the church in regard to the Sacrament was wrong, at least non-Scriptural.

This discovery stimulated further study of the Bible on his part. In addition he also read freely writings of Luther and of some of the other reformers so that some people began to think he belonged to the evangelicals.

Then in March, 1531, occurred an event that stimulated new thought, raised further doubts, and turned his attention to the Anabaptists with whom up to this time he had had no relations. A tailor, Sikke Frerichs, was beheaded at Leuwarden because he was rebaptized. The idea of a second baptism sounded strange to Menno and this raised the whole question of infant baptism with him. He again earnestly and carefully searched the Scriptures on this question but found nothing in them concerning infant baptism. Not satisfied, he consulted ancient authors and found they taught that children were to be washed by baptism from original sin. Upon examining Scripture with regard to this he decided this doctrine máde baptism take the place of the saving work of Jesus. He further consulted Luther, Bucer, Bullinger and found they differed widely in their reasons for infant baptism. After examining all these answers in the light of the New Testament he decided all of them were wrong and that there was no Scriptural foundation for infant baptism in the New Testament. His pastor with whom he discussed the matter also finally admitted that his conclusion was correct.

It seems that shortly after this he came in contact with the Anabaptists of this region but he did not identify himself with them. For one reason the Anabaptists were subject to persecution because of some severe imperial edicts directed against them; and for another he had received a more prominent place in his native town, Witmarsum, and he was not willing to break with the ease and popularity which that position offered. Perhaps the real reason was that his convictions had not yet become overpowering and he was content to stay in the Catholic church and serve her in much the same perfunctory way, while intellectually holding the heretical views of the Anabaptists. It seems, however, that he was beginning to feel a little the hypocrisy of his action; it becomes apparent in his dealing with the Münsterites. Members of this Münsterite movement had begun to come into Netherlands in 1534 and Menno had tried to dissuade them from carrying out their fanatical ideas, even to the extent of publicly disputing with them about their errors. But he saw the inconsistency of his position in criticizing others when his own conduct did not conform with his conviction.

Then in April, 1535 several hundred of these militant Münsterites who had entrenched themselves in a cloister near his home, were killed in the siege that followed, or else were captured and killed later. Among them was Menno's own brother. This event thoroughly aroused Menno's conscience as we see from his own words: "I thought within myself, wretched man that I am, what do I remaining in this position and not confirming by my life the Word of the Lord and the knowledge that I have received? If I do not lead the ignorant, misguided sheep who are so anxious to do what is right, as much as in me lies, to the true fold of Christ, how then will the blood shed in error rise up against me in the judgment of Almighty God? My heart trembled in my body at this contemplation of myself. I implored God for grace and the pardon of my transgressions, and besought the Almighty that He would create in me a pure heart, that He would endow me with frankness and manly power in order that I might preach His unfalsified Word." (Newman, Anti-Pedobaptism, p. 298.)

This was perhaps the big turning point in Menno's career. While before his life had been inconsistent and in a sense easy-going, his life after this was marked by a single-minded devotion and consistency that few men attain. Never after this do we find any record of any moral laxity or indifference or of a serious moral lapse on his part. With singular consistency he followed the light as he saw it.

He now began to preach true repentance and what he considered to be true Christianity, warning also diligently against Münsterite errors. It was not, however, till January, 1536 that he had the courage to take the final step, the public renunciation of the Catholic Church. One needs to appreciate what an act of physical and moral courage this was. For him to renounce the Catholic church and align himself with the Anabaptists was not to join or champion a popular cause as was true more or less of Luther, Zwingli, and Calvin. He was joining a movement that was severely hounded by the state, and hated and persecuted by Catholics and Protestants alike. He was joining a movement that had been misrepresented and stigmatized by the scandals and excesses of the

fanatic Münsterites. "He was entering upon a career that promised nothing but humiliation, poverty and persecution."

During the same year Menno left his home town and moved to the province of Gronningen where late in 1536 or early 1537 he formally allied himself with the Anabaptists by being baptized by Obbe Philip, the leader of the movement there.

Shortly after this he was approached by a delegation of 6-8 Anabaptists who appealed to him to become the leader of their shepherdless flock. This call affected him very deeply but he hesitated because, as he says, " of my limited talents, my great ignorance, my weak nature, the timidity of my flesh, the unbounded wickedness, perversity and tyranny of the world, the powerful sects, the subtlety of different minds, and the heavy cross that would oppress me." But finally after much earnest prayer he accepted the call because of the great need and because he felt with Paul, "Woe is me if I preach not the Gospel." He was thereupon ordained to the ministry by Obbe Philip and from this time on till the end of his days he devoted all his energies to his new task.

(To be continued)

OUR BI-WEEKLY SERMON

Is Religion Necessary?

J. E. Hartzler, Ph. D.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world". (James).

"Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Jesus).

AMONG all men and in all ages there has been and is today a universal feeling of wrongness in the world which religion alone can right. There is a universal feeling of need—the need of security, of freedom and breadth of spirit which religion alone can supply. There is a universal feeling of dependence on a Supreme Being to Whom men feel that they owe obedience. Because of this universal feeling and belief we have come to say that man is incurably religious. There is no such thing as a normal person without religion. It is only a question of whether their religion is good or bad.

The Meaning of Religion

To define an object is one thing; to describe it is quite another. Electricity is easily described but defies definition. Life can be easily described but has never been fully defined. Religion can easily be described but it has never been adequately defined. James gives us a description of what pure reilgion does for a man, but Jesus comes more nearly giving us a definition. The religious and theological contentions between men today are due to the fact that in many cases one man approaches his subject through the avenue of an attempted definition while the other approaches by way of a description. They may both be right in their contention and they may both be wrong. Whether religion is necessary depends entirely on what we mean by it.

1. **Certain Erroneous Views.** It is not a matter of surprise to see men indifferent toward Christianity and the Church when we learn their views concerning the meaning of religion. There are three or four very common and erroneous views concerning religion.

In the first place religion to some people means something to endure. Religion is a burden, something to carry along on weary shoulders by the grace of God until one may decently leave this evil world for a better place. If this is Christianity I shall accuse no one for being indifferent.

In the second place, religion is for some men a method of social control. The history of religion is full of designing and unconscientious priest and medicine man who used religion as a tool to extract obedience and service and material goods from the ignorant and uninformed masses. Threats of misfortune, calamity, pestilence and excommunication, in the name of religion, are common methods of social control. If this is Christianity I accuse no man for registering his protest.

In the third place, religion to some people consists merely in believing something. To believe the Bible "from cover to cover" is religion for some people. To subscribe to a long creed is religion to some men. Men have not yet learned that they may believe the Bible from cover to cover, including the covers, and still be traitors to the Christ and the truth of the Bible. There is something more to Christianity than the mere acceptance of formal creed.

Finally, to some men, religion means doing something. If religion is merely believing something then it becomes essentially a matter of dogma. If it is merely doing something then it becomes a matter of ritual. And neither of these nor both combined is the whole truth. The two men who passed by the man who fell among thieves both believed something and were both doing something, all in the name of religion, but they were not Christians. Certainly Christianity includes believing something and doing something; it includes creed and conduct, but this is only part of the truth.

2. **The Christian View.** According to the teaching of Jesus, the teaching of Paul, and in connection with experience and observation we may state the meaning of the Christian religion briefly as follows:

In the first place, Christianity is a relationship underlying one's belief and conduct. What a man believes and does in the name of Christianity is a product of certain underlying relationships. Believing and doing are fruits and by their fruit ye shall know them. This underlying relationship, producing faith and works is a relationship of love toward God and

man. The love relationship is the essence of Christianity.

In the second place, the Christian religion is man's response through thought, feeling and will to his largest possible universe. Personality is a development in these three major directions. In our thought life, our emotional life and our volitional life we approximate God. God is ever leading us toward Himself along these three avenues. Hence religion, the Christian religion, is man's response to God and His beautiful world in these three main directions.

In the third place, Christianity is the divine method of making available the moral, spiritual and ethical potentialities in man. Every normal person, like the acorn or mustard seed, is a bundle of powers and possibilities. To approximate God these powers must be released and made available. Education makes available the intellectual potentialities; religion makes available the spiritual, moral and ethical potentialities. In other words, Christianity is the divine method of fertilization. The human life untouched by the hand divine is unproductive.

In the fourth place, Christianity is the divine method of revealing problems and perplexities. We need to disabuse our minds of the delusion that Christianity conclusively solves all of our problems and perplexities. The X-ray of the medical scientist does not create the broken bone or the defect in the human body; neither does it cure them. The X-ray simply reveals the difficulty which cannot be seen with the naked eye. It cannot be said that Christianity either creates or solves conclusively our problems; it does, however, reveal our problems and points the way to a solution. Man is always at his best when struggling fiercely with staggering problems and perplexities. This life is something of a divine cocoon in which we struggle, gaining strength for the larger world beyond. Christianity reveals our problems and gives strength to struggle with them.

In the fifth place, religion, Christian living, is an art rather than a science. Science is equational. Art is inspirational. In algebra X equals Y. In chemistry hydrogen plus oxygen, in proper proportions, always equals water. Mathematical, astronomical, botanical, chemical, architectural and mechanical sciences are all equational. In agriculture so much soil plus so much moisture plus so much air plus so much heat plus so much sunlight equals so much corn. Not so in art. There is but one Raphael; but one Sistine Madonna. We know of no scientific laws by which we can equate another Raphael. We cannot equate ideals and produce uniform results in the building of personality. Two boys may grow up in the same cradle, learn to pray at the same mother's knee, go to the same Sunday school, listen to the same preacher, and when they reach the age of twenty-five or thirty years the one will be preaching the Gospel and the other in jail. Christianity is an inspiration and belongs in the realm of art rather than science. And this clearly means that no two persons will be identical in their religious make-up. It also means that the more light we have the more the variations will appear. All colors look alike in the dark; only in the light do we detect differences. It is not in the darkness of heathenism that religious differences appear, but in the light of Christianity. In the art gallery of God no two persons, however sincere and honest, paint the same picture of the Christ in their lives. It is the perfect motive, the perfect desire, back of the painting which God credits rather than the finished picture.

No, Christianity is not equational. It is not so much creed, plus so much ritual, plus so much form equals a Christian. Christian living is an art and is not subject to rules of equation. The life of a Christian, no more than the life of a tree, cannot be blue-printed. Dead things can be blue-printed, but not living. On the basis of a blue-print a contractor may build any number of identical buildings. But the life of God in the soul of man cannot be blue-printed to insure identity among Christians. That is why we have love among living persons and the force of natural law in everything outside of persons. Arbitrary law taken from the inanimate world and applied to the spiritual life of man has always failed.

Is Religion Necessary?

It is not entirely clear to all persons that it is. Due to the fact of persecutions in the name of religion; due to the fact of inconsistent living among Christian professors, and due to the protests of uninformed persons against science and progress, some men, not a few, have come to doubt the need of religion.

But experience and observation have long ago justified the affirmation that religion, the Christian religion, is necessary. The evidence to the truthfulness of this affirmation lies in four facts briefly stated: (1) That a human being is a "person" and that there is no achievement of "personality" without religion. To be an animal we need no religion; to be a person we do. (2) That "personality" is a matter of ideals and convictions and religion furnishes the highest ideals and the deepest convictions; (3) That "personality" is a matter of motives and religion inspires the greatest of motives, the motives of sacrificial service; (4) That the world's greatest men and institutions are products of the Christian religion. Take Christianity out of the world and we all go back to the savage stage. The world's greatest art, its greatest music, are products of Christianity.

It may be said then in conclusion that life is a matter of relationship and that religion, the Christian religion is essential inspiration which creates right relations. And so long as human nature is what it now is and always has been religion will be necessary. As our modern social, industrial, economical, educational problems and perplexities increase religion becomes increasingly necessary. Christianity is a religion of love and human life cannot succeed without it.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

DO WE?

A missionary in India was hurrying along the street one day by the Ganges river when he saw a woman looking at the water. In her arms was a sickly infant, while at her side stood a beautiful, healthy boy. The missionary on questioning her found she was in deep distress and was trying to make up her mind to give an offering to her god. He tried to dissuade her, telling her of the love of Jesus and His sacrifice for her. After some hours he saw her with the sickly babe in her arms but the beautiful boy was gone. "I made an offering to my god," she said. "But why did you give your boy, why not this sickly little one?" asked the missionary. Rising to her feet, the woman replied: 'We give our gods our best."

An old, low caste woman in India was once asked the cost of a temple in process of construction. She turned to the missionary in great surprise and said, "We don't know. It is for our god. We don't count the cost."

Norman A. Seese, missionary to China, under the Church of the Brethren, tells in The Missionary Visitor an experience with a Chinese peasant who came to a large temple to worship from a village several miles away: I said to him, "Do you know anything about Jesus?" "I do not", was the instant reply. Again I said, "Is there any one in your village who worships Jesus?" Again the reply was, "No, nobody in my village knows Jesus." So as we sat down on the steps going into the temple I told him as best I could the story of Christ. When I was through with the story of what Jesus could do for a man he turned and said, "If we knew as much about Jesus as you people do I guess we would all worship Him too."

HOW LONG?

A Hindu priest gave a striking and prophetic answer to Bishop Forster who was visiting his temple. The bishop asked, "How long has all this worship been going on?" "Four thousand years", was the reply. "How long will it last?" "Not long", the priest replied. "And why?" The Hindu hesitated. Then raising his hand, he swept the line of the horizon, and simply said, "Jesus."

LIVE MORE LIKE CHRIST

In an address delivered at the Washington Foreign Missions Convention, Rev. E. Stanley Jones of Lucknow, India, missionary since 1907, said,

One day, speaking to Mahatma Gandhi, I said: "I am very anxious to see Christianity naturalized in India, not something identified with foreign people and foreign government, but a part of the national life of India and contributing its power to India's uplift. What would you suggest that we do in order to make that possible?"

He thought a moment and then said: "If you are going to do that I would suggest to you four things: First, that all Christians, missionaries and all, live more like Christ."

Through his eyes three hundred and twenty million people were looking and through his voice those millions were speaking. He said, "If you come to us in the Spirit of Jesus Christ, then we cannot resist you.

"Second, I would suggest that you practice your religion without adulterating it or toning it down."

"We might have thought that India would desire Christianity toned down in order to meet the non-Christian world half way. But no, the non-Christian world has discovered the high challenge, and the amazing appeal of Christ and says to us, "Do not adulterate Christianity; give it to us in its rugged simplicity and its high demands, and live out the life; then we cannot resist it."

Someone has suggested that we are too often "inoculating the world with a mild form of Christianity so that it is practically immune against the real thing." We are not interested in giving India a mild form of Christianity. Let her take Christ just as He is in His mighty, saving, overwhelming power to change human nature and to make men new.

"Third", Mr. Gandhi said: I would suggest that you put your emphasis upon love, for love is a central thing in Christianity."

"Fourth," said Mr. Gandhi, "I would suggest that you study the non-Christian religions more sympathetically to find out the good that is in them in order to have a sympathetic approach to the people."

Note those four things. Be more like Jesus Christ; practice Christianity without adulterating it; put your emphasis upon love; be unafraid of truth anywhere. "If you will come to us in that spirit," said Mr. Gandhi, "we cannot resist you."

THE WORLD'S LIVING RELIGIONS

The following is quoted from the book, "The World's Living Religions", by Robert Ernest Hume, formerly from India:

	Founded	Followers
Hinduism	2000-1500 B. C.	217,000,000
Judaism	1500-1200 B. C.	11,000,000
Shinto	660 B. C.	16,000,000
Zoroastrianism	660 B. C.	100,000
Taoism	604 B. C.	43,000,000
Jainism	599 B. C.	1,000,000
Buddhism	560 B. C.	137,000,000
Confucianism	550 B. C.	250,000,000
Christianity	4 B. C.	557,000,000
Mohammedanism	570 A. D.	230,000,000
Sikhism	1469 A. D.	3,000,000

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE MACEDONIAN CALL

Lesson Text: Acts 16:6-15

August 23, 1925

N. E. Byers

PAUL was busily engaged in doing missionary work in Asia Minor. He had plans of his own for strengthening the established churches and starting new ones, but the Holy Spirit closed one door after another and kept him moving along the Roman road westward. Here, at Troas, it seems he met Luke, who was probably a Greek, for the first time. Perhaps they had talked about the possibilities of carrying the Gospel to that western world. And he heard the call "Come over and help us".

How did Paul happen to be the man chosen to make this important step? He was ruled by one dominating life purpose --to spread Christianity. He was ready for any opportunity to establish new churches. All he needed was guidance. His own plans were blocked, but that he took as providential, and he went ahead. Closed doors turned him to greater opportunity. A good lesson to learn. Disappointments may be the Spirit's method of guiding us. Inability to go to college, failure in getting a position, loss of money—the things we prize most highly may not be the open way to the best opportunities that life, in the providence of God, has to offer us. If we are devoted to a great cause we will be willing to have our pet plans spoiled and enter the open door that presents itself.

But why Paul? Why did he see the vision and hear the call? There were many apostles, elders and teachers eager to obey any call of the Master. Perhaps, because he knew most about the great western world and appreciated most fully the advantages of winning for the church these leaders of the civilized world of that day. He had read the Greek poetry and philosophy and knowing of their many gods, he desired that they might find the true God. He was a Roman citizen and knew the power and influence of the Roman government, and he wanted these leaders of men to know his Master. He had, no doubt, thought of these things many times before, and now here he was at Troas, his plans blocked, and Luke probably recalls these things to his mind and he is ready to hear and obey the call.

Paul did not stop until he came to Philippi, a leading city. This was his custom. He wanted to start Christianity at important world centers. He was interested in saving souls but he was also interested in saving civilization—in bringing the world to Christ. Here at Philippi, we have one of the most significant events in the history of the world. At this Roman colony in Greece, for the first time, the three great factors in our modern civilization met the Christian religion, the Grecian learning, and the Roman government. Church history from that day to this must reckon with these factors. It has been difficult for the church at times to use what Rome and Greece had to contribute without herself becoming paganized and yet in the providence of God this seems to have been the plan and Paul was the ready instrument to make this first contact "in the fullness of time."

He was ready to start a great movement in a small way. He hoped to find a few Jews who naturally would be expected to meet by the riverside on the Sabbath to pray. He spoke to the women that were come together and Lydia and her house were the first converts—the beginnings of the church at Philippi and in Europe. The deeds of great men starting great world movements may at the time seem very simple and insignificant. The act is small and it is only as one views the preceding life out of which it comes and appreciates the prophetic vision in the light of which it is enacted and understands how it is all transacted under the guidance of an omniscient God that one appreciates the significance of the event. It is not important that we do mighty works but essential that we work in harmony with a divine plan.

Oh, God! May I so order my life that it may be used in Thy plan to accomplish Thy eternal purposes.

PAUL AND THE PHILIPPIAN JAILER

Lesson Text: Acts 16:16-40

August 30, 1925

N. E. Byers

PAUL, as a foreigner, came to Philippi teaching a new religion. New ideas are very disturbing. They interfere with our accustomed ways of thinking and living. We have our occupations, moral standards, forms of beliefs and our pet pleasures and we want to be left alone. At any rate we object to foreigners or newcomers meddling in our affairs. Foreign radicals are usually locked or sent back where they came from. We want only 100 per cent. Americans. Prophets, reformers and missionaries have a hard time of it. The conservative patriots who stay at home have an easier time. They have both authorities and majorities on their side. And yet they lose.

Paul had strong opposition—profiteers, the patriotic multitude and the Roman government. The profiteers were the instigators. A reform that affects people's incomes will meet with strong and bitter opposition. But they are always ashamed of their real reason and weaken their case. They cannot stand up against honest convictions based on truth and righteousness. Slavery, the saloon, child labor, the sweat shop, and white slavery have been hard to overcome because of the money interests involved. The salaried military officials and the war profiteers are probably the strongest advocate of militarism. But they will all lose out in the end.

Patriotism, obedience to law, loyalty are the best sentiments to stir up the multitude. They are, indeed, very worthy sentiments and lie at the basis of all successful group life and action. The common people must have this thoroughly drilled into them. It is their chief virtue. If they are loyal they can be managed as a united group and that is essential for effective social action. This all holds IF the leaders are right. Our Mennonite forefathers defied both church and state and we honor them for it. So in this instance the instigators of the mob action and the Roman officials were in the wrong and so in spite of violent patriotism and official authority they were doomed to fail in the end.

Paul suffered much but he was neither perplexed nor discouraged. A strong man sure of his position is not easily upset. He maintains his poise without fear or impatient determination. He neither trembles nor grits his teeth. He sings hymns and prays. God and all God's nature are on the side of such a man. Truth and righteousness can always be optimistic and cheerful. With this state of mind and soul, bodily pain can be easily endured. Earthquakes may not always come to the rescue at once. Neither Paul nor his Master expected that. But somehow the true cause will prevail. Paul did not even take advantage of his release. He had no reason to flee.

The jailer had more reason to be afraid, and the next day the magistrates and the multitude were glad to have Paul go free. They had done their worst and failed and Paul was in a better position than before to exemplify the true Christian spirit. "They spake the word of the Lord unto him with all that were in his house", and they were baptized. In spite of the strong opposition Paul lost nothing and accomplished all that he had desired.

May we have full confidence that our cause is just and go forward with faith and optimism!

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

THE HARDEST THINGS

The basket was heaped with smoothly folded clothes. Anne was going to iron them while Aunt Martha went to town. Aunt Martha, who had "raised" Anne from a tiny orphan, usually planned a full day's work for Anne whether she, Aunt Martha, was to be at home or not.

"Now, Anne," she said briskly, "just as soon as you get the breakfast dishes done, and the house tidied up, go right at that ironing. There is more than usual. You will have to move fast to get it out of the way before it's time to get supper. Do the hardest pieces first, while you're fresh." And away she went.

Anne had just finished the dishes and the dusting and had unfolded and shaken out the first piece to be ironed when there came a rap at the door and a pleasant voice.

"I'm coming right in, as usual. I see you are busy," and a roly-poly little neighbor walked in and sat down in the easiest chair. She looked at Anne, at the ironing board and the empty clothes rack, then at the large, embroidered piece that Anne was spreading on the board.

"You're never going to begin on that?' she said.

"Aunt Martha always says to do the hardest pieces first," Anne replied. The little neighbor opened her lips to say something and closed them again just as quickly. Then she did a queer thing. Rising, she took the piece from the board, folded it up and tucked it well down in the middle of the pile. Then she unrolled a plain gingham apron and laid it on the board before the astonished Anne.

"Let's try going at it in the Lord's way," she said calmly. "You will get done sooner; and you will be obeying Aunt Martha in spirit, if not in letter. She means well, no doubt; but she's got the wrong idea.

"Why—what do you mean?" gasped Anne, half shocked.

"I mean just this, dear Anne," replied the other. "Begin on something small; plain, simple, easy. You will get half a dozen pieces done in the time that one hard piece will take. That will make a heartening array on your rack. It will smooth your irons and get them ready to tackle the finer work. It will not tire you too much for that, either; just limber you up and get you into the swing of it. Then go after your hard pieces—and you will find they are not half so hard as if you had done them first."

Anne's face brightened.

"It seems to me that is the way the Lord gives us our work," went on the little neighbor, gently. "Not the hardest things first. Just easy little things that we can do for Him without wearisome effort. He knows they are good practice, good 'setting up' exercises in service. If we do these carefully, as well as ever we can, when the big things come, Anne dear, we can do them swiftly, confidently, without too much strain. They will not be so hard, after all—just opportunities to show how well trained we are in His work."

And the little neighbor nodded and smiled her approval as Anne slid her iron over the gingham apron.—Youth's Companion.

ADVENTURES IN READING

In a recent issue of the Wesleyan Christian Advocate Mr. Arthur E. Bostwick, Librarian of the St. Louis Public Library, says in part:

"All reading is, or should be, an adventure When the reader sets out he does not know exactly what he is going to meet. Like an explorer, who may find a mountain, or a river, or bring up at the brink of a precipice; who may encounter climates that are mild or rigorous, and meet tribes that are friendly or hostile, the reader may at any time run across an idea that will fill him with joy—may find himself in difficulties, or come upon unexpected beauties. It is this that makes reading so fascinating. A dip into a book is a voyage among ideas. No one is quite content with his own ideas; he likes to pick up those of others when he can find them; he enjoys combining them, joining them in chains, assembling them in groups. It is thus that civilization makes progress.

"The only difference between the non-reader and the reader is that the former is content with ideas that he can find close at hand, by talking with friends—on the street, in a chance crowd—while the reader loves to get his ideas across vast intervals of space and time—from a writer of a thousand years ago or three thousand miles away. We have mails, the telegraph and the radio to bridge distance, but it is only the book that can bridge time also.

"The man who realizes that reading is an adventure among other people's ideas, and who finds such adventure thrilling and enthralling, need never lack time for it."

SUPERLATIVES

The largest library is the National, in Paris, which contains three million books.

The tallest monument is in Washington, D. C. It is 550 feet high.

The highest chimney is in Glasgow, Scotland, and is 474 feet.

The deepest coal mine is near Lambert, Belgium, and is 3,500 feet deep.

The largest monolith is in Egypt—106 feet.

The strongest electric light is at the Sydney lighthouse, Australia.

The biggest dock is at Cardiff, Wales.

The greatest bank is the bank of England, London.

The oldest college is University College, Oxford. It was established in the year 1050.

The largest college is in Cairo, Egypt. It has on its register each year over 10,000 students and 310 teachers.

The largest bronze statue is that of Peter the Great, in Petrograd, Russia. It weighs some 1,100 tons.

Damascus is claimed to be the oldest city in the world.

The most costly book is a Hebrew Bible, which is owned by the German government, and which the Pope offered $125,000 for.

Until recently the most costly medicine was supposed to be metallic gallium, $150,000 a pound. But radium brings about $200,000 an ounce.—Chicago Tribune.

TRANSFIGURATION OF COMMON THINGS

The most ordinary occupations can be sanctified by being pursued as in His sight. Morning prayers earnestly offered: a few hearty aspirations for help and grace darted up at intervals of a busy day; an honest review at night of thoughts, words and deeds; a child-like confession of sin as to a father; a thoughtful recognition of his goodness a commendation of one's self, and those whom we love, to His protection—is this a great or painful thing to do?—Selected.

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly:
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.
—Henry Van Dyke.

About Books

Editor's Note:—Readers are invited to send us short paragraphs describing interesting and helpful books they have read, thus helping others to choose their reading wisely. Give brief characterizations of the books you choose to write about, telling why you found them helpful. Also give name and address of publishers. Any books thus described can be ordered through the Christian Exponent Co., Wooster, Ohio. After September 1, address book orders to 1137 South Eighth St., Goshen, Indiana.

Nature Sermons, by Charles E. Jefferson

This book is what the subject indicates a collection of sermons preached by the above, one each year, to his congregation. He felt the need of having people think more frequently about God's creation as found in Nature. He surely has succeeded in making one feel the unlimited field of Nature in which he may wander in his search after God. "Nature reveals the character of God, because it is His creation". The subjects are all taken from Nature and are developed by staying entirely within that field. Some of the subjects treated are: The Rainbow; The Sunset; Birds; Mists; Odours, and many others. One can hear the lapping of the water in the brook, see the most harmonious blending of colors in the sunset, smell the fragrance of the flowers and the woods and feel that there must be a wise intelligence back of all Nature.—W. R. Mast, Walnut Creek, Ohio.

The Girls' Year Book

Published by the National Board of Y. W. C. A. of U. S. of America

The Girls' Year Book is a daily devotional book compiled by a group of friends of girls. As the foreword states, it was written to answer the question found in the heart of every girl who wants to find God in her world: "Where shall I begin?" A girl can open it at any time and find herself in a cycle of reading that will help her to fit the Bible into her everyday life. Friendship, loyalty, and purity of thought are put into such a beautiful light that every true-hearted girl must respond. Religion is made so much an intimate part of life that even the indifferent girl will have awakened within her longings to know God.

The foreword suggests how the Year Book can be made a daily companion:

"Some days are birthdays of your friends and you will want especially to think of them. And some days are your own days for remembrance. And all days are friendly days with God."—Elva Schrock, Nappanee, Indiana.

In the Vanguard of a Race

"In the Vanguard of a Race" is a book written by L. H. Hammond containing the biographies of Negro men and women whose living faith and loving sacrifices have created and are enriching the ideals of a race. Among the number who have gone forward and achieved success in spite of difficulties which at times seemed unsurmountable and who now stand out prominently from the great mass of Negroes who were slaves in America are Booker T. Washington, Dr. Charles Roman, Martha Drummer, Mrs. Janie Porter, Barrett, Harry T. Burleigh and many others.

I have found that the reading of this book leads one not only to respect the achievements of these men and women of today and yesterday but also to see them as foreshadowings of the possibilities of a people and to realize that we may have a part in quickening their progress along various lines.

This book is published jointly by "Council of Women for Home Missions" and "Missionary Education Movement of the United States and Canada", New York.—Elma Hostetler, Orrville, Ohio.

"God's Book and God's Boy"

By A. F. Schauffler D. D., Fleming H. Revell Company

This is a little book which should be found in the library of every person who loves boys and who wishes them to develop a love for God's Book.

As the title indicates the book may be divided into two parts, the first part dealing with the Book and the second with the Boy. While the treatment of neither part is exhaustive yet the book is peculiarly dramatic and inspiring. The author's aim is to give "a more vivid and more picturesque grasp of what are called Bible times and Bible characters and to arouse, in the teacher, an interest in the personality of the pupil."

The author's treatment of the Bible as being made up of two great dramas, each containing five acts, cannot fail to arouse interest. Similar groupings and discussions can be used to make every pupil a real Bible student.—Emmet Harshbarger, Cable, Ohio.

The Heart with the Open Door

"The Heart with the Open Door"! The name appealed; I could not forbear more intimate acquaintance. Sixty cents to the North Shore Press of Manchester, Massachusetts, brought the book. I opened the covers and leafed through the chapters.

The opening words of A Vision and a Program were so fascinating that my Sociology lay untouched. And the others —The Point of Contact, Time to Live, Patience and Courage, Using our Handicaps—those, too, must be read as soon as possible. And I have read them. And they have helped me learn that high ideals may not be lowered or abandoned, that loneliness of spirit is not to result in pettiness of soul or failure of normal development. And that is Mrs. Mary Platt's message to teachers, social workers, young missionaries—to all who strive to bring the MORE ABUNDANT LIFE to others.—Esther Smucker, Tiskilwa, Ill.

Eben Holden

By Irving Bacheller, Boston, Lothrop Publishing Company

Eben Holden is the book that made Irving Bacheller popular. It is a charming story, one that does not have a mean character in it. Uncle Eb is a genial philosopher with a quaint philosophy of his own and an overwhelming fund of high spirits and good nature. On his back, he carries Willie Brower from a ruined home north of Vermont into the valley of the St. Lawrence. David Brower adopts the boy. Willie Brower goes to college and later seeks his fortune in New York where he meets Horace Greeley. A very pretty love story runs through the book. It contains a description of the New York newspaper life at the outbreak of the Civil War. The narrative is admirable and entertaining.—Martha Martin, Scottdale, Pa.

IT IS NOT EASY

To apologize,
To begin over,
To admit error,
To face a sneer,
To be charitable,
To keep on trying,
To be considerate,
To avoid mistakes,
To endure success,
To keep out of the rut,
To think and then act,
To forgive and forget,
To make the best of little,
To subdue an unruly temper,
To maintain a high standard,
To shoulder a deserved blame,
To recognize the silver lining—
But it always pays.—Ohio Educational Journal.

Program of the Fifth All-Mennonite Convention

The West Market Street Mennonite Church
Nappanee, Indiana
SEPTEMBER 2 AND 3, 1925

Wednesday Forenoon: Foreign Missions

9:30 Devotional Services conducted by.....C. R. Egle
9:40 Opening Address by the Chairman.....C. H. Smith
10:10 The Present Status of Foreign Mission Work in the Mennonite Church.....J. A. Huffman
10:40 My Visit to Our Mennonite Foreign Mission Stations.....J. W. Kliewer
11:10 Mennonite Missions: A View from the Field Edmund G. Kaufman
11:40 Appointment of Committees
11:45 Closing

Wednesday Afternoon: Publication Interests

2:00 Devotional Services conducted by.....A. B. Yoder
2:10 Early Church Papers in the Mennonite Church W. B. Weaver
2:40 The Task of the Denominational Publishing House J. F. Lehman
3:10 Possibilities of Further Cooperation in our Church Papers .....E. Troyer
3:40 The Aims and Ideals of a Religious Journal Vernon Smucker
4:10 Discussion
4:15 Closing

Wednesday Evening: Four-Hundredth Anniversary Program

7:30 Devotional Services conducted by.....W. W. Oesch
7:40 The Heroic Achievements of our Forefathers A. S. Rosenberger
8:10 What the Mennonites Stand for.....J. E. Amstutz
8:40 The Mennonite Church and the Future....J. E. Hartzler
9:10 Closing

Thursday Forenoon: Education

9:30 Devotional Services conducted by.....E. S. Mullet
9:40 The Place of the Denominational College in our Educational System .....J. R. Thierstein
10:10 The Teaching of Religion in our Denominational Colleges.....P. C. Hiebert
10:40 How Many and What Kind of Mennonite Colleges Do We Need?.....N. E. Byers
11:10 Cooperation in Educational Work among Mennonites .....S. K. Mosiman
11:40 Discussion
11:45 Closing

Thurs. P. M.: The Problems and Tasks of our Young People

2:00 Devotional Services conducted by.....W. H. Moore
2:10 The Problems Before Our Mennonite Young People .....Lester Hostetler
2:35 A Symposium on the Tasks of our Young People
(Each Speaker is limited to ten minutes)
The Mennonite Young People's Retreat Austin R. Keiser
The Ministry as a Vocation.....Jerry Sauder
Foreign Missionary Service as a Vocation Martha Burkhalter
College Teaching as a Vocation.....J. C. Meyer
High School Teaching as a Vocation, Wilmer S. Shelly
The Religious Opportunities of Secular Callings Clifton H. Sprunger
3:50 Discussion
4:00 Reports of Committees
4:15 Closing

Thursday Evening: Facing the Future

7:30 Devotional Services conducted by.....I. R. Detweiler
7:40 Mennonite Cooperation in the Light of our Cooperative Relief Work Since the War.....Maxwell H. Kratz
8:25 The Price of Peace.....Frederick J. Libby
9:10 Closing Remarks
9:15 Closing

Organization

Officers: C. H. Smith, Chairman; E. M. Slagel, Vice-Chairman; Paul E. Whitmer, Secretary; G. T. Soldner, Treasurer.

Program Committee: Paul E. Whitmer, Chairman; D. N. Claudon; Ben Eash; J. H. Langenwalter; J. A. Huffman; H. W. Lorenz; G. P. Schultz.

Information

Central Standard Time will be used by the Convention.

All regular addresses, except the two addresses on the last evening, will be limited to twenty-five minutes. The Chairman will call the time of all speakers who exceed their time limit.

All speakers are requested to furnish the Secretary a synopsis of their addresses for publication in the printed report.

The music of the Convention will be in charge of Prof. G. A. Lehman. Both congregational singing and special music will be features of each session.

The Tabernacle at the Community Park in Nappanee, Indiana, has been reserved for use in case the attendance at the Convention necessitates moving to a larger auditorium.

Nappanee, Indiana, is located on the main line of the B. & O. R. R., one hundred miles east of Chicago. Bus lines maintain regular schedules between Nappanee and South Bend, Goshen, Milford, and Milford Junction. North and south bound interurbans make connections at Milford Junction for Nappanee.

Lodging and breakfast will be furnished Convention guests by the local church. Lunch and dinner can be secured at a moderate cost at the church.

Further information may be secured from the Secretary Paul E. Whitmer, Bluffton, Ohio, or Dr. J. S. Slabaugh, Nappanee, Indiana.

BOOKS WORTH WHILE

Most of our readers are interested in good books. We suggest a few below that are very much worth while. Order now, so you will be sure to have them soon. All prices include postage.

The One Volume Bible Commentary, Dummelow	3.00
The Goodspeed New Testament, Popular Ed.....	1.50
Best Sermons of 1924, Newton.....	2.50
Religious Perplexities, Jacks.....	1.00
A Living Universe, Jacks.....	1.00
The Cyclopedic Handbook of the Bible, Angus-Green	3.00
The Dutch Anabaptists, Dosker.....	2.00
The World's Living Religions, Hume.....	1.75
The Americanization of Edward Bok.....	1.00
The Character of Paul, Jefferson.....	2.25
Theodore Roosevelt's Letters to His Children....	1.00
The Light That Grows, Dawson.....	1.25
Belief in Christ, Gore.....	2.20
The Reasonableness of the Christian Faith.....	1.70

Or order any other books you may wish, giving publishers name if possible, and we will get them for you if they are obtainable, at regular price, postpaid.

THE CHRISTIAN EXPONENT COMPANY
Box 134 - Wooster, Ohio

Notes from Here and There

Rev. L. L. Miller, pastor of the Mennonite church at Wadsworth, O., preached an interesting sermon to a large audience at the Oak Grove Church, near Smithville, Ohio, on a recent Sunday.

Dr. Winfield Scott Hall, of Chicago, delivered four lectures at the Willow Springs Mennonite Church, near Tiskilwa, Ill., C. A. Hartzler pastor, to large and appreciative audiences.

Zion Congregation, near Bluffton, O., voted recently to disband and allow its members to find church homes in some of the many Mennonite congregations in the vicinity.

A business session of members of the Ohio Mennonite Conference was held at Lima, Ohio, July 30th. No substantial progress was made in settling the difficulties in the Elida District, and a new committee has been formed to undertake their adjustment.

O. N. Johns, Superintendent of the Canton, Ohio, Mission, was ordained to the office of Bishop at the Beech Church, near Louisville, Ohio, on Sunday, July 19th. He has tendered his resignation to the Mission Board and will move to the vicinity of the church.

The choir of the First Mennonite Church, 73d and Laflin Sts., Chicago, broadcasted a sacred program from station WHT on Sunday afternoon, August 9th. The pastor, Rev. M. M. Lehman also gave a short Gospel message. John Thut, formerly of West Liberty, O., and Goshen College, now of Bethel College sang and had other parts in the program.

About two hundred visitors are reported as having been in attendance at the Ohio Mennonite Sunday School Conference, held near West Liberty, Ohio, Aug. 4-6. Among the visitors from outside of Ohio were Nelson Litwiler and wife, and Chris Graber, missionaries soon to sail for South America and India respectively; J. N. Kaufman, missionary on furlough from India; and Harold Bender, Noah Oyer, and Pres. S. C. Yoder from Goshen College.

Miss Myrta Stover of Wadsworth, O., a former student of Goshen College and lately a teacher in the Bellaire and Lima, Ohio, High Schools, was scheduled to sail from Seattle, Washington, for Seoul, Korea, on August 7th, where she will be engaged in mission work. She will work under the Methodist Board at Ewha Haktang Woman's College, Seoul. The best wishes of Exponent readers accompany her in her work.

C. F. Derstine of Kitchener, Ontario, made a recent trip through Indiana and Michigan, and as far west as Eureka, Ill., where he conducted a baptismal service.

Simon Kanagy, Superintendent of the Home Mission, Chicago, and Nelson Litwiler, under appointment as missionary to South America, recently received their B.D. degrees from Bethany Bible School, Chicago.

S. E. Allgyer, of West Liberty, Ohio, recently closed a series of tent meetings at East Scottdale, Pa. A tent meeting was also conducted at Altoona, Pa., by Aaron Mast, of Westover, Md. Good interest is reported from both places.

The Western District Conference of the General Conference of Mennonites reports 58 congregations, with 98 ministers. According to this report it would seem that these churches are well supplied with ministers, but this is not the case. At present there are eleven congregations that are without pastors.

The interior of the large Mennonite church at Berne, Indiana, is being repaired and repainted. Services will be suspended for several weeks. Two carloads of lumber were required for the scaffolding, and six tons of paint and oil will be spread on the ceiling and the huge walls of the church.

E. J. Zook and family are planning to move from Goshen, Indiana, where they have lived for twenty-five years, to Holland, Michigan, where they expect to make their future home. Bro. Zook was a former teacher in Goshen College, and is now employed in a similar capacity in Hope College, at Holland.

Russian Mennonite immigrants in Ontario, Canada, recently organized themselves into a body to be known as the Mennonite Refugee Church of Ontario. They will identify themselves with the General Conference of Mennonites of North America.

More than 130 typhoid fever cases, with at least 17 deaths, have been reported from members of the Church of the Brethren who were present at their Annual Meeting held at Winona Lake, Ind., in June. The state Health Department of Indiana has been investigating the situation and reports that the epidemic was due to an infected water supply. Among the deaths we note that of Mrs. J. H. Williams, widow of J. H. Williams who died in Africa several years ago while on a visit to the various Mission stations under control of the Church of the Brethren in the capacity of Secretary of the Mission Board.

A new church was to have been dedicated at Limon, Colorado, on Sunday, August 2. J. A. Heatwole was expected to be present to preach the dedicatory sermon.

Rev. W. S. Gottshall, of Freeman, So. Dak., formerly pastor of the Ebenezer church, Pandora, Ohio, preached at the latter place recently where he stopped off from a business trip in the East.

H. N. Troyer, of East Orwell, Ohio, formerly of Holmes County, Ohio, and the Eastern Mennonite School at Harrisonburg, Va., was ordained to the ministry recently to serve the small congregegation in the vicinity of East Orwell.

A very successful Daily Vacation Bible School was conducted by the Zion Mennonite Church, Souderton, Pa., this year. Upwards of 45 pupils were enrolled. A concluding program, reviewing the work of the four weeks of school, was given on August 2. Rev. G. T. Soldner is the pastor.

Recent marriages which may be of interest to Exponent readers are those of Clarence Fulmer, Blooming Glen, Pa., to Eunice Guth, Huntley, Ill.; Lloyd G. Hershberger, Walnut Greek, Co., to Cora Hostetler, Canton, O.; Arthur L. Sprunger, Berne, Indiana, to Cordelia Riesen, of Berne, Ind.; and Vernon D. Shoup to Mary Teters, both of Middlebury, Ind. The Exponent extends congratulations and best wishes to all.

Mrs. Harvey R. Bauman, who with her husband is to sail for India this fall, the first medical missionaries to be sent to India by the General Conference Mennonites, was ordained in her home church near Fortuna, Mo., on July 19th, Bro. Kliewer, the president of the Board officiating. On Sept. 13th, Dr. Bauman, her husband, will be ordained in the West Swamp Church, Pa., Rev. Musselman officiating. Husband and wife will engage in medical mission work in the field in which Sister Mary Burkhard is now working.

Mr. and Mrs. T. K. Hershey, who were to sail for their second term of missionary work in South America on Sept. 5, have been compelled to postpone their sailing date on account of Mrs. Hershey falling down a flight of stairs and breaking her leg. They are located with Mrs. Hershey's parents at Elverson, Pa., and hope to sail for South America a little later in the fall. Mr. and Mrs. Nelson Litwiler of Chicago, who have recently been appointed as missionaries to the South America field expect to sail on the above date from New York harbor, on the steamship "Voltaire," as previously planned.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

AUGUST 28, 1925

WHAT MAY WE EXPECT
An Editorial

CHURCHIANITY

OUR RUSSIAN BRETHREN IN CANADA

MENNO SIMON AND HIS WORK

THE OPEN FORUM

The Editor's Chat

We again call the attention of our readers to the "Important Notice" on this page. This issue of the Exponent will reach subscribers just a few days previous to the date set for the change to take effect, so that for all practical purposes it is effective at once.

Communications sent to the Editorial Office which are intended for the Business Office will of course be forwarded to their proper destination. But in addition to causing extra work for the Editor it will also result in a delay of from two to three days, so that it will be for the best interests of all concerned to observe the distinction carefully. Especially is this true with reference to including matter for both Editorial and Business offices in one letter. This should be avoided, as it will result in confusion and delay.

Here is a letter just received, but which under the new arrangement will go to the Business Manager instead of to the Editor:

"Just a few lines to inform you that we did not receive the Exponent of July 31st. The last we received was issue of July 17th. The Exponent is the most thoroughly read of about half a dozen religious papers we receive, therefore we miss it.

Now of course there is no objection whatever to saying exactly the same things when writing to the Business Manager direct. In fact it is a very well-worded and polite request for a missing number, and the Business Manager will appreciate knowing that the Exponent is meeting a real need. All that the Editor regrets is the fact that under the new arrangement he will fail to get the benefit of scores of such letters containing subscription renewals, etc., which in the past have given him a great deal of help and encouragement. But perhaps the Business Manager will occasionally give the Editor some indication of the general expressions which he gets in this way. And of course there is always the possibility of subscribers writing directly to the Editor and giving their criticisms, suggestions, etc. We hope many will do this.

This issue contains the second intallment of the article on Menno Simon and His Work, by Bro. H. A. Fast. We hope our readers are enjoying its interesting and instructive pages. The material which it contains is of permanent value, and was obtained at the expense of much diligent and pains-taking labor. You will want to preserve the issues in which this article appears.

We will appreciate greatly if those who are interested in the Exponent will make it a practice to inform the editor when they hear or learn of carefully prepared papers and articles on various subjects which would be of general interest to Exponent readers. Frequently those who prepare such articles would be willing to share them with us, and many would profit by them. Several such suggestions have come to us lately, and as a result we have two good articles which we hope to share with our readers in the near future and which we feel sure will be both helpful and enjoyable.

Readers will no doubt notice the absence of the bi-weekly sermon in this issue of The Exponent. Apparently our sermonizers are very busy men, for several sermons had been expected before this date. We believe, however, that there is no lack of interesting material to take the place of the sermon, and we trust that all of our readers will feel well repaid for a careful reading of every article.

One of our subscribers has written us a letter enthusiastically commending the publishing of occasional sermons like that of Dr. Jowett several issues ago. He feels that the messages of some of these masters of the pulpit can bring us some very vital and much needed truths for our day, and suggests that we make use of them more frequently in the future than we have in the past.

The Editor does not know how the majority of the readers feel about the above suggestion. While it is no doubt a great treat to be privileged occasionally to hear sermons by men of national and international reputation, we must remember also that we need the messages which are born of our own circumstances, conditions and background. These we believe can best be given by our own ministers who are facing the conditions before us as actual realities and who are largely sympathetic with the problems and viewpoints of the majority of our people. That the work of our sermonizers has been extremely helpful and greatly appreciated by the great majority of our readers is very evident from the large number of appreciative comments which have been received concerning our sermon department.

IMPORTANT NOTICE

On and after September 1, 1925, the business managership of the Christian Exponent Company will be in the hands of D. S. Gerig, 1137 South Eighth St., Goshen, Indiana.

Up until the present time the editor of the Exponent has been the business manager also. Due to a readjusted arrangement, however, which was in effect for a part of the time last school year, the editor serves the Exponent Company on a part-time basis, having accepted a full-time teaching position in the Wooster High School and doing the work of the Exponent outside of school hours. This was found to be entirely too strenuous, but the editor offered to continue with a similar arrangement for the coming school year provided the Exponent Board would designate another business manager and thus relieve him of all responsibility for that phase of the work. The Board accepted the offer, and Bro. Gerig, who is a teacher in the Goshen High School, was appointed to begin his duties on September 1.

Readers will please note that all matters pertaining to subscriptions, advertisements, books, magazine subscriptions, etc., should be sent direct to D. S. Gerig, business manager, 1137 South Eighth St., Goshen, Indiana, who will duly and properly care for them. Requests for sample copies, back numbers, etc., should be sent to the same address. All articles for publication and all communications relating to the editorial phase of the Exponent should be sent direct to the editorial office at Wooster, O.

We trust that the change will not inconvenience our readers and feel sure that Bro. Gerig will do his utmost to serve you in the best possible manner. The cooperation of all of our readers will be appreciated.

CONTRIBUTORS FOR THIS ISSUE

Hervey Schnell Orrville, Ohio

Bro. Schnell is a farmer and Sunday school worker whose occasional messages for the Exponent are greatly appreciated by our readers.

Rev. David Toews, Rosthern, Sask.

Rev. Toews is the chairman of the Canadian Committee on Russian Immigration, and has been tireless in his efforts to help our unfortunate brethren who desired to leave Russia.

Rev. Henry A. Fast, Newton, Kan.

Rev. Fast is the newly elected pastor of the Bethel College congregation, at Newton, Kansas.

THE
CHRISTIAN EXPONENT

VOL. II. AUGUST 28, 1925. No. 18.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A STRANGE SITUATION

MENNONITE Missionaries being sent out by a Congregationalist board may seem like a strange circumstance indeed. And yet this very thing has just been done.

Numerous questions at once come into the minds of all of us. What is back of all this? Why should Mennonites desire to go out under other boards? Why do not our own Boards send them? Why do Congregationalist Boards send out missionaries who are not members of the Congregational church? All of these are fair questions. The Exponent does not desire to answer all of them in detail here, for some of them would not make the pleasantest kind of reading. We hope to be favored a little later with an article giving the essential facts in the case.

For the present let it suffice to say that the missionaries referred to above had made all due applications to their own Mennonite Board, but for certain reasons which no doubt seemed good and sufficient to the Board but which are far from satisfactory to many who know the circumstances, they were rejected. But possessing a genuine missionary conviction they were not discouraged. Also, God, who is not frustrated in the working out of His plans by the failure of a few individuals to cooperate with Him, found another way to send those whom He had chosen. Let no person or Board feel that they are the sole representatives of an all-wise and an all-powerful Heavenly Father.

And what about the Congregationalist Board which has so far departed from the path of "orthodoxy" and hide-bound denominationalism as to send out missionaries who do not belong to their own communion? Doubtless there will be those within the Congregationalist Church who will criticize their Board for its action. To most Christians, however, it indicates that the Board is more interested in making Christians than in making Congregationalists, and more anxious that missionaries shall declare the whole truth of God than that they shall be propagandists to establish and keep up on the foreign field what is proving to be a curse and a hindrance to the effective spread of the Gospel in the home field,—the undue emphasis on denominationalism. In this attitude all true Christians will rejoice.

Missionaries tell us that one of the real hindrances to mission work in foreign lands is denominationalism. The unsophisticated heathen who becomes a simple Christian and takes the Bible as the Word of God fails to understand why there should be "fifty-seven varieties" of Christians, each claiming to have the true way and each more or less jealous and envious of the other. Accordingly the subject is not stressed by missionaries, and the emphasis is placed on being Christians. It is interesting to note that one of the things which particularly impressed a Mennonite who recently visited a number of mission stations in a foreign land was the "Christian Spirit" which was manifested by all of the missionaries everywhere "regardless of denomination". This is as it should be.

As for Mennonitism, it has lost these several good missionaries, and Congregationalism is the gainer. But much more important than that is the fact that the cause of Christ in the foreign field is to be strengthened by two more good, faithful and well trained missionaries of the Cross who were not discouraged when difficulties came in the way, and who trust in Him to fulfill His promises and push on in

the warfare against sin and darkness. We wish them the blessings of God in their new work.

CHOOSING A COLLEGE

THE question of the proper college to which to send our young people is one that is ever with us. Year after year a new group finds it necessary to make a choice of a place to secure collegiate training. That it is an important question no one can deny, for it can not be doubted that the four years of one's college course do a very great deal toward shaping and directing one's life purposes and outlooks. And while it is very true that the foundation training which one receives previous to his college experience has a very great deal to do in determining the character of the individual, it is equally true that the college period takes this foundation preparation and gives it the direction or bent which determines to a large extent the usefulness which that life shall have in working out the great purposes and plans in which a Christian should be vitally interested. And while questions of convenience, accessibility, etc., no doubt should play some part in one's decisions, there can be no doubt that the great determining principles on which one bases his choice of a college should be much more fundamental and basic than these. It is a serious thing for a young person to choose a college, and he needs all the help and good advice which those of more mature training and experience can give him. Let not the matter be lightly decided.

It is fortunate, first of all, that there are a large number of Christian Colleges in the list from which one needs to choose. Unless there are very special and exceptional reasons for choosing otherwise, it would seem that the thing of first importance in making a decision should be with reference to this point. To one who values the spiritual emphases of life as he should there are very few advantages, if any, that would induce him to choose a college which emphasizes the material at the expense of the spiritual, or which ignores the spiritual altogether. So let us look first of all for a Christian College.

But having decided this much, there still remains a further process of elimination to go through in order to arrive at a decision, for there are many Christian colleges in our land from which to choose, and many of them rank high in scholarship and general standing. It is at this stage that the question of denominationalism usually enters in, for practically every one of the evangelical denominations have their own college or colleges which are doing creditable work. And we believe that it should not require a great deal of argument to convince the average intelligent young person, or his parents, that unless there are strong reasons to the contrary, it is usually well and preferable to choose a college of one's own particular denomination. This suggestion is offered, not in the spirit of narrow sectarianism, but on the general principle that a denominational college stands for the particular principles and tenets of faith for which the denomination stands, and which the individual himself stands for and believes. If there is an excuse at all, for instance, for the Mennonite church, then certainly there should be an excuse for a Mennonite College. And if there is an excuse for a Mennonite College, then it should follow without argument that, unless for exceptional reasons, Mennonites should attend Mennonite colleges.

The Exponent is not interested here in discussing the relative merits of the different Mennonite Colleges which are available to our young people. Doubtless the matter of location, branch affiliation, and other incidental circumstances will help to decide the matter for most of them. Concerning the general problem of the Educational work of our church we may have more to say later. Suffice it to say now that we believe the problem is one that needs a cooperative solution, and until we are ready to approach it in that spirit we are failing to meet our opportunities in the largest possible manner. Meanwhile, in choosing colleges for our young people, let us choose prayerfully, thoughtfully and intelligently.

WHAT MAY WE EXPECT?

SUBSCRIBERS to the Exponent will receive this copy of the paper shortly before the time that the All-Mennonite Convention is to be in session at Nappanee, Indiana, September 2 and 3. We hope that the thoughts and prayers of many will be directed toward that meeting, and that those who cannot be present in body will be present in spirit none the less. Undoubtedly it will be the most significant meeting for the cause of Mennonitism held in many a day if the Spirit of the Lord will be allowed free course. We believe that the present time is a most auspicious one for the Church. The Spirit of God is working. The only question is whether we are going to be large enough and possessed with enough faith to allow Him to work out his purposes and plans without hindrance or handicap.

It may well be that no very definite results will be immediately recognizable as coming from this Conference. We must not be too impatient for results. One of the characteristics of our age is a desire for quick results, and a tendency to be impatient with anything that does not produce them. Often some of life's finest rewards are lost as a result of this tendency. Many a cause has been ruined by a premature forcing of events and conditions in order to secure its accomplishment. Facts of long standing, and conditions of long duration cannot be removed in a twinkling. It takes time to bring about many things. But certain foundations must be laid, and plans shaped, long before the superstructure of any large building becomes visible. So it may well be with some of the outgrowth which it is fondly hoped that these All-Mennonite conferences may bring forth.

It might be well for us to consider for a moment what are some of the things which one may reasonably expect to result from such a conference as that which is under discussion at the present time. We must remember, however, that this is not the first All-Mennonite Convention that is being held, but the fifth, and that the very fact that it is possible today to discuss some of the questions which we are discussing is doubtless some of the fruit of the previous conferences. It would seem that we are now at the point where some real constructive and worth-while effort in Mennonite cooperation is possible.

One of the first and most important things which this All-Mennonite Conference should do for us, is to help us to get still better acquainted with each other and to be more sympathetic and tolerant toward those who are endeavoring to carry out the principles of Mennonitism in a little different way and sphere than our own. The previous conferences have done much along this line. Much still remains to be done. Many of us have been very provincial and narrow in our conception of the Lord's Kingdom, and while we may not have meant it in just that way it is true nevertheless that we have pretty much gone on the assumption that our own branch of Mennonites composed the bulk and by far the most important part of Mennonitism in America today, and that leaders of other branches were either ignorant, or bigoted, or insincere. Many have been ignorant of the fact that other branches than their own were carrying on extensive mission work and that institutions of various kinds were being maintained. As we learn to know each other better at these conventions and as we become acquainted with those who are directing the activities of other branches of the church we begin to feel that we have many things in common and that our aims and purposes are not so different as we had supposed. Learning to know each other better, then, is one of the great things to be accomplished by these conventions.

Another result which should come from these meetings, and which should be a direct outgrowth of the first point mentioned, is cooperation in our various activities which can be more economically and efficiently conducted by a union of effort than by each part of the church alone. We have already had some experience in cooperation, and the results have been most happy. In bringing relief to our Russian brethren we have furnished a practical example of the possibility and the advantages of cooperative effort. Other examples, not quite so outstanding, might be given where cooperative effort has proven successful. There is no reason whatever why a further extension of the principle of cooperation should not prove successful once we are assured that our intentions are good and we have mutual confidence in each other. Several of the branches are trying to run schools and are finding the financial problem a very real one. The combined constituency of all Mennonite branches is not too large to undertake the task of providing educational facilities and advantages for Mennonite Young People. Then there is the problem of mission work home and foreign, institutional work, hospitals, publication work, etc., etc., all of which offer signal advantages and enlarged opportunities if we can find a proper basis for cooperation. The thought of what we might be able to do along some of these lines if we could undertake them cooperatively is a most fascinating and arresting one.

A third, which again should be the outgrowth of the things previously mentioned but which may yet be some distance in the future should eventually be the lessening of the number of different branches of Mennonites in the United States and Canada. It should require no argument to convince us that seventeen branches of Mennonites are too many. It is a reproach to our cause and a hindrance in our work to be thus divided. We are not undertaking to say now how many there should be, or how or when the number should be lessened, but we feel that somehow, in the providence of God and in His own good time He will bring about a solution to the question if we are willing and ready to follow when He leads. And while it is desirable and urgent that something along this line should take place, it is only right that we should recognize clearly that there are many difficulties and problems to be met and that we work not primarily for this end but seek to bring it about through a natural outgrowth and a fuller realization of the first two things mentioned—better understanding of each other and closer cooperation in our various activities. Unless the last point comes about naturally and freely it can scarcely be hoped to be realized. A forced union is worse than none at all.

The Exponent believes that great things may be expected of the All-Mennonite Convention. We believe that great things are in store for the future of the Mennonite church. God has not preserved us for 400 years, through all of the trials and dangers, without some great purpose. It is beginning to look as though we may soon be able to give to the world something that has justified our existence thus far. Will we be awake and ready to grasp our opportunity, or will we fear to obey the voice of God because it is calling us into new and unknown paths? It is for us to decide. The opportunity is before us. Let us pray that the meeting at Nappanee may prove to be a real milepost in our progress, and that wisdom may be granted to make use of every opportunity for moving forward that may be offered to us.

THE YOUNG PEOPLE'S RETREAT

THE Mennonite Young People's Retreat being held at Bluffton, O., August 8-16, gives every indication of fulfilling the purpose for which it was founded. Bluffton College campus offers an ideal setting for a Retreat of this nature. A spirit of earnestness and spirituality is everywhere evident.

The days are busy ones for the delegates, beginning with breakfast at 6:00 a. m., followed by a morn-

ing watch period when a short time is spent in quiet meditation and prayer as a beginning for the day's work.

Three class periods are held from 7:30 to 10:15, followed by a devotional period which brings everyone together again. After this, an Open Forum under the leadership of Dr. Collins of New York, gives opportunity for discussion of national and international problems.

A quiet hour is observed from one to two o'clock, after which the remainder of the afternoon is free for recreation and study.

In the sunset hour service on the campus, the delegates continue to enjoy that feeling of spiritual fellowship and common thinking which pervades the morning hours. The evening services are public meetings, addressed by men who are ably fitted to make these meetings a fitting climax to the events of the day.

There are 64 young people registered, coming from Ohio, Illinois, Indiana, Pennsylvania, and Canada. The seven courses offered, and their instructors, are: Teachings of Jesus, Rev. Lester Hostetler; leaders of Israel, Rev. I. R. Detweiler; Missions in China, Rev. Ed. G. Kauffman; The Bible and Missions, Mrs. S. K. Mosiman; Young People's Tasks, Rev. A. J. Neuenschwander; Life Problems, Rev. J. H. Langenwalter; Mennonite History, Rev. Wm. B. Weaver. The sunset fellowship services are conducted by Rev. J. N. Smucker.

By a delegate—Miss Mary Borneman.

Churchianity

Hervey Schnell

CHURCHIANITY, in the Standard Dictionary, is defined as "devotion to ecclesiasticism rather than to the spirit and principles of Christianity; ecclesiastical bigotry or formalism." As such it is a fault not of the church, but of the church member. We will, therefore, not be considered as speaking disparagingly of the church as we endeavor to consider this all too common shortcoming of the church member.

A prominent editor observes the following contrast between the evangelical and the Catholic as touching their attitude toward the church, by which contrast we as individuals no doubt are able to locate ourselves on that question: "The Evangelical believes that God is directly apprehended by the human soul. He believes religion is individual, that the Gospel is the seat of authority in religion, and constantly appeals to the Gospel and seldom mentions the church. The Catholic abhors this individualism, and listens to the divinely guided church for his direction. He finds his due approach to God through the sacraments and the church, which to him, is not simply the society of the faithful naturally meeting together, but is the perpetuation of Christ, and has His power and speaks with His authority. To him the church more than the Bible is the seat of authority."

Though simple as is its definition, churchianity in one's self is not always so readily recognized. On one occasion during the late war the writer found himself called to a Thrift Stamp drive meeting headed by a bright young lawyer who needed no Bible in hand to quote Scripture. Two of us present refused to assist in the drive and that set off a live discussion hinging on the doctrine of Non-resistance. After we had come away the lawyer is said to have remarked to those remaining that "those two gentlemen put up a good defense but for one weakness. Instead of basing their position solely upon their own personal convictions, they based it partly on the position of the church." On the part of the writer the criticism was well taken. Believing that he has profited by this and similar criticisms and believing that many others would welcome and appreciate the truth embodied in them is his chief inspiration in writing this article.

Having made clear that we do not find ourselves immune to this error we will now offer the following, a long range example, chiefly because of its pointedness. About 400 years ago when the Revival of Learning and Erasmus' Greek New Testament found their way into England, certain churchmen undertook to warn against it. They declared from the pulpit, "There is a new language invented called Greek, of which people should beware, as it is the source of all heresies; in this language has come forth a book, called the New Testament, which is full of thorns and briars; there is also another language started up which they called Hebrew, and they who learn it were turned Jews." But, says the chronicler, "the spirit of inquiry and craving for truth was too strong to be thus put down." This New Learning progressed till it produced several excellent English versions of the Bible. The grandest of these, our present authorized version, shared with other good translations of various languages the common history of being at first to an extent unappreciated and even opposed. Just 300 years later the writer heard a minister declare emphatically to his audience, "I care nothing for all the Greek scholars in the world; give me my English Bible (A. V.)." This New Learning of England of the early sixteenth century then, we suppose, would serve as an example of a heresy yesterday which by today has become an orthodoxy.

One sign of churchianity, therefore, is an incorrect and inadequate sense of the proportion of things in the past as compared with the same of the present, and the resulting tendency of unconsciously losing the spirit and essence of them, while tenaciously clinging to the shell or form. "We be Abraham's children." But Abraham had his face set forward, not backward, and he went forward even though he knew not where. His was an adventure of faith and that forward. Could they be Abraham's children by having their faces and their souls firmly set in the adored past? How may

we best be the followers of our forbears in the faith?, By looking back to them, or by leaping forward through new fields toward the Christ as did they? The race set for us to run lies before us, not behind us. And the Christ our Leader in the faith upon whom we must fix our gaze if we would run that race is also before us. We need to accommodate ourselves to the present and the future.

Another tendency of this shortcoming is a substitution of group righteousness for individual righteousness. Individualism is sacrificed to the group to the extent that individual righteousness is even bartered for a counterfeit. An example of this is found in John 8:3-11. In that instance the Master saw fit to ignore the law, or at least the enforcement of the law, long enough to help those men to something they needed more; long enough for conviction to seize them and to get them into their proper places, not in a group as they came, but **one by one** as they went, beginning with the oldest.

A noticeable feature is the spirit of exclusiveness. This spirit is supported upon sectarianism, and that in spite of the fact that no denomination is even needed to meet any New Testament sense of the church. We believe most denominations like individuals are born in spite of themselves out of circumstances which called them into existence for the revival or defense of certain principles. But when such need no longer exists the denomination has an equal right to die gracefully and cease to be a burden. The church catholic should be regarded a greater cause than any branch of it. But at this point is where the exclusive mind is a misfit. Like certain of the Jews, it reasons, others may be Christians but unless they do and believe as we do they are not Christians as we are, and we cannot fellowship them. It is noteworthy that on one occasion (Gal. 2), even Peter and Barnabas were overcome by that influence. Personally I do not think the time is here for non-resistant bodies to disappear, unless it be a fact that our internal wars offset our testimony against carnal warfare.

Lastly, let us consider briefly the notion that official rulings and positions are unerring and therefore beyond criticism. In the first place, it must be observed that official declarations are not always the will of the church, sometimes only of the ruling element of the church. When, however, the position of a church is clear and yet differs from positions of other sects, then we have an occasion for walking circumspectly, because if we find our sympathies going out toward positions other than that of our own church we are warned of the danger of turning traitor to our church; and on the other hand, when we would be quite certain that the position of our church is right and that of all those differing necessarily wrong, we are warned not to load down the church with a bigot. These two goads, one on each side, should get us somewhere. But now when practically all denominations have officially declared themselves as one on a question? Here the apostle Paul's course is of interest. Under the generalship of the apostles the early church did not divide although it had perhaps as much reason to do so as ever any church had. So the Jerusalem Council was the council of the then whole church.

Although Paul had an active part in that council, and the main issue was decided in his favor, when later the Galatian churches were again seriously disturbed by that very question, (circumcision), he brought down upon them his powerful polemic, the epistle to the Galatians, without ever mentioning that the matter had been dealt with in council. He preferred to deal with the question upon its own merits. Then again, when the matter of eating meat offered to idols was raised in the Corinthian church, he dealt with that matter several times in his epistles, without ever reminding or reproving them for again raising a question which was dealt with in council. Why didn't Paul tell them that the Conference had decided the matter and that settles it? What is further significant, his admonitions on the latter question were hardly in line with the council. While he taught them not to be an offense to one another, he said further, "Let him that eateth not, not judge him that eateth", implying that he that eateth hath knowledge which the other lacks. And from Acts 21:25 we see that the conservatives considered the council as still in force. To use the words of another, "It shows how little such decisions were at that time regarded as lastingly binding on the whole church; and how fully competent it was, even during the lifetime of the apostles, to Christians to open and question, on its own merits, a matter which they had, for a special purpose, once already decided."

From all this we conclude it is more than a mere possibility for us to have about us more churchianity than Christianity. Whether or not you, my readers, all agree with me, I wish you all a happier end than that of Cardinal Wolsey, whose pathetic utterance at the moment of his execution, "Had I served my God as diligently as I have served my King, ((King Henry VIII, the "Defender of the Faith") He would not have given me over in my gray hairs."

Our Russian Brethren in Canada

(Editor's note: The following letter, written for and published by The Mennonite, gives such a good summary of the present situation with reference to our Russian immigrant brethren who have come to Canada in large numbers that we believe it will be thoroughly appreciated by those of our readers who have not yet had the opportunity of reading it. American Mennonites still have opportunity to render service to their more unfortunate brethren. The need has not entirely passed.)

Rosthern, Sask., July 11th, 1925.

I ASSUME it is generally known among the readers of the Mennonite, that a great number of our people from Russia have come into Canada since 1923. These people are coming to us as refugees from intolerable conditions as they exist in their home country

ever since 1917. Many of them have belonged to the wealthy and more educated classes. Their property was taken away from them in the old country. They were homeless. They are fleeing from terrible economic as well as social conditions. Canada opened its doors to them and credits could be arranged with the C. P. R. Since that time up to the present moment we have brought out some 8,000 people from Russia into Canada. The credit advanced by the C. P. R. for this purpose to our Board amounts to $812, 719.00. We have up to now paid to the transportation Company $308,000.00. $166,366.40 were paid by the immigrants out of their earnings and $141,644.60 were arranged as loans to our immigrants bearing interest from four to six per cent. One man in Ontario lending as much as $25,000.00 at four per cent. In the case of loans we arrange the notes signed by the recipients for five years. In getting the notes and afterwards collecting the money the Canadian Mennonite Board of Colonization offers its best services to the creditor as well as to the debtor.

We also help these people in getting a place where to stay immediately after they come to this new country and in finding work for them. In this way it was made possible that the above named large sum was already repaid by the immigrants to the C. P. R. As soon as possible we try to find opportunities for settlement. Up to now about 900 families have been placed on land. We are able to purchase the best lands available at an average cost of $50.00 per acre, on fifteen years' contract and half crop payments. These lands are fully equipped with houses, stables, machinery and livestock. The prospects this year so far are very good for a big crop and we assume that we will be in a position to make a very substantial reduction of our indebtedness to the C. P. R., after the crop is harvested. The people who have gone on land without exception, so far as I am aware, are content and very optimistic. They are given a new chance in life, and they put forth every effort to avail themselves of this opportunity.

The reason why I am writing at the present moment is to inform our brethren about the need of the work as it is before us at present. Bro. B. B. Janz, chairman of the Verband in Russia, has written and wired us repeatedly urging us to do our utmost to renew our efforts this year. It was understood that we should make a substantial reduction of our indebtedness before new credits would be arranged. For this reason I went into the United States this winter, and I found almost generally as far as I went, a willingness to cooperate in our great task. I have found many friends who have helped along according to their means and in some instances I may say that more was done than I had expected. Still the support on the part of our brethren has not become so general as to justify entirely an energetic continuance of our work. It is for this purpose that we again appeal to our brethren in the United States and in Canada to come to our assistance not so much with gifts as with loans. Our incoming immigrants are proving continually that they are worthy of our confidence, and if the C. P. R. demonstrates so conspicuously the confidence they put into our people and if a man not belonging to the Mennonite faith is willing to advance as much as $25,000, where there is no security excepting the faith in the honesty and integrity of our people, should there not be far more sympathy with out work among the people of our own Mennonite faith?

On the 27th of June Col. Dennis of the C. P. R. had arranged for a meeting of our board at Saskatoon. All the Western members of our Board were present. Mr. Dennis stated in the first place that the work of our Board thus far had been done very satisfactorily and also Mr. Beatty, the President of the C. P. R., had expressed himself in the same way. On two conditions Mr. Beatty had consented to consider a further credit for the bringing over of 2500 people on credit. First, our Board is to incorporate under Dominion Charter as a non-profit-sharing organization to secure the continuation of our board, with the explicit understanding that no Mennonite congregation in Canada be made responsible for the doings of the Canadian Mennonite Board of Colonization. The second condition was, that from the beginning of June up to the end of August $100,000 should be paid on our indebtedness. We have already paid $35,000.00 and pledged $65,000.00 by the end of August. This was the only way in which we could continue our credit for this year. In order now to be able to make the required payment within the above time limit, we again appeal to our people on this continent. Our immigrants are putting forth every effort to do everything they can, and it is assumed that by the end of August they will pay in another $15,000. This would, however, leave us another $50,000.00 to be made up in another way. We, therefore, feel that we are justified to come before our people on behalf of our suffering brethren in Russia and urgently implore for a continuation of the good will and support of our people. I would repeat that those who are in touch with our brethren who have come to Canada have perfect confidence in them and know that what is given to them as a loan will be considered as a loan and repaid in due time.

Permit me to very briefly repeat the outstanding reason for the emigration of our brethren from Russia to Canada. The Russian government is atheistic. The training of the teachers and the teaching in the public schools as required by law is in accordance with this position of the government. Old experienced teachers who are not willing to teach as required by law are dismissed and the children are put under the influence of teachers who are teaching the children atheism and bolshevism and a life consistent with these teachings. Our brethren have lost all their belongings, their land, their homes and their money. They do not complain about that, but when it comes to the faith of their fathers and the children, whom they love as much as you love your own children, they prefer to leave the country

and come to Canada as refugees stripped of everything except their faith. Now brethren we claim that we are justified to risk something of our means in order to save the Chinaman and the Hindoo. Should we not be even more willing to put forth our best efforts to help our brethren who are in Russia forced to bring up their children being exposed to such terrible influence. If it were your own father, or mother, son or daughter, who were asking for our aid to be saved from perishing, much would be possible. Let us enlarge the sphere of our interest and include in our affection those who may not be relatives by blood, but who are of our own faith and who are certainly included in the love of Him who died for us all. General cooperation in this great task would bring fine results. For the benefit of those who have suffered in eight years from war, from revolution, from robbers, and murders, from famine and epidemics and who are now in danger of losing their children and their young people. It should certainly be worthy of our best efforts to do all we can in order to do the part of the good Samaritan for our bereaved brethren, and their children. Remember we must without fail by the end of August have $65,000.00 as loans, not as gifts. If we cannot do anything else for these people perhaps we can lend them our credit for a few years.

Yours in the service of our suffering brethren and of Him who died for us all,

DAVID TOEWS.

Menno Simon and His Work

Henry A. Fast

(Continued from last issue)

The first seven years of his ministry Menno spent mostly in Gronningen and surrounding regions. During this time he had to spend much time and energy trying to combat the influence of the "corrupt sects"—Münsterites, Batenburgers, Melchiorites, Davidians, while he himself sided with the saner and more quiet peaceful group often called Obbenites at this time after Obbe Philip.

All this work had to be carried on under great difficulties because there was a good deal of license, recklessness, and shallowness brought about by the new freedom preached by the Reformers, which made work difficult and which had to be counteracted. Added to this was the stress and danger he was under because of the mere fact that he was an Anabaptist, for as an Anabaptist he was subject to all the rigorous decrees of Charles V against them.

It may be of interest to say something in this connection about the nature of the persecution instituted against them. First of all no one was to ask pardon for an Anabaptist. Further anyone leading to the capture of an Anabaptist was to get one-third of his possessions. Again no one might conceal any of his belongings. All unbaptized children were to be baptized and the names of their parents given to the Catholic priest of the parish. Finally, anyone taken was to be killed even though he confessed. The form of death inflicted was usually burning at the stake or beheading. Women were usually drowned. This was almost invariably preceded by the most cruel and inhuman torture. But Menno soon was singled out for special persecution. His work was so successful even in spite of all opposition and persecution that he soon attracted the attention of Charles V. Especially did his writing, "The Contradictions of Babylon", in which he flayed the corruptions of the Catholic church arouse his ire. For a while he himself escaped direct persecution even though some of his followers were burned because they had permitted themselves to be baptized by him. One man, Reinerts, in 1539 was stretched on the wheel because he had harbored Menno. However in 1542 the Emperor issued an edict forbidding anyone on penalty of death to give him shelter, food, or drink, or to have in his possession any of his books. Besides he offered a reward of "100 Carolus Guilders" ($40.) and all expenses, and full pardon in case the betrayer were an Anabaptist, for the arrest of Menno Simon. Descriptions of his person were posted in numerous public places, church doors and monasteries. With this decree hanging over his head Menno labored the rest of his life and it is obvious that under such conditions he saw few days of safety. Whatever degree of safety he enjoyed he got as a result of the tolerance of some noble sympathetic to the Reformers or rebellious against the Emperor.

Interesting stories are told of the narrow escapes he had from his persecutors. We cannot vouch for the truth of these stories but we tell them for what they are worth. At one time some "Judas" who had offered to betray Menno Simon led an officer to a canal down which Menno was to come. However the betrayer did not speak up when Menno passed by in a boat until the latter had made a safe escape on the opposite shore. When the officer inquired why he had not told him before, he replied that his tongue was held so that he could not speak. The man was later killed for the offense.

Another story is told how he at one time with two other friends was driving in a coach down the highway when they were suddenly stopped by two officers who inquired whether Menno Simon was in the coach. Menno who sat with the driver on the driver's seat promptly turned around to his friends in the coach with this question, "These men want to know whether Menno Simon is there in the coach." Upon receiving a negative answer he turned to the officers and said, "These men say he is not in there." Thereupon the officers left them.

This constant watchfulness of the authorities forced Menno to do much of his preaching secretly. He preached in out-of-the-way places, by the side of hedges, or in alleys. The Anabaptists literally had to sneak into their places of worship.

Because of this hostility, Menno was forced to flee to East Friesland taking his family with him, for he had married in the meantime. Here under the tolerant Countess Anne he, together with many other Anabaptists and other exiles, found a temporary refuge. Very soon he came to be the leading spirit in the large Emden church where Dirk and Obbe Philip were active. Already in January of 1543 he was invited by John a'Lasco, the religious counselor of the Countess and a prominent leader of the Reformation, to a public disputation. They disputed on questions of the Incarnation and the two Natures in Christ, of baptism, hereditary sin, sanctification, and the Christian Ministry, etc. As usual nothing was accomplished by the disputation. Both sides claimed the victory but the peace between the two groups was not disturbed. Menno hereupon published his own views with regard to the Incarnation.

This disputation, however, had caused so much publicity that the Countess who had been lax in enforcing the Imperial decrees against the Anabaptists, was now forced to carry them out. But both she and a'Lasco recognized the difference between the fanatical Batenburgers, Davidians, and the like and the peaceful followers of Menno. It is in connection with this discrimination that the followers of Menno were first called "Menists", 1544. The Menists were to be tolerated but the other, the fanatical sects, were to leave the country. However Menno also considered it advisable to leave.

We find him next with his family in Cologne, 1543. Here he found a large community of Anabaptists sympathetic with his views and here under the rule of Elector Herman von Wied, a Lutheran, he enjoyed a short period of rest and of fruitful activity. However in 1546 the Catholics regained Cologne and Menno was forced to seek a new refuge for himself and his sick wife and family. He went to Holstein and shortly after settled down in Wismar in Mecklenburg. Here he spent nine years, doing much itinerant preaching and visiting of churches. In the first year of his stay here, 1547, he found it necessary to visit Emden to consult with Dirk and Obbe Philip, Gillis of Aachen, Leonard Bouwens, and others on the future of the denomination. The subjects of discussion were the Incarnation, the Ban, and baptism. The meeting resulted in a split largely because they could not agree on the subject of the Ban. Menno influenced by Leonard Bouwens favored the strict enforcement of the Ban even to the extent of enforcing it in the case of a husband against his wife, while some of the others, among whom was Obbe Philip, insisted on a more moderate application. An attempt was made to come to some agreement but it failed and Menno went back to Wismar with a heavy heart because of the split.

Although Menno was not in danger of life at Wismar he had yet to face a lot of hatred and slander. For instance, one doctor of theology, Smedestedt, said he "would rather have a hat full of Menno's blood than a hat full of gold." Another Lutheran preacher denounced Menno with such vehemence that he fell over from a stroke of apoplexy.

While here, a ship carrying a group of followers of a'Lasco, refugees from the persecution in England, was frozen in the ice in the harbor at Wismar. Nobody offered any help to the people on the ship who were not of their own group and so the Menists under the leadership of Menno came to their rescue and took care of them. In a few days, Hermes, one of the refugees, asked for a disputation on religious questions. Menno finally consented on the condition that they would not reveal his presence. They promised this but did not keep it. The disputation settled nothing as usual. However Hermes was not satisfied but sent to Emden for Micronius to dispute with Menno. The fact that Micronius made that trip of several hundred miles in severest winter in January shows the degree of excitement over religious questions prevalent at the time. This disputation ended in a rather heated discussion. Micronius subsequently published a vicious and distorted report of the same. Menno replied in rather vigorous fashion but seemingly was careful to stay by the exact truth. Misrepresentations like these he had to meet quite frequently.

In 1555 he again had to find another place of refuge, for the Hanseatic League, of which Wismar was a member, passed a very stringent order against the Anabaptists and so Menno had to leave. He went to Wuestenfelde in the county of Fresenburg between Hamburg and Luebeck and here he spent the remaining years of his life. He wrote considerable during these latter years publishing his treatises and letters on his own printing press which he had acquired on account of the difficulty of getting his writings published because of the Imperial decrees against him. He also travelled quite extensively attending conferences and visiting churches in the interest of unity and peace. His last days were saddened by the divisions and quarrels resulting from the administration of the Ban. His death came on January 13, 1561 (some 1559). He was buried in his own garden according to the custom of the time. The exact place of his grave nobody knows because the little town of Wuestenfelde was destroyed in the Thirty Years' War. In Witmarsum, however, a memorial was erected to his memory in 1877 with Menno's motto as the inscription: "For other foundation can no man lay than that which is laid, which is Jesus Christ." (I Cor. 3:11.)

(To be continued)

No man's salvation depends on his believing that he believes; but it does depend on his seeing and receiving Jesus Christ as his Saviour.—M. R. V.

The mystery of Christ's Incarnation is paralleled only by the graciousness of His death and the glory of His Resurrection.—S. J. Patton.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

TWO AND A HALF CENTS PER DAY

Last year the Mennonite Church reported a total contribution of $362,076.46 as officially given by the General Treasurer. (This does not include money spent for upkeep of local churches.) This indicates an average of $9.31 per member, two and a half cents per day, that is, the tenth of 25 cents per day expended for mission, charitable, educational and publication purposes. An offering of two and a half cents a day from each member maintained all the benevolent, educational and publishing work, financed all the mission expenses, and provided for all the advance work carried on by the Mennonite Church of this favored country to meet all the appalling needs of the world. It is very evident that this amount could not be called a burden. True, we are not rich as a church if by the term "rich" we mean millionaires. But would it take a rich church to support all of our present church activities and just that many more? Could the amount per capita required for double our present activities, be called a burden? The Seventh Day Adventists are also not rich as a church. Their members are very largely from the middle class and their per capita wealth and income would possibly compare with the Mennonite church. But the Seventh Day Adventist Church averages eleven and a half cents per day from each member. Giving is a regular part of its worship. It is not satisfied with an offering of several hundred dollars from a large congregation, but its members practice giving as they are prospered. The Mennonite church does not. What is the truth about our giving? Let us get at the facts. Have we been looking upon the world's needs and passing by on the other side, or have we been guilty of not even looking?

CONCERNING MISSIONARIES AND MISSIONARIES' CHILDREN

"We are far from saying that all missionaries are perfect or that they are always the best men for the work they have to do. Nor would any missionary make such a claim. The root of the matter is this: That in the main they believe something and, believing it intensely, they find in its something further which compels them to go out and endeavor to impart that belief to others in order that, as the missionaries are convinced, they may be benefited by it. Say what one may, that is a purely unselfish aim and in pursuit of it the missionaries expose themselves to sacrifice, discomfort and danger. It appears to us to be very poor work for a fellow national to throw mud at them."

"One hears a great deal about the missionary's life being 'unfair to the children', and about the disadvantages under which they labor for the rest of their lives. Even people who help to propagate the idea of missions, and who glorify the supposedly sacrificial life of the missionary, pity his supposedly handicapped children. It is admittedly a fact that those who are brought up in stations in the interior, away from foreign communities, miss a great many valuable contacts, and that the problem of educating them is a serious and difficult one; but they are blessed, on the other hand with advantages of tremendous importance. Surely, the opportunity they have of spending their formative years in an atmosphere which is colored and dominated by one supremely great idea is of at least as positive a value as the more or less casual and perhaps only comparatively purposeful upbringing which they might have had if they had not grown up in missionary homes."

BROADCASTING HIS FAITH

Some years ago a Moslem convert at one of the mission stations in North India, after much persecution gave way and apparently became a Moslem again. Later he came back to the mission, saying that he wished to be received as a Christian. It was pointed out to him that saying that he was a Christian in one town might be easy, but living as a Christian in a place in which he was known would be another matter. So he had a statement printed about himself and distributed it broadcast among the shopkeepers and others in the place in which he was known. He is holding to his faith, and is regularly teaching the patients in the mission hospital.

BY-PRODUCTS OF MISSIONS

Lord Reading, Viceroy of India said concerning the work of the Christian missionaries: "Every administrator in India must acknowledge that the educational system of India was created and developed by missionaries; that many of the reform movements in society and government were brought about by missonaries; that the human contacts of one race and color, which are creating a new India, were the direct result of the preaching and practising of the brotherhood of many by the missionaries."

LARGEST FOREIGN AMERICAN CHURCH

About 3,000 American citizens are registered with the American Consul in Shanghai. Of these over 500 are members of a community church which is now erecting a new building. This is said to be the largest American church in foreign countries.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

PAUL WRITES TO THE PHILIPPIANS

Lesson Text: Phil. 3:7-16; 4:8

September 6

N. E. Byers

PAUL in a prison in Rome writes to his oldest friends in Europe. He might have had occasion to worry about this imprisonment and immediate danger but instead he seemed to have taken this leisure time to think out some of the fundamental conceptions of his Christian experience and life philosophy, and write them to the Philippians who were perhaps his truest friends.

For Paul, accepting Christianity was passing from a conservative legalism to a progressive idealism. Paul as a Jew was a highly honored man—a Benjaminite, a Pharisee, a persecutor. But all these he gave up for Christ Jesus, his Lord. As modern Gentiles we cannot appreciate what all this meant in the way of sacrifice for Paul. Ordinarily we covet most what is most highly regarded by those in our own social group. All that Jews revered, Paul was. Perhaps there may be some who are much more concerned about holding places of honor in the church than they are in their own spiritual life or in real progress in the Kingdom.

Most people in our day perhaps need to give up the possession of or longing for, great wealth, political preferment, social prestige or a life of luxury, ease and pleasure. Any interests or ideals that are incompatible with the Jesus way of life must of course be "counted to be loss" if we desire the "excellency of the knowledge of Christ". This turning away from the popular—this separation from the world—will always be necessary unless general society becomes genuinely Christian and we have little evidence that that will soon be accomplished.

And what do we receive in return? In the first place, suffering. Christ suffered, and Paul desired "the fellowship of suffering". There is very little suffering in our day. Is it because society has been Christianized or the church secularized? I am wondering what would happen to some of us if we would take a definite stand for the application of Jesus' teachings to all phases of life. In time of war some of our number have suffered for the peace principle. Perhaps we are not insistent enough in standing for this ideal in times of peace. Is our industrial order Christian? Have we the courage to put Jesus into our business relations? Are we living the "simple life" as exemplified in our dress, home life and social activities? Is our attitude toward foreigners and those of other races Christian? How do those of us who live in the South regard the negro? As true Christians our attitude on these problems, should be so far in advance of even respectable society in general that we will be regarded as dangerous radicals and as a consequence we too would be admitted to "the fellowship of His suffering".

But, positively, Paul found in Christ a going forward toward the goal of an idealistic life. What richness and joy Paul found in the fellowship of Christ and the hope of the resurrection very few of us can realize. However, he is more explicit in 4:8 and expresses very beautifully what life meant to him. He lived in the things that were true, honorable, just, pure and lovely. It seems almost like a touch of the Grecian aesthetic ideal added to what we usually count Christian. But not so. Jesus was interested in beauty and is the best example of a beauitful life.

May we find in Him all truth, goodness and beauty.

"God is ready to fill with His own life and thought the largest molds we can prepare for him."

PAUL IN THESSALONICA AND BEREA

Lesson Text: Acts. 17:1-12

September 13

N. E. Byers

PAUL was true to two of his working policies when he went to Thessalonica and preached in the synagogue In the first place he was always going to important centers of population. Thessalonica was the capital of the province where the pro-consul resided. If he could establish a congregation there its influence would radiate to the country round about. He also desired the Jews to have the first chance to accept Christianity. They had the advantage of knowing the true God and were taught to expect a Messiah. They should have been the first to be convinced.

However it was the Jews who made him the most trouble. The devout Greeks and chief women were the ones most ready to believe. These evidently had less prejudice and no jealousy to close their minds to the truth. There are some who take great pride in the fact that they are of the very few who know the last word about truth. They certainly don't want to be convinced that they have more to learn nor do they want truth to become popular. They love their prestige more than the truth and will take any underhanded means to destroy the influence of anyone who might humiliate them. They are always glad to have some "vile fellows" around to do the dirty work.

But the Jews at Berea were "more noble", since "they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so." Open-mindedness and an honest study of the Scriptures makes an ideal combination. To be open-minded without any Scriptural basis for testing new ideas is to "carried about by every word of doctrine." Such are being constantly upset by every charlatan or fanatic that comes along. On the other hand those who have closed their minds to any new truth seem to be harmed more than benefitted by the reading of the Scriptures. It simply confirms them all the more in their dogmatism and bigotry. We all know of some who presume to be religious teachers and leaders who give no evidence that they have learned a new truth for many years, and the longer they live the more unfit they become to hold their coveted positions.

The great obstacle to "readiness of mind" is prejudice. We are all guilty Would that we were all "more noble". As a boy I didn't think that any really respectable man would be a Democrat. I haven't quite outgrown it yet. Can we learn anything from a Socialist, Unitarian, Catholic, Fundamentalist or Modernist, or are our minds closed by prejudice? Can we listen to a preacher who uses poor grammar or wears a red necktie? Do we have more confidence in a man that rides in a Ford than in one that drives a Lincoln or vice-versa. It might be a good exercise for each of us to discover all our unreasonable prejudices and make a special effort to rid ourselves of them. Otherwise we will miss many opportunities of learning new truth.

In these days we have many opportunities of learning new ideas. Schools, books, journals, sermons, lectures, radio, travel, etc. Therefore we have much to gain if we are able to 'Prove all things: hold fast that which is good'. There is no good reason in these days of general enlightenment, to become prematurely set and fixed in our thinking.

May we all have the readiness of mind and knowledge of Scriptures that we may know the truth that makes free.

"Do not teach your children never to be angry; teach them how to be angry and sin not."

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

CARRIED BY FRIENDS

It was Anne Freeborn's first experience as a Sunday school teacher. Indeed, it was a great many years since she had been in a Sunday school even as a pupil; she had outgrown all that, she had assured her girl friends. She had been through deep waters and had lost her faith. But when Loraine, her best friend, had been called to her sick mother and was worried about her Sunday school class, Anne, obeying a generous impulse that she rued a moment later, had promised to care for it.

Now, surrounded by the half dozen ten-year-old girls, she let them take their time about settling down. She watched while the little secretary marked the attendance and took up the offering. But at last there seemed to be no longer any excuse for not beginning the lesson. They were looking up at her expectantly. How should she begin? A happy thought came to her.

"What was your lesson about last Sunday?" she asked "Who can tell me the story?"

Half a dozen hands were raised.

"All right, you tell us," said Anne to one blue-eyed little girl.

"There was a sick man—too sick to walk," the little girl began. "He had been sick so long, and he wanted to be cured. But the house was crowded full, and anyway he was too sick to walk or try to get in. But he had some friends, and they carried him right up on to the top of the house. And they took off some of the roof and let the sick man down with some pieces of rope. They let him down right in front of the big crowd. And—there was Jesus!"

That was all. The little girl sat back, and her cheeks were a deep pink.

Anne waited for the rest of the story, if not from the same girl then from another. But they all seemed to think the story was finished. "There was Jesus!" What more need be said? To them it meant all that could be wished for or imagined—healing, help, comfort, whatever the seeker needed.

She opened her book and talked to them about the lesson of the day, but always there recurred the words, "There was Jesus!"

Loraine came back in three weeks, and as soon as possible she sought out Anne. Loraine found her curled up before the fire reading her Bible. "Getting her lesson for next Sunday," she thought.

When the greetings were over Loraine asked, "And how did you like teaching my small girls?"

A tender smile deepened on Anne's peaceful face. "I'm afraid I haven't taught them much, though I tried my best. You see, I know so little of all a Sunday school teacher ought to know, but they taught me a great deal. It was as if I had been sick, too sick to walk and surrounded with crowds of bitter thoughts and doubts and prejudices And the girls were my friends and carried me to where they could let me down into the inner room. And—there was Jesus!"—Youth's Companion.

WHY HE DIDN'T REPROVE THEM

At a service recently conducted by a well-known minister a pewful of young people behaved badly during the first part of the proceedings, whispering, fidgeting and giggling. The minister did not reprove them directly, but during the notices he said, "You will, I hope, excuse an interpolation at this point. While I have been standing in this pulpit tonight I have been reminded of some words of advice one of the professors gave to the students when I was in college. 'Be very chary of reproving people publicly for behaving badly in church,' he said. 'Once when I was in a pastorate I paused in my sermon and administered a severe rebuke to a young man who was constantly talking and giggling and shuffling about. After I descended from the pulpit at the end of the service one of the officials came to me and said, "I think you were ill-advised in speaking severely to that young man, because the poor fellow is an idiot." I was much chagrined to know that unwittingly I had added affliction to one who was already too sorely afflicted; and ever since then I have always refrained from reproving those who behave badly in church, lest I should be reproving another idiot.'

"I will not say why I have recalled these words of my dear old tutor and will only add that they impressed me so much that I have never yet publicly reproved bad behavior in church The offertory will now be taken."

For the rest of the service the young offenders behaved perfectly. —Youth's Companion.

'Tis the human touch in this world that counts. The touch of your hand and mine; which means far more to the fainting heart than shelter or bread or wine. For shelter is gone when the night is o'er and bread lasts only a day. But the touch of the hand and the sound of the voice sing on in the soul alway.—Spencer M. Free.

GOOD CITIZENSHIP

"As ye would that men should do to you, do ye also to them."—Luke 6:31.

"Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong; do not violence to the stranger, the fatherless, nor the widow."—Jer. 22:3.

"Follow after the things which make for peace, and things wherewith one may edify another. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14:19, 21.

"He that walketh righteously, and speaketh uprightly; he that despiseth the grain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure."—Isa 33:15, 16.—Sel.

THREE GATES OF GOLD

If you are tempted to reveal
A tale someone to you has told
About another, make it pass
Before you speak, three gates of gold.

Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest—"Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.
—The Pilgrim.

There are two freedoms, the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

About Books

A series of books is now in preparation on various educational topics. These are designed to serve as manuals for teachers in the field of moral and religious education, and are being prepared by competent experts in the various fields. Some of the books now ready are: The Psychology of Adolescence, Moral Training in the School and Home, and Religious Training in Home and School.

The purpose of this review is to recommend Dr. Tracy's Psychology of Adolescence. It treats that period of life known as Youth, or the Teen Age. This period has been widely and carefully studied from every point of view, so that there is now available an extensive literature on the subject. Dr. Tracy has thoroughly investigated all that has been done in this field and has condensed this material into the brief compass of 235 pages.

This book is adapted to the use of teachers, Sunday school teachers and pastors, and also parents. Every one who has to do with boys and girls from the junior high school to the college age should be familiar with all the topics treated in Dr. Tracy's book. The development, during adolescence, of the body and mind should be understood by all teachers of youth, as should also the perplexing problems of instincts and habits, emotions, intellect, and will, social relations and sex, and the moral and religious life. These topics, along with several others, are treated in a scholarly, sane and Christian way by Dr. Tracy. (Published by Macmillan.)

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The Open Forum

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FELLOWSHIP

Dear Readers of the Exponent: Greeting:

Because of the lack of fellowship, a little probing after the cause may help some of us to get back to the Bible.

It is evident that a majority of religious articles are written because of what we have seen or heard. This is not faith. Christless and bloodless articles are man made, although they may contain the very best advice and describe things just as they are. It is the life giving Word that will count with God.

We see each others mistakes, faults, and unbelief very readily. There is nothing wrong with that, but there may come much wrong from the attitude we manifest, whether we only pick to pick and expose, or whether we have in mind to do them good, love them freely, with the object of having fellowship as the Bible holds out.

Forty and fifty years ago when a cow would complain we would feel of her horns, and if they were cold then she had hollow horns, and then we would feel of the end of her tail and if the bone had softened or sweeneyed away for a few inches we would make an incision as far as there was no bone and put pepper and salt in and tie a rag around it and generally the cow would get well. Now we have almost forgotten the old cure and our cows are healthier and give more milk than ever they did years ago. When cows get sick now we administer at the other end, and surely the church doctors ought to change ends in a good many cases.

Why should a father compel his daughter to wear plain clothes when she wants gay clothes, when he knows she still has the carnal mind? He forces her to dress contrary to her nature. This applies to church fathers as well. He wants her to show to the church and the world that she has come out of the world and is a Christian, or he wants the world and the church to know that the outside tells what is on the inside. Jesus said that wolves wear sheeps clothing. In the writer's opinion only carnally minded people will do a thing like that, and they are working at the wrong end.

Why should young folks from 15 to 20 years old be scolded and told that they are out of line with the church and asked to line up when the trouble is a head disease. If we are afflicted with modernism, liberalism and conservatism, these are not Bible terms and must only be the result of something that can be found in the Bible. A pelt of wool put around a pig does not stop her grunt or the bristles from growing. Do thistles bear figs? If the nature does not change the outside then the nature has not changed. But still some will contend for the pepper and salt cure.

Seems like I can hear some one say "Bro. Troyer does not believe in plain clothing." Yes, I do, with all my heart. I do not believe in uniform clothing, or that plain clothing determines anything as to the amount of our religion. If plain clothes were a sign of how much salvation we had then the Catholic priest would have us bested, as he wears his collar closed and no room even for a necktie. Gay and worldly clothes are the unmistakable evidence of a carnal heart, and likewise anything and everything put on the body or intentionally left off the body to attract attention, be noticed, be seen of men, or to advertise religion, has its source from a carnal heart.

People don't do wrong intentionally and knowingly, or at least very few. I believe other folks are as conscientious as myself, but unless our conscience has been purged it is not a safe guide, and surely most of us live with a free conscience. Paul served under the law with all good conscience and yet how mighty in the wrong! This must be our fix in trying to walk together without fellowship in the Spirit. Carnally minded people agree when their interests are just alike, otherwise they don't agree. But Spiritually minded people agree under all conditions of life. Charity endureth all things. Charity faileth never.

Unbelief is the root of all sin and all disagreement, all failure. Shall I find faith in the earth? If only the wrong end was afflicted salt and pepper might give relief, but in this case we are obliged to look at the head for the trouble. Nearly twenty-five years ago in conversation with a Greek scholar, commenting on I John 1:7, he frankly declared that the word "cleanseth" does not mean to make clean. He further stated that while it cleanseth it cleans, but never gets cleansed because the Greek word from which cleanseth is taken is in the aorist or present tense and means to keep on cleansing every day of our life but will never be clean. This evidently is the teaching of our schools as our young ministers give me the identical story. I John 1:7 reads: "But if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin."

It is quite evident that no one can walk in the light before he gets into the light, the same as no one can swim before he gets into the water; nor can a farmer cultivate corn before he gets into the corn field. One therefore must come out of darkness, "the world", before this Scripture can apply. Then, to walk as He walks, as Jesus walks, that can mean nothing less than sinless. A person can not be a sinner, then, and walk as Jesus, but must be a Christian, a believer, one who at least has all his sins forgiven. This state and condition is what we all desire so much, and the statement is positive,—"we have". Where is the excuse for not having fellowship when we so well know how to get all our sins blotted out. It looks like anybody that was really in earnest to have this spiritual fellowship would surely have it, and then do his utmost to have his fellow brother also get it, "and", yes, in connection with walking in the light, and fellowship "the blood" of my Savior cleanses from all sin. The Greek word for cleanseth occurs at fifteen other places in the New Testament, but in I John 1:7 only is the blood mentioned as the direct means for cleansing, and apparently also this is the only place where the Greek word does not mean to make clean, according to Greek construction.

If the Lord would deal with us as we justly deserve we would be scattered to the four winds of the earth and would be in worse condition than the Jews ever were. We ought in disgust and shame fall on our faces and confess to our God who has and is yet blessing us thousands of times above our deservings, and stay on our faces until we hear from heaven, pleading the blood of Jesus until we can believe the written word and live together as brethren.—D. S. Troyer, Yoder, Kansas.

The more the Bible is read the more the roots of its Truth strike into our convictions.—S. J. Patton.

"Self-possession is the first condition of power. No man is rich unless his assets are available."

Our Lord did not argue when He called His disciples, He was going forward, and He bade them follow Him. The call was His, the choice was theirs, just as it is today.—Light and Life Evangel.

Notes from Here and There

The class of 1915, Goshen College, is planning for a tenth anniversary reunion to be held in the vicinity of Goshen on Saturday, August 29th. A large number of the members of the class have signified their intention of being present for the occasion.

Rev. A. R. Keiser, pastor of the Salem Mennonite Church near Dalton, O., spent a ten day vacation at his former home at Milford Square, Pa. Rev. Keiser is the active spirit in charge of the Young People's Retreat, at Bluffton, O.

The Music Committee, appointed by the Mennonite General Conference, recently met at Goshen, Indiana, working on a new proposed church hymnal to be published some time in the future.

A new Mennonite church at Upland, California, is expected to be completed by October 1. It is modernly equipped in every particular, makes special provisions for Sunday school work, etc., and will cost approximately $35,000.

The West Market Street Church at Nappanee, Indiana, has recently been remodeled and put into first class condition. A dedicatory service was held on Sunday, August 16th, with Rev. Paul E. Whitmer as the chief speaker. The $3,000 needed for the rebuilding was all raised and paid before the dedication, and the congregation is out of debt.

The Mennonite General Conference is scheduled to be in session at Eureka, Ill., on the grounds of the Mennonite Home for the Aged, August 26-28. Committee meetings of various kinds, and a number of preliminary meetings, are being held for a whole week previous to the regular meeting of the Conference.

T. K. Hershey, missionary on furlough from South America, was ordained a bishop on Sunday, August 16th, at the Midway Church near Columbiana, Ohio. Bro. Hershey filled an appointment at the Walnut Creek, (Ohio), church on Monday evening, August 17th.

John L. Harnish and family, of the Peoria, Ill., mission, who spent the summer in the vicinity of Limon, Colorado, have again returned to Illinois and will once more take charge of the work at Peoria.

A movement is afoot to colonize Mennonites in southeastern Missouri. It is being promoted by Mennonites in Illinois who are located on the Illinois side of the great Mississippi Valley, while the lands reserved for colonization are approximately opposite on the Missouri side of the same valley. Climate and soil are said to be most favorable, and a large diversity of crops can be successfully grown.

Pres. S. C. Yoder, Dean Noah Oyer, and Business Manager Chris Graber, all of Goshen College, spent recent Sundays in Ohio preaching for various congregations and working in the interests of the college.

The annual Harvest Home Festival service of the Zion Mennonite Church, Souderton, Pa., was scheduled for Aug. 23. The offering for that day was scheduled for the support of Missionary S. T. Moyer of India, who is regularly supported by this congregation. Rev. G. T. Soldner is the pastor.

The Daily Vacation Bible School conducted by the Zion Mennonite Church at Souderton, Pa., closed on August 2 with a program which gave evidence of the success of the undertaking. Fifty-four children were enrolled, and an average attendance of fifty-one pupils for each day was maintained. It is hoped to conduct a similar school next year.

Less than one thousand dollars of the $10,000 India Building Budget as accepted by the Mennonite Board of Missions and Charities has been raised to date. The buildings specified in the budget are school houses, evangelists' houses, dispensary, teacher's home, deacon's home, untainted boys' home, and the church buildings at Balodgahan and Mahodi.

The dean of Goshen College reports that a number of students who spent the year 1924-25 in that institution applied for certificates to teach in the states of Iowa, Illinois, Indiana, Ohio, and Pennsylvania, and that in every case the certificate was granted. One of the graduates of the college departmnt was granted a certificate to teach in the high schools of Pennsylvania.

The Illinois District Mennonite Literary Society will hold its second annual state meeting in one of the parks of Peoria, Ill., on Labor Day, Sept. 7, 1925. A special program has been prepared. Their booklet, published annually, "The Literary Helper," will be distributed at that time. The paper will contain valuable suggestions for the local literary work of cooperating societies. This is the only organization of its kind and the only paper of its kind among all of Mennonitism.

The Christian Endeavor Society of St. John's Mennonite Church, Pandora, O., gave a program at the Hancock County Home recently. Rev. A. S. Rosenberger is pastor.

The Middle District Conference of the General Conference of Mennonites is to be held at Summerfield, Ill., August 26-30. The annual conference of the Central Conference of Mennonites is to be held at the Silver Street Church, near Goshen, Indiana, August 29th to Sept. 1.

Rev. P. C. Hiebert, of Tabor College, Hillsboro, Kansas, chairman of the Mennonite Central Committee, attended a meeting of the committee recently held at Philadelphia, Pa.

Prof. John J. Fisher, formerly of Goshen College, is again under appointment to the professorship of Psychology and Measurements at the Bloomsburg State Normal School, Bloomsburg, Pa., where he was also engaged in teaching during the past summer.

Harry Weber, of Sterling, Ill., will be located at Hartford, Conn., during the coming school year, working toward his Ph. D. degree.

J. Boyd Cressman, of Kitchener, Ontario, who spent the summer at the University of Michigan, expects to spend the next school year there also, doing graduate work in English.

A history of the German settlement in the vicinity of Bluffton and Pandora, O., is being compiled by P. B. Amstutz of that settlement. It has been prepared at a considerable cost of time and labor, and will soon be ready for distribution.

O. B. Gerig, teacher at Simmons College, Boston, recently spent some time at the home of his parents near Smithville, Ohio, and with Mrs. Gerig's parents at New Stark, Ohio.

The Indiana-Michigan S. S. Conference report indicates that 29 schools meet every Sunday; 163 officers have charge of the schools; there are 418 teachers; enrollment is 4,904; 22 schools used the Junior Quarter Investment Fund; total offering for supplies was $3,376.37; for missions, $4,941.80.

Statistics show that in all of the Central Provinces, India, there were in 1922 only two women engaged in college study, and only 675 men. Ninety-seven girls were in high school. This is out of a population of many millions.

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

SEPTEMBER 11, 1925

THE NEGLECTED COMMANDMENT
An Editorial

OUR FUTURE PLACE AMONG EVANGELICAL DENOMINATIONS

MENNO SIMON AND HIS WORK
(Concluded in this issue)

THE OVER-RULING PROVIDENCE OF GOD
Our Bi-Weekly Sermon

Selections

Some few years ago, in the south of England, three men who were traveling were interested in the entrance of a stranger just as the train was starting. His bag and sword-case indicated that he was a military man. Said one of the other men: "I'm glad you have joined us, for we have been warmly discussing the comparative merits of Napoleon and Wellington. As a military man, we should like your opinion as to which of these was the greater general strategically. We are of the opinion that Wellington was the greater." With considerable skill and graciousness the stranger proved that strategically Napoleon held the first place. "Ah, then who won Waterloo?" was the rejoinder. In quiet and reverent voice the stranger said, "God won Waterloo." The speaker was General Sir John French. So God overthrew the host of Assyria.—Tarbell's Teachers' Guide.

When the news of the assassination of President Lincoln reached New York city, there was tremendous excitement. Crowds filled the streets, while an immense throng gathered before a hotel where bulletins were being read from a balcony overhanging the street. The only thing lacking to turn the crowd into a property-destroying mob, was a leader. At length someone cried, "The World," meaning the office of The World, which was suspected of being strongly pro-slavery in its attitude. Instantly the crowd was in motion. At this critical moment a man stepped out on the balcony, holding a small American flag in his hand, which he waved for silence. The crowd paused a moment, and the man, speaking in a clear voice, vibrant with an emotion which carried his message to the very edge of the vast throng, said, "Fellow-citizens: 'Clouds and darkness are round about Him. Justice and judgment are the habitation of His throne.' Fellow-citizens, God reigns, and the government at Washington still lives." That speaker was James A. Garfield. Under the spell of that message the great mob quietly dispersed. God rules. His throne is the center of all history.—Selected.

WANAMAKER, THE ERRAND-BOY

John Wanamaker, the boy, was a frail, studious lad that did not reveal any special promise of doing much in the world.

His father was a bricklayer, and the little fellow had to help after school hours. When he was fourteen years old, he was compelled by circumstances to leave the Philadelphia public school and go to work.

First an errand-boy for a publishing house, earning $1.75 a week, then for a retail firm, at $2 50, and next in the then largest retail store in Philadelphia.

A promotion, and he was a clerk. At twenty-three, with money he had saved, he and his brother-in-law started a clothing store just before the effects of the Civil War hit the city. He tried to enter the army, but was rejected because of the frailty of his health.

Weathering the storm of wartimes, the concern struggled, and grew. Then his partner died. Forming John Wanamaker & Company, he continued the business.

When he founded the department store idea, his failure was freely predicted.

IMPORTANT NOTICE

Subscribers will please note that all communications concerning subscriptions, advertisements, books, magazines, requests for back numbers or sample copies of the Exponent, etc., should be sent direct to D. S. Gerig, Business Manager, The Christian Exponent Company, 1137 South Eighth St., Goshen, Indiana.

All communications intended for the Editor of the Christian Exponent should be addressed to the editorial offices at Wooster, Ohio. Do not send matter intended for both the Editor and the Business Manager in one letter.

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When he started to advertise extensively, and when his cooperative payment system gave employees $100,000 a year in addition to salaries, the old-timers, at each step, foretold his runin.

Then to New York. Buying the once successful A. T. Stewart & Company business, Wanamaker threw every effort into the revival of the corpse. Critics said his Philadelphia ideas would not succeed in Manhatten, and for some time it looked as though they were right. Then success smiled, and he built a large addition to his store

Offered many honorary appointments, he accepted few, one being that of Postmaster-General in President Harrison's Cabinet. Tendered several nominations for national and municipal offices, he declined, but ran against Senator Quay, to beat the machine, and was defeated.

At the time of his death, his stores were among the largest in the world, his fortune was rated at many millions, and his great benefactions had made him known to nearly every part of the world. —Publisher Unknown.

CONCENTRATION

In one of the laboratories of Washington there is a great sun-glass that measures three feet in diameter. It is like the burning glass we used to treasure when we were boys, only much larger. This great glass gathers the rays of the sun that strike its flat surface, and focuses them on a single point in a space a few feet below. That single spot is hotter than a blow torch. It will melt through steel plate as easily as a red-hot needle burns through paper.

This terrible heat—it cannot be measured, for it melts all instruments—is just three feet of ordinary sunshine, concentrated on a single point. Scattered, these rays are hardly felt, perhaps just pleasantly warm; concentrated, they melt adamant.

The same principle applies to human endeavor. Scattered, a man's energies do not amount to much; once they are all focused on the task in hand, seemingly tremendous difficulties are overcome.

Get the habit of concentrating when you start to do a thing; throw on all the steam you have, and focus everything on the task in hand. Remember that three feet of ordinary sunshine, concentrated, will burn through anything.—Making Paper.

We believe that all of our readers will find it to their advantage to carefully preserve their files of the Exponent. Many extremely valuable and worthwhile articles are being given from time to time that may be needed for future reference. An index at the close of each year will enable you to turn to any of them without delay.

CONTRIBUTORS FOR THIS ISSUE

Rev. Wm. B. Weaver, Danvers, Ill.
Pastor of North Danvers Mennonite Church. Bro. Weaver's article was first printed in The Christian Evangel.

Rev. Henry A. Fast, Newton, Kan.
Bro. Fast is the newly elected pastor of the Bethel College congregation, Newton, Kansas.

Rev. A. S. Rosenberger, Pandora, Ohio.
Pastor of St. John's Mennonite Church at Pandora.

THE
CHRISTIAN EXPONENT

VOL. II. SEPTEMBER 11, 1925 No. 19.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio, Box 134.
Address all correspondence to The Christian Exponent Co., Box 134, Wooster, Ohio.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

NEW OPPORTUNITIES

A NEW school year has begun for most of us, or will begin very soon. Practically all of us are in some way affected. If it is not as pupils or teachers, it may be as parents of pupils. At any rate, we are sure to be thrown in daily touch with those who fall into one or the other of these classifications. Few indeed are the people who are entirely unaffected by the call of the school room as it comes again at this season of the year.

No doubt the beginning of the school year is looked upon by different people in many different ways. To some it is the beginning of nine months of drudgery, broken only by occasional holidays or events of special significance. To others it means an opportunity for escaping from present arduous and difficult tasks. To some it may mean the opportunity to gratify keen desires for knowledge, and still others may see the possibilities for self development and culture which will enable them to reach a more commanding and honored place among their fellows. All of these motives and outlooks in themselves are wrong, and fail to bring to the individual the highest good and the noblest achievements. Nothing that is essentially selfish or self-centered can do this.

To the serious and earnest young man or woman who begins the new school year it should mean new opportunities to prepare for future usefulness and service, and a privilege to develop powers and talents which will enable them to make their lives more valuable and better fitted to serve others. To the teacher it should mean new opportunities for service and the serious responsibility of molding and developing the characters of those who come to his class rooms. Even the boy or girl in the grades should be taught by the parents to look upon the work of the school room as a glorious privilege and an opportunity for development and growth which is to be earnestly coveted instead of being dreaded or treated with indifference. While the public schools of our land are far from perfect and leave many things to be still desired, yet, they are a remarkable institution and a wonderful improvement over the past. They should make us extremely grateful for the opportunities which they bring.

The new school year then, should spell new opportunity for all of us, whether it be as patron, teachers or pupils, and whether it be the grade school, the college, or the university. Let us determine that we will make use of these new opportunities and will do our best to make our lives count for more because they have come in contact with this modern and powerful institution—the school room.

———o———

TWO WAYS

TO EVERY normal person there comes the duty of making some momentous choices.

It is not our desire to enumerate here a list of the things which all of us must choose from. The list would be exceedingly large, and could never be all-inclusive, because choices are a momentary occurrence and a constant necessity. But among the important choices to make there is one that overshadows all others in significance, the outcome of which is of eternal import. It is a choice between two ways of life, or, in its final resolution, the choice between the Way of Life and the Way of Death.

It goes without saying that no one will consciously and deliberately, with a full realization of what it means, choose the Way of Death. Yet millions today are walking in that way, and the result is as inevitable

as the day of Judgment unless they change their course.

On the other hand, there are uncounted hosts who have chosen the Way of Life and are walking therein. The contrast between these two classes is as great as the difference between day and night.

The Way of Death can be made to seem exceedingly attractive for the moment, but the sting is there and will reveal itself in the end. The Way of Life may seem to those who are not traveling therein to be devoid of much that makes life worth living, but exactly the opposite is true. No one who has not experienced the rewards of the Way of Life, even in this world, is competent to pass judgment thereon.

It seems paradoxical, and yet it is true, that many times when the Christian is passing through the sorest trials or making the greatest sacrifices, he is experiencing the greatest joy and the deepest satisfaction which it is possible for human beings to have. On the other hand, no one knows so well as the one who walks thereon, the hollow mockery and the empty sham of the Way of Death, with all of its boasted joys and pleasures.

Let us, therefore, choose the Way of Life. Let us walk in its fullness and its completeness. Let us forget the trivial, the low, and the mean things in life which tend to draw us down and rob us of the joy and the peace which are the Christian's greatest gifts. We dare not harbor hatred, resentment, and ill feeling in our hearts. Such things are foreign to the Way of Life, and eventually, if persisted in, must place us on the opposite way. The Christian is above these things.

The power of choice is ours. It is the Way of Life, or the Way of Death. Which will we have?

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THE NEGLECTED COMMANDMENT

ALL of us are familiar with the Ten Commandments and claim to live up to their teachings. Most of us are familiar also with the two commandments given by our Lord as the sum and substance of man's duty toward God and his fellowmen, and we make an effort to live up to the spirit of them. As Christians we cannot do otherwise than regard these commandments as laws of God to be taken with the utmost seriousness and to be followed as nearly as possible as we come in daily contact with our fellows. Their importance is not lost on the average Christian.

But there is another commandment which we more frequently neglect. If possible, it is even more important and more binding than the other commandments which we have enumerated above. Perhaps we should rather say that it is fundamental to these and that it is impossible to live out the others in their fulness and completeness unless it is consciously and faithfully obeyed. It is a new commandment, given by our Master Himself, at the very close of His life. The shadow of the Cross is already upon Him. He is soon going back to God. Only the most momentous subjects can now be discussed; there is time for nothing else. He is speaking directly to His followers, to those who are to carry out His principles when He is no longer here. He is deeply moved. He calls His disciples "Little Children", a term which He has not previously used. It is in such a setting as this that this new commandment is uttered. "A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another.

A hint as to the importance of this commandment in the mind of Jesus Himself is given immediately following its presentation to the disciples. He makes it the badge or test of discipleship. "By this shall all men know that ye are My disciples, if ye have love one to another." Tradition tells us also that the Apostle John, when an old man, admonished his congregation so frequently with the words, "Little Children, love one another," that he was asked why he repeated it so many times. His reply was, "It is the Lord's commandment, and if it only be fulfilled, it is enough." And so we have the testimony of Jesus and of John that this great commandment is fundamental and an all-inclusive test of discipleship. The words of Jesus especially leave no room for doubt on this point.

But what are the actual circumstances with reference to this commandment today? How thoroughly do professing Christians obey it? How much is this commandment taught by our teachers, preachers, and religious leaders? A little contemplation on these questions brings to us the startling truth that this new commandment, this last truth which Jesus emphasized here in His earthly ministry, is being sadly neglected and almost persistently ignored. Preachers are making use of other themes on which to base their sermons. It is said that in two hundred volumes of modern sermons there has been found only one sermon on this new commandment. Scholars apparently are too busy along other lines of research and discovery to devote much time to this commandment. Theologians have concerned themselves chiefly with doctrines, creeds, and statements of belief instead of expounding this commandment of first rank in importance. The church, instead of emphasizing the importance of loving one another has almost entirely neglected this important phase of Christian duty. One can only wonder what the result would have been if the church during the past nineteen hundred years of its history would have kept this new commandment at the forefront of its teaching. What a different world we might have today!

The conditions in the Christian Church today, and among those who claim to be followers of Christ, are a striking commentary on the failure of the church in the past to emphasize this new commandment—this principle of loving one another. Between Catholic and Protestant there is frequently hatred, strife, and bitter feeling, prejudice, and enmity. Between the different Protestant denominations, all claiming to be followers of Jesus, we find jealousy, envy, self-righteousness, anything but the kind of love which Jesus here

indicated should be characteristic of His followers. And worse yet, between members of the same denomination we find divisions, prejudices, bitterness, unwillingness to fellowship, and sometimes even envy and hatred. Congregations are torn asunder, families are divided, neighbors refuse to speak to each other, accusations are hurled back and forth, grievances are held—all of which are positively sinful and unchristian in the light of this new commandment that Christ's followers love one another even as Christ loved them—with a love that is unselfish, undying, and unmeasured. We need only to think back over events that have occurred within the past few years to see how completely and how tragically we have failed on this teaching of our Lord.

We have, in many cases, tried to justify conditions as they exist today by the plea that it is the other person who is at fault and not we ourselves. We try to convince ourselves that because of certain differences in doctrines, creeds, customs, practices, or convictions, we are therefore justified in condemning our brother and casting him outside the pale of our fellowship. We make these things the test of our fellowship and our love, instead of the attitude of our brother toward Jesus and His program. Jesus makes no such distinctions. If we are His disciples we will love one another. That is the test by which the world will judge us and justly so. We may not agree with our brother in every point. We may not be able to see eye to eye on a number of things. We may even feel that our brother is mistaken in his attitude and his opinions, but that does not absolve us from the new commandment. The world makes no allowance for such cases. We are to love one another even as Christ loved us.

No one will want to argue that it is always an easy matter to love one another, especially when the other person fails to agree with us or to accept our point of view. It is easy enough to love those who are entirely one with us, but when it comes to loving those who disagree, and frequently those who actively oppose us in the name of religion it is a different matter entirely. It is true that none but the true followers of Jesus can fulfill this new commandment. That is why it is fundamental and all inclusive. We need not fear that obeying it in its fullness will open wide the doors of Christian fellowship on an unworthy or an unchristian basis. The basis of this love which the new commandment teaches is discipleship. "By this shall all men know that ye are My disciples, if ye have love one to another." It may be necessary sometimes to pray mightily for Grace sufficient to love some of our brethren who disagree with us, but the obligation is there just the same. The commandment is as binding as ever.

It is, of course, true that we should love the whole world—our neighbor as ourself. That is one of the great commandments. But the new commandment is for disciples—for professing Christians. It is necessary that we first love one another before we can properly love those who are not in the fold of discipleship. The world cannot become a brotherhood, before the Christian church becomes a brotherhood. Somehow we seem to have lost this truth. It is one of the tragedies of the Christian church that this new commandment has been so persistently ignored and forgotten. Men are sometimes mightily concerned about their ability to keep the commandments, or to give sufficient time and money to a worthy cause, or to keep free from certain sins. They even hesitate to become Christians because they fear they cannot do some of these things. But how seldom do we hear anyone who is concerned about his ability to keep this new commandment. How many people are worried about their Christian life or experience because they have trouble in loving their brethren as they should? The new commandment is being neglected—forgotten. We are ready to fight valiantly for the Truth, forgetting that the supreme truth is love. No truth is worth so much that we can afford to surrender love for its possession.

And how pitifully the world is in need of this very love which we so consistently and so constantly ignore. What could not be accomplished if Christian men and women everywhere were bound together by the tender cords of love! This love, sympathy, good will, and spirit of cooperation developed in groups would overflow into wider fields and eventually Christians everywhere would be bound together by love, and the world would indeed feel the result. It is impossible to picture or to imagine what the result would be if the proper emphasis were placed on this new commandment. It is the substance of the agonized prayer of our Lord in the Garden, "that they all may be one even as we are one."

Let Christian men and women everywhere study this new commandment as never before. Let each one examine himself to see if he is taking it seriously. Let us pray mightily for grace and strength to follow this commandment. Let us examine our hearts to see that they contain nothing of hatred, bitterness, anger, or ill-feeling of any kind toward those who are His. Let us remember that the world is judging us and judging our professions by our love toward one another. And finally, let us be clear on this point, that only as we fulfill this new commandment can we hope to bring to the world that which it so much needs, and that which Christianity so abundantly offers. "By this shall all men know that ye are My disciples, if ye have love one to another."

Our Future Place Among Evangelical Denominations

William B. Weaver

THE future of any organization depends very largely upon its past history and its present activities. The past is a matter of memory, the present of action

and the future should serve as an ideal or as a goal for endeavor. There are no arbitrary divisions in the past and present but for the sake of discussion I should like to think of the past of the Mennonite church as extending to the world war; the present, the period of the world war and the future, the new era into which we are now entering. The value of a discussion of the future lies in the fact that the goal and the ideal of the church might become a conviction which might serve as a motive power in the present activities of the church.

The question that necessarily comes to us as a Mennonite church is, what is our part in the reconstruction of society and in the extension of the Kingdom of God. If I should use any Scripture text it should be the one found in Esther 4:14 "for if thou altogether holdest thy peace at this time then shall there enlargement and deliverance arise to the Jews from another place but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the Kingdom for such a time as this." I interpret this text to mean that God has a particular purpose and plan which He is working out throughout the ages and that He is working out His plan through human agencies and that Esther and her people have come to the hour whereby being faithful to a trust given them they can aid God in the carrying out of His purpose, but if they refuse to accept the responsibility through indifference or neglect or lack of interest in the plan of God, then God shall have other people and other methods but it shall mean destruction for the Jewish people. I believe that this principle can be applied at this hour to the Mennonite church. The reason God wanted to work through the Jews was not because they were Jews, but because they had the great fundamental principles of life which were essential to salvation. This fundamental principle was love to God and to our neighbors and in this time of conflict and unrest such a principle is sorely needed.

The Mennonite church has a rich heritage. She has preserved it quite faithfully until now. She has been more successful in the preservation of her heritage than she has in the bringing of it to the world. During the world war we were thrust into a situation where we needed to defend and uphold our fundamental doctrines of love and peace or surrender it. This situation should have taught us that not only during war but at all times should the world know of this doctrine, and who knoweth whether the Mennonite church has come to the kingdom for such a time as this. We believe that God through us because of our heritage wants to bring our most fundamental teaching of love and peace to a war-sick world. Our future place among evangelical denominations should be determined in the light of this call from a needy world and the message that we have. As we study the history of the early Christian church we are convinced that the fundamental teachings of the church were love, regenerated heart, simple life and peace. As the church from the third century to the reformation developed into a sacramental, sacerdotal hierarchal, ecclesiastical system there were independent and often radical groups of Christians that maintained one of a number of these principles of the early church. These principles then came through the Waldenses and Anabaptists to the Mennonite church, and the church has preserved them until now. Through her separation from the world and conservatism and rural environment she has been able to maintain them.

The suggestion of a place among evangelical denominations suggests the idea that the various denominations are working at the same problem, towards the same end, that we are all builders together with God. Our past experience as a Mennonite church in relation to other denominations has been largely a matter of borrowing and patterning after other denominations in methods of work rather than making a definite contribution to other denominations. In our mission work, organization of various activities, Sunday school work and young people's activities we have borrowed a great deal from the literature and organization of other denominations. This has been because we have not had sufficient trained men and women to produce literature and to work out our organizations, but as we look into the future and think of our place among other denominations we should feel that we have this most effective way as we have our own organizations and institutions. We must believe as a church that in the reconstruction of society we must be interested in saving the whole man, which means his physical, mental, social and spiritual life. On the physical side we must have our own orphanages and old people's homes. We must have hospitals both for the training of our nurses under proper environment and for the care of those who have physical needs. We must have men engaged in business who can make money and are successful and believe in the stewardship principle of life. We must have colleges in which we train large numbers of the young men and women for teachers in our public schools and high schools. These colleges must be endowed sufficiently that our young people can get positions in our larger high schools. Many of these things we have borrowed in the past from other denominations. We must have men and women who can give us our denominational Sunday school literature such as graded lessons and teachers training courses. We must have a definite program of religious education. We must have a trained ministry which is able to hold our high school and college graduates in our churches and who are able to meet trained men in the ministry of other denominations. We have been several hundred years ahead in some of the principles we hold but a hundred behind in the promulgation of these principles. If the doctrine of love is a practical force in the world and we have preserved it these hundreds of years then the world should know that we

have it and believe it and by our constructive program they should be taught this principle. Our separation in the future must not be of the kind that shuts us away from the world and its needs as the scribes and Pharisees but the separation in pure and holy and peaceful living which gives us a message for the world.

Our future place then among evangelical denominations is to bring the fundamental teachings of the Mennonite church to the world. During the war when most of the denominations became an adjunct of the war department we maintained the doctrine of peace and now while the world is calling for this doctrine we must continue to live it and teach it. What are some methods and means by which we may be able to function properly in society? In other words, what are some of our needs as Mennonites in order that we might find our proper place in evangelical denominations. In the first place we need leadership that is constructive, aggressive and yet believes in going back to the fundamental teachings of Christ which the world needs so much today. It is ours as a church to continue to preach simplicity in life, a regenerated heart and a life of love and peace. We need religious freedom which is our great heritage. We need it in relation to speech and to the press. We need to keep the old Gospel and we need cooperation. We have no very large place among evangelical denominations as seventeen distinct Mennonite bodies with differences that are often minor. We need the closest cooperation among our Mennonite branches that we might as a united Mennonite body come before the world with our fundamental doctrines. The world cannot understand our doctrine of peace when we quarrel among ourselves as Mennonites. The last and perhaps the greatest need to give us proper place among evangelical denominations is a consistent Christian life. The truth must become incarnate in our lives as members of the church, to teach simplicty and to teach peace and not live it is a very ineffective way to convince the world of our message. The Mennonite church has a place.

We believe that God has preserved her for such a time as this and may she as a church be true to the responsibility that God has placed upon her in bringing the message of life to a needy world.

Menno Simon and His Work

Henry A. Fast

(Continued from last issue)

Menno was quite a voluminous writer. Perhaps his most important writings are: "The Christian Faith," "Reply to Gellius Faber," and the book on religious "Foundations" in which he sets down his main doctrinal positions on a great variety of subjects. Other writings are: "Renunciation of the Church of Rome," "The New Birth," "Excommunication, Ban, Exclusion," a devotional meditation on "The Twenty-Fifth Psalm," "The Cross of Christ," "The Incarnation," "Christian Baptism," "Reply to Micronius," and other writings and letters dealing with practical problems of the church, the home, and the individual.

By nature Menno was kindly, conciliatory, and peaceful. His pastoral letters represent him at his best and perhaps represent what he would be by choice. They radiate a true spirit of love, kindliness, sympathy, and consideration even though maintaining that tone of firmness which is born of conviction. It is really surprising that in the bitterness of persecution, the meanness of slander, and the discouragement of misrepresentation and misunderstanding which he faced constantly, he did not become bitter but remained as sweet-tempered as he did. To be sure much of his writing is controversial; and there is a certain gruffness and irritability about it that the reader of the present day thinks somewhat unworthy. But Menno was not by choice controversial. In his "Reply to John a'Lasco" he says, "I would have preferred to remain silent upon these things, if they had not been published to embitter some, to hinder the word, and to the affliction of the God fearing. But as it is, circumstances have rendered it necessary for me to do so." All the reform movements of the time were on the defensive and this was especially true of the Anabaptist movement which was more thoroughgoing than any of the others. Consequently the leaders felt themselves called upon to defend themselves and their teachings against the vicious attacks from both the church and the state. It is for this reason, no doubt, that Menno's writings are largely controversial. The gruffness and irritability evident in these controversial writings must be understood in the same light. In the heat of persecution and the maliciousness of slander he said some things that sound harsh and irritable just as Paul in some of his writings says some harsh things against his opponents. And even so, his writings when viewed in the light of the standards of the time and when compared to the writings of some of the other reformers are comparatively mild. This softens our judgment of him but does not excuse his attitude. However his attitude in these writings is never merely vindictive although that element, as usual in controversial writings, is not entirely absent. He is primarily interested in finding and defending the truth with the aim to convince and convert, if possible, his opponent. His ultimate authority is always Scripture usually quite literally interpreted but he does not always realize that a particular passage of Scripture may perhaps with equal validity be interpreted in a different way than he did. However there seems to be a willingness to learn and a sincere attempt to find the truth, for he repeatedly asserts that, if he is wrong, he wants to be shown so that he may not remain in error. Then too he seems to be very careful about stating the real truth about a certain matter

even in controversy, something which could not always be said of his opponents.

Although Menno was peaceful and conciliatory in attitude he was never compromising in matters of conscience or principle whether in his own life or in the lives of others. This may also perhaps be one reason for the gruffness mentioned before. For him there could be no half-way position or half-hearted allegiance or winking at evil.

It is however truly remarkable what extraordinary sanity and balance he maintained at a time when men easily swung to extremes. This moderation is evident both in teaching and practice. To be sure he held somewhat extreme views with regard to the Incarnation and the Ban but they are the surprising rather than the characteristic element in his life and thought. And even in the case of the administration of the Ban we find him cautioning moderation, especially in his later years; for he constantly insists on a reasonable, sympathetic, helpful application. Other men in their zeal for a pure church caused much trouble by their indiscriminate, mechanical application of the principle of the Ban.

Menno was also remarkably patient and courageous under stress and presecution. That, in a ministry of 25 years carried on under the most trying circumstances, hardships, and privations and under constant persecution and provocation, there should be times of discouragement and impatience is not surprising. The surprising thing is that under such circumstances he remained so sweet-tempered, courageous, and withal so fearless. The story is told that he at one time entered a monastery and preached to the monks even though he saw a placard with a description of his person and the offer of reward for his capture on the door. On another occasion he entered a Catholic church and argued with the priest on the abuses of the Catholic church even though he faced the same danger of betrayal. Repeatedly he entered into a public disputation even though he knew that might give some Judas a splendid chance to win the "100 Carolus Guilders" offered for his arrest. And in these public disputations he was not afraid to meet men of superior ability and training nor was he afraid to criticize the teachings even of men like Luther. But in all this fearlessness and courage there is clearly discernable a spirit of true humility, a keen realization of his own limitations in the face of the tremendous task before him.

As far as his own training is concerned, he seems to have had a good education for his time, for he wrote Dutch and Latin fluently and evidently also the German. Most of his writings occur in the Dutch. It was however in his knowledge of Scripture that he excels. His writings are replete with Scripture references and quotations.

He was not a great philosopher or theologian. He was not so much interested in doctrinal discussion as in practical living; and most of his writings are written from this standpoint, namely to win men to right Christian living.

His ability lay in his leadership. In the short time of his ministry (25 years) he became the leader not only of the Anabaptists of Netherlands and North Germany but also very largely of the Swiss, South German, and Moravian Anabaptists as well. The conferences of the latter groups in Strassburg in 1555-57 show how largely all these Anabaptist groups had learned to look to Menno for leadership. But the civic rulers and church leaders of all brands likewise recognized him as the leader of the Anabaptists, for they singled him out for disputation and special persecution. However the greatest tribute to his leadership is the fact that he was able to unite a number of mutually exclusive Anabaptist groups and give the whole movement the impetus in the direction of the same peaceful group. Even more than that he impressed upon the movement much of his own spirit and teaching. So well did he do his work of organization and leadership that the movement came to be called "Menists" (later Mennonites) after him.

Doctrinally he agreed with the peaceful group of the Anabaptists on the idea of the church as a company of the regenerate; on the rejection of infant baptism because it was a human rite and without warrant in the teaching and practice of Christ or the Apostles; on the Lord's Supper as a memorial feast reminding them of the death and grace of Christ and of true brotherly love; on the ban as an instrument to be used against all who have fallen away from Christ and His teaching and live offensively till they repent; on civil government as ordained of God, which is also to be the subject of prayer and is to be obeyed when not contrary to the word of God; on non-resistance as not merely refusal to retaliate but a return of good for evil. On other questions as religious toleration, believer's baptism, separation of church and state, opposition to capital punishment and war, objection to holding office and the oath he agreed with the large body of peaceful Anabaptists.

Noteworthy in all his teaching is the constant insistence on a genuine personal experience of conversion. But he does not stop there. He considers this fundamental and basic but it is only the first step in the realization of the great central aim of it all which is a life thoroughly consistent with the spirit and teaching of the Scriptures.

On two subjects he had individual views, namely on the Incarnation and the Ban. In regard to the Incarnation he minimized the human properties Christ derived from Mary, no doubt influenced here unfortunately by the views of Melchior Hoffman. On the subject of the Ban he seems to have been influenced by the somewhat extreme Leonard Bouwens. Menno was not as extreme as either one of them but even so the great mass of the followers of Menno never followed him in his ideas on these subjects. And Menno never strongly pressed his ideas on the Incarnation on his

followers; and in the administration of the Ban he usually cautioned moderation. The reason he favored the strict enforcement of the Ban was because he felt that that was the only way to purge the church, and keep it pure, from the extravagant apocalypticism of the Münsterites and from wilful and persistent evil-doers.

When thus looking over the life of Menno and the work he achieved we must necessarily give him a place by the side of the other great reformers. In education and training there were others who surpassed him even among the Anabaptists. In qualities of leadership, in courage and fearlessness he surely does not stand far behind the best of them. In genuineness and honesty of spirit, in wholehearted devotion to a cause, and in practical Christian living and thinking he surpasses most of them. But even so he was not a Luther. His work was different and in some respects more difficult. Luther as well as some of the other reformers relied on the power of the state to give strength to their movement while Menno relied on the power of love and truth to maintain itself even in spite of governments and church organizations. But Menno can in no sense be called the founder of the Mennonite denomination. What he did was to add the force of his personality to a movement already ten years in existence.

In giving himself to this movement which was sadly disrupted because of divisions within and persecutions without, he gave it new life and vitality and direction. He organized many new churches and brought many others into unity of fellowship with the peaceful group. He gathered together the great constructive principles of the Anabaptist cause and exemplified them in his own person. And it was largely through the influence of his example and the strength of his personality and leadership that the peaceful groups of the Anabaptists became united and that thus the great principles for which they stood were conserved for future generations. In this respect he performed a service of tremendous significance,—a service which historians as a whole have not always adequately appreciated; for many of these great principles which Menno re-emphasized have since become the common conviction of Protestant Christianity, and others are about to become so. Menno not only started with a foundation that was sure and adequate when he chose as his motto I Cor. 3:11 ("Other foundation can no man lay than that which is laid, which is Jesus Christ"), but he built a superstructure of such elegance and worth and stability that its walls have stood the test of 400 years and it has been a source of inspiration and blessing to many thousands.

OUR BI-WEEKLY SERMON

The Over-Ruling Providence of God

A. S. Rosenberger

Genesis 50:20. Ye meant evil against me but God meant it for the good.

THIS text suggests to us very definitely that there is an over-ruling Providence of God in the affairs of men. Men rule but God over-rules. In the final analysis He who directs the heavenly bodies in their courses also controls the destiny of things here upon earth. Even out of the evil that men do, God may bring good.

The story of the one who uttered the words of this text serves as a vey fine illustration of the thought of this sermon. These words are the philosophy of Joseph in interpreting the experiences of his life and were addressed to his brothers as the explanation of their earlier attitude towards him. This attitude of his brothers bode Joseph no good. Their reaction toward him in view of the favoritism shown him by his father Jacob, and his recital of his dreams of superiority, was so great that when the opportunity presented itself they got rid of him, and Joseph found himself sold into slavery in Egypt. Although one could not exactly defend Jacob and Joseph for the part they played, yet the action of the brothers was certainly evil rather than good. After experiencing further misfortune in Egypt, including the spending of thirteen years in prison, Joseph, having continued in the favor of God, found himself the second of importance in Egypt, having charge of preparations for the famine. When this famine finally resulted in the reunion of Joseph with his father and brethren and gave him the opportunity to aid them in time of dire need, Joseph drew his conclusion that surely God had been controlling these affairs for the good. "God sent me before you to preserve you a remnant in the earth and to save you alive by a great deliverance. So now it was not you that sent me hither but God." Later on, after the death of Jacob, when the brethren mistrusted the future attitude of Joseph toward them, the latter again assured them of their complete forgiveness and repeated his conviction that throughout all these events God had been working. "As for you ye meant evil against me but God meant it for good, to bring to pass as it is this day, to save much people alive. Now therefore fear ye not, I will nourish you and your little ones. And He comforted them and spake kindly unto them."

Thus we see that Joseph attributed the outcome of the events of his life to the over-ruling Providence of God. The evil that his brothers sought to do him was over-ruled of God in such a way that he was able to save the lives of his people in time of famine.

This trust in God was a secret of the greatness of Joseph. To those who with Joseph share this trust in an over-ruling Providence life takes on a wonderful meaning. Such a faith will keep one "sweet" in the

midst of many disappointments and perplexities. "If we would only cultivate the habit of seeing God behind second causes, our hearts would be kept from much wrath and bitterness." Joseph never seems to have grumbled or complained but to have patiently awaited the fullness of God's plan for his life. Even in prison he did not lose this confidence and thus God was able to use his life as he did.

Not only will a conviction like that of Joseph help one to keep his own life free from worry and brooding, but it will help one to keep in the right relation with his fellowmen, and have the right spirit even toward those who may be wronging him. Joseph freely forgave his brethren. On the other hand the brethren found it hard to accept forgiveness. Those who know nothing of divine forgiveness mistrust often-times the magnanimity of those who do. "To return good for evil is God-like: good for good is man-like: evil for evil is beast-like: and evil for good is devil-like." The first of these principles is the one that the follower of Jesus Christ strives to practice, and it helps to know that God may be working out His plans through the seeming wrong done to one.

The question of evil has long puzzled many minds, both as to its origin, and as to the reason for which God permits it to exist. The thought of our text may suggest to us to some degree an answer to the second part of this question. We are sure that God hates the evil, and yet since He permits its existence though powerful enough to destroy it, the responsibility for its existence rests upon Him. Thus He must have a reason for it and a way of using it. Is it not true that if men are to be good, there must be a real possibility of their being evil? To be good evil must be overcome. If there were no evil, there could be no good. Thus God has given man free-will that he may choose the good rather than the evil. And to aid us in this important matter He further sent His Son into the world Who "died to make us good".

Thus for each individual there are these real issues to be faced. It would have been possible for God to have made man a mechanical sort of a creature who would always have done the right thing and obeyed His will. But if the goodness of his life is to mean anything, it must be a real goodness that is won over evil. An animal cannot be good in the moral sense of the word because neither can it be evil. But man with his knowledge of the issues and his power of choice must decide for good or evil. The secret of making the right choice, and living it, is to yield one's life to the Master. The individual plus Christ gains the victory.

The time of evil furthermore is limited, for this conflict shall not always last, God and goodness shall some day be fully triumphant. The prophet of old on the Isle of Patmos was given a vision of what shall be when he saw Satan bound and then finally destroyed forever. Evil is for a time but the good shall endure forever. To this end we may work and pray for the coming of Christ in great power.

Though there may thus be a reason for the continued existence of evil to this day in that it is used to place real issues before man, this thought gives no one permission to excuse evil on the ground that God may over-rule it for the good. God can use the good we do far more than the evil we may do. Evil is not to be condoned but to be overcome. The brothers of Joseph were forgiven but their action was not commended. If God does over-rule evil for the good, it is no credit to the sinner and he must answer for his sin just the same.

Thus in the fields of human endeavor God is to be seen guiding the destinies of men and nations in such a way that the ends of His Kingdom shall be attained. Historians are studying history today not as a haphazard series of events but are interpreting these events as the leading of God in directing the destinies of mankind. The history of Israel illustrates the point at hand. In spite of the sin of the chosen people and all of their falling away from God, their history worked out in such a way that in their long looked-for Messiah, they gave to the world Him whom God has chosen them to give, Jesus Christ.

Another instance of the over-ruling power of God is seen in the preparation of the world for the coming of Christ. When in the "fullness of the time" Christ came, the world had been prepared in various ways for His coming and for the spread of the religion He came to bring. The nations had gone ahead throughout the centuries in their own appointed ways, seeking their own ends, and yet we today in looking back to those days when the Master dwelt among men, see how wonderfully the world was prepared for His coming. The Romans had conquered the world and unconsciously prepared for His coming by building splendid roads over which the Gospel messengers might travel, and by forming a strong government that would protect these messengers wherever they went. The Greeks had furnished the world with the universal language of the day, and thus aided in the spread of the Gospel. Finally, the children of Israel, cured of idolatry by the Babylonian captivity and scattered everywhere, had carried the knowledge of God to the nations and thus prepared the world for the fuller light of Christ.

But the supreme instance of the over-ruling power of God, and of the way in which He may bring good out of evil, is in the crucifixion of Jesus Christ. In nailing the Son of God to the cross evil men thought they were getting rid of a trouble-maker, and committed the greatest crime of the ages. The One who came to help men was rejected. The Sinless One received the penalty of sin. The scenes of that final week sadden us today as we ponder them. And yet God so over-ruled that the cross has a wonderful meaning for us today. Men look to the cross and are saved. The Master, freed from the limitations of time

and space, in Spirit now reaches all and dwells in the hearts of His followers everywhere.

In like manner, as God has worked in these things that have been mentioned, so He may do in our own lives. All our afflictions, trials, and the things that perplex us, may be over-ruled for the good. To interpret the events of life in the light of the conviction of Joseph will bring to life its richest meaning.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place,
It is not yours alone,
But His who set you there.
—John Oxenham.

MEXICO COMING TO US

Last year 87,648 Mexican immigrants came into the United States. Ten years ago only 13,000 crossed the border. This large increase is due to the fact that persons born in Mexico are classified in the new immigration law as "non-quota immigrants" and may enter the United States in unlimited numbers, provided they pass the customary literacy and health tests. There are 18,744 Mexican school children in the public schools of Los Angeles, Calif., alone. All this means that we do not need to go across the border into Mexico to reach the Mexicans with the Gospel of Christ. We have the opportunity and the task here at home.

WHERE THE PROBLEM LIES

"The greatest problem of foreign missions today lies in the homeland. It may be stated in the question: Will the spiritual life of the churches at home continue to develop in such fashion as to support the weight of the great structure aboard? An army of the young people of our churches are saying, We are ready to go. Will those who stay give themselves to the task of world redemption in the same spirit of deep devotion? The answer is found in prayer—prayer which will lead to service and sacrifice."

This truth, in the foreword of a little book on prayer by Dr. Lerrigo, is one that should sink deep into the consciences of all of us. The problem of foreign missions today does lie in the homeland.

An indication of the changing attitude of whites toward blacks is seen in the funeral service held not long ago in the old aristocratic St. Paul's Episcopal church in Richmond, Va. For the first time in its long history the funeral of a Negro was held in this church. This remarkable tribute was accorded to Robert Daniel, once a slave and for many years a sexton in the church which once included Jefferson Davis and Robert E. Lee among its worshipers. A Negro choir sang. Negroes sat in the pews, and a Negro rector assisted the white rector in conducting the service. Both white and negro pall-bearers carried the casket out of the church.

ANTI-CHRISTIAN MOVEMENT IN CHINA

There is at present in China a virulent anti-Christian propaganda which must be reckoned with by those who are endeavoring to give the truth of God to this people. Those who are responsible for the welfare of mission schools have an especially difficult task. As a specimen of what is being pomulgated, the following brief summary of a chapter from a pamphlet issued by the "Young Men's Anti-Christian Society" in Shanghai is given by a Christian worker of Chengtu. The chapter is divided into four main divisions: Religion, Christianity, The Church, Christian Education. Arguments are given under each of these heads:

I We are opposed to religion for the following reasons:

1. We stand for the advancement of learning. Religion emphasizes conservatism.

2. Religion promotes sectarianism, mutual misunderstanding and dislike.

3 We believe in science. Religion promotes vain superstitions.

4. We stand for self-realization. Religion emphasizes absolute dependence.

5. Religion despises the physical side of life.

II. We are especially opposed to Christianity for the following reasons:

1. For all the reasons for which we oppose religion, of course.

2. The Christian doctrine is nonsensical, Turning the other cheek, etc

3. Christianity is really the advance guard of imperialism.

III. We are still more opposed to the Christian Church Our reasons are:

1. It makes use of people of standing for its own ends.

2. It attracts believers by offers of material goods and false hopes of glory.

3. Pastors and church members make their living out of the doctrine.

4. Pastors intimidate officials and get their way by force.

5. They pay their church members to do their bidding.

6. Christianity has been in China over 400 years. The net result is that a little group of rustics have exchanged the name of "idol" for "god".

IV. We must by all means oppose Christian schools.

The reasons are:

1. They are autocratic. Students have no freedom of action or of thought.

2. They scare small children.

3. Force. Students must worship and must study the Bible.

4. Cruelty. If they do not attend worship they are not allowed leave of absence.

5. Conservatism. Textbooks, methods and administration are old-fashioned.

6. Subversion of patriotism. They denounce China.

7. They obstruct the development of individuality.

The organization which issues this pamphlet has spread out over China While some of its statements may be founded on isolated facts, it is not true that Christianity in China is as un-Christlike as these young students would make it. But again let us ask curselves whether our own religion and Christianity and church and education is really 100 per cent. Christian.

"Too long have we preached Christian stewardship and practiced pagan payments."

"The question of race relationship is the most challenging, the most baffling, the most pressing question of our time."

"If we cripple home missions today, we cripple foreign missions tomorrow."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

PAUL WRITES TO THE THESSALONIANS

Lesson Text: I Thess. 1-5.

September 20

N. E. Byers

PAUL found it advisable because of persecution to leave Thessalonica and his friends were bound not to harbor him in the city anymore. Paul, however, desired that the good work that had been started should not come to naught and so he writes them some letters.

It seems that some of his enemies had tried to discredit him in various ways thinking in this way to hurt his influence and discourage his followers. Very few public-spirited workers escape such treachery. Sometimes it is just sheer jealousy. Some can't stand success in another so they try in one way or another to find something against him. They try to show that somehow he is working merely for his personal interests, or they criticize his methods.

It often seems too that people in general want to believe the worst about a good man. Probably it is because so few of us work with the highest motives ourselves that we are inclined to question motives of those who seem to be successful in life. It is always a question whether a man should pay attention to his critics. If he does, it looks too much like a controversy. If he does not it looks as though he admits being guilty of the charges. Paul, no doubt, thought that he could help his followers most by trying to retain their confidence in him.

He makes it evident that it took courage after the treatment received at Philippi to continue his work at Thessalonica, and he continues by reminding them that he did not try to please men or gain glory for himself, but simply in a frank and sincere manner gave them the Gospel. He had even supported himself with the labor of his own hands so they could not charge him of preaching merely to get his living. Although Paul is noted for his humility he does not hesitate to refer to his good behavior while among them.

He makes a good case for himself. We get real insight into his methods of work and his genuine interest in the people among whom he labored. He had evidently taken every precaution that none could charge him with any unworthy motives. No doubt his conduct was more remarkable in his day than it would be among us. Men were really expected to assume all the authority and privileges that belonged to them and win their way among men by flattery and deceit.

He did merely the Christian thing with the exception of working at a trade while preaching the Gospel. This was not expected of an apostle or any other religious teacher. Paul was willing to do this so as to make it doubly sure that these critics could find nothing against him. How trying when they still found fault with him. This was a fine thing for him to do under the circumstances but it is missing the point decidedly when a congregation uses this as an argument that their pastor should support himself while serving them. They certainly show just the opposite spirit from that of Paul, in so far as real sacrifice for the cause is concerned.

Oh, God! may we be sincerely and wholly devoted to the cause of building Thy Kingdom!

REVIEW

September 27

N. E. Byers

JESUS has said, "Go ye into all the world, and preach the Gospel to the whole creation." A general command. Specifically, to the church at Antioch, "the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." This was the background and the beginning of the events of our quarter's lessons. The first journey included Cyprus, Antioch of Pisidia, Iconium, Lystra and Derbe.

On this tour Barnabas seems to have been the leader, although later Paul takes the leadership. Their plan usually was to go to a synagogue, if there was one in the town, and preach especially to the Jews. They tried to show them that Jesus fulfilled the Old Testament prophecies and that the resurrection proved Him to be the Messiah. They found only a few Jews who would accept the Gospel, but they found that the Gentiles were more eager for this new religion. On this tour small churches with perhaps a dozen or two members were established at each place visited.

After revisiting these new groups of Christians and appointing leaders among them the missionares returned to the home church at Antioch. The chief problem raised by this first missionary effort was what to do about the Gentiles who desired to be Christians. They needed the Gospel and they showed the fruits of the Spirit in their lives. For the first time the Spirt of Jesus met the barrier of race prejudice. The Jewish Christian objected to taking in these of a lower class as brothers. They suggested the compromise that they might come in if they first became Jews. To this the Gentiles would

object. Paul had a vision of a great Gentile Christian church and he did not want any unnecessary restrictions set up.

This had to be settled before Paul could go ahead with his work and so the matter was taken up with the congregation at Jerusalem. After due consideration they all agreed with James' suggestion that the Gentiles did not need to be circumcised. This gave Paul his chance. He started out again and took the leadership in his own hands. Barnabas could not agree to drop John Mark and so Paul took Silas and started out.

They first revisited some of the churches previously established but they were somehow led and forced westward until they found themselves at Troas, and heard the Macedonian call, "Come over into Macedonia and help us." The command of Jesus, the call of the Spirit, the sanction of the Jerusalem council and the call of the foreign land itself finally made a foreign missionary out of Paul. Europe, the land of the Romans and Greeks, lay before him as the great land of promise. There lay the hope of Christianity. After many centuries the Christians of western Europe and America have become the missionaries who are trying to evangelize the world in this generation.

To keep the Gospel pure as it comes in contact with strong civilizations and to keep alive the true missionary spirit as each people enjoy its blessings for themselves are age-long problems, and the end is not yet. Is our civilization truly Christian and do we still have that largeness of heart that goes out to those of other races and gives to them also the message of Peace and Good-will.

Oh, Lord! may we be filled with the love that will give our Christ to all men.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

HIS BIT OF WORK

"O John, John", exclaimed the father, shaking his head sadly, "what slithering work you do!"

"It's all right, father," replied the boy. "I get it past the boss and get my pay too!"

"There's more in the work, my boy, than in the pay," said the father.

"The pay's the main thing," retorted John.

"No, John, it is not the main thing either. Let me tell you something that I heard today.

"In the stone works a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiselled out a stem here, a leaf there and flowers above. The master workman approved the job, and the stone left the works. Some months passed.

"Today the young man was walking through the great and beautiful building that the city has just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. 'Why', he exclaimed, 'there's my bit of work!' And, taking off his cap, he gazed at it and said reverently: 'Thank God, I did that job well!'

"I happened to overhear the remark, and I spoke to him. Then he told me the story of that bit of work. When I heard the young man's remark and saw the light in his eye, John, I knew then, if I had never known before, that work is a holy thing! Right wages and just treatment for workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.

"The Bible speaks of the 'workman that needeth not to be ashamed.' That young man toiling in the dirt and din of the stone works fashioned his bit with his soul in his job and found at last his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then who can measure the joy of the workman? And if that bit of work happens to be the crowning piece of a well-hewn character, calling forth the praise of the Great Master, 'Well done, good and faithful servant!' the joy of the workman will not be measured by time or by anything that belongs to the world of time!"—Selected.

Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

—Longfellow

PASSING IT ON

It is interesting and profoundly significant to see how certain ideals that have come down to us from classic, and even from still earlier times persist in the face of our modern, materialistic civilization.

Take the symbol of the torch, for example. Four boys, members of the Young Men's Christian Association, chosen for their mental alertness and physical competence, started the other day to bear the Y. M. C. A. torch of Light, Leadership and Loyalty in relays across the country. It was not an actual torch that they carried. No flame leapt or flared above it, and it gave no light that the physical eye could perceive. It was a symbolic torch, carved in wood in the old Greek design, and its message, borne on slips of paper concealed in the handle, was purely spiritual.

Almost on the same day, as a part of the celebration of the anniversary of the fall of the Bastille, the first relay of six runners started at midnight from the historic citadel of Verdun in France, bearing torches that they delivered at intervals of two miles to other runners, until the last one reached the outstretched hand of a veteran of the Great War, standing under the Arc de Triomphe in Paris.

That splendid figure of the torch has come down to us from the chlidhood of the race. It takes us back to a period when fire was hard to kindle and difficult to keep alight. Therefore it was a precious thing, to be guarded at whatever cost and forwarded in the face of every obstacle. Those who had received the fire from others who had gone before were in duty bound not only to use it themselves but to pass it on undimmed to those who should come after them.

It is the world's noblest allegory of service. As those boys might not let the torches out of their hands until they placed them in the hands of the next in line, and as they might travel only on foot, so everyone of us on whom the past has bestowed its great gifts is in duty bound not only to use those gifts himself but to pass them on and to do it in the sweat of his face. We fail if we do no more than use the light while it is ours. We succeed only when we fan it to a brighter glow by the steadiness and strength of our running and pass it on.—Sel.

THE CURE FOR BASHFULNESS

"But, doctor, I'm different; I'm afraid of people. My hands and feet seem so big, and I can't talk, and if I walk into a room I'm sure to fall over something. How can I ever get over it?"

The doctor looked quizzically at the raw, half-developed boy before him. "When I was your age," he said slowly, "I

was about as you are, only worse. I was poorer, bigger, slower in school and more awkward. It was real torture for me to meet people, especially women and girls.

"One day as I was going downtown barefoot I saw coming towards me two girls whom I knew by sight; they were well dressed and jolly. I thought of skipping down a side street, but I was in the middle of a long block and had to face them. Suddenly I noticed a cow in one of the side yards. Perhaps if I could seem to be driving her, my big hands and feet wouldn't show. Gathering a handful of pebbles and calling to her to 'huy-huy, boss!' I started her off.

"The girls came to where I was vigorously driving the animal from her chosen pasture. Then a clear, loud treble voice called from the house:

"'You, boy, what are you doing with my father's cow?'

"You can imagine the rest. I had made a ridiculous spectacle of myself. In my confusion I stepped into a patch of sand burs with my bare feet. The pain made me wince; I lost my balance and fell into a muddy ditch. I can still hear those girls laugh!

"I hid out in the haymow for two days to think it over. When I came back I told my mother that I had been visiting, and she wisely professed to believe it. As a matter of fact I had visited myself. I reasoned that my fears of other people were groundless and foolish, and that I had been silly to imagine that the whole world was watching me. The roads and all the world were free to everyone, and I resolved to use them without fear.

"It was a fight, of course, but I won. And I learned that people are not to be feared or avoided but to be loved and enjoyed. I'm not lonesome any more; you see that everyone calls me doc and how we all enjoy it. Why not live as you go along?"

"Why, doctor, I supposed that —But, there, I'm still trying to believe that I'm different from everyone else. I'm not! I'm going to have friends as other people have!"

And with chin up and eyes shining the boy started off to seek the great adventure of friendship.—Youth's Companion.

World Wide Sunday School News

Busy Life of a Sunday School Secretary

Rev. V. P. Mamman is one of one of the field workers of the India Sunday School Union. Last year he was away from India for five months while caring for speaking engagements in England and attending the World's Sunday School Convention in Glasgow. During the seven months on the field he visited 45 places while touring 138 days. In that time he delivered 235 addresses to audiences numbering 26,960. In addition Mr. Mamman edited the Sunday School Magazine in Malayalam, which publishes articles on Child Psychology, Historical Geography of Palestine, Graded Lesson Notes, children's columns and pages for general Sunday school and missionary news articles. And that is only a part of his editorial work.

While in Great Britain, Mr. Mamman visited more than 20 important centres and delivered about 50 addresses. At every opportunity he visited Sunday schools and addressed the children. The work in India was formally presented at the Convention in Glasgow. The work of the India Sunday School Union is maintained by means of the leadership and gifts from Great Britain.

Mr. and Mrs. E. A. Annett are also on the staff of the India Sunday School Union. They sailed for their field from England on May 2 and were likewise present at the Glasgow Convention. The General Secretary for India is Rev. A. G. Atkins with headquarters at Jubbulpore.

"A Thousand Words Are Not Equal to One Look"

In reporting the work of the China Sunday School Union to the World's Sunday School Association, its Secretary, Rev. E. G. Tewksbury, of Shanghai gives the following interesting development: "All Sunday school work must increasingly become indigenous, if it is to root and grow in the Orient. Not only in the Lesson Note preparation, but also in picture illustrative work, is the China Sunday School Union seeking to make its material more indigenous."

"A Chinese Christian artist has been employed on full time especially for this Bible illustrative work. It will be interesting to watch the experiment with the Chinese Sunday School Union artist as he attempts to make the Bible live for his countrymen. There is but little hope that the majority of the present generation of adult illiterates can ever learn to read fluently with the old Chinese characters, nor, for that matter, with the Roman or any other Phonetic alphabet. They must depend for their knowledge of the Bible on the spoken word or their memory, unless in some way we can tell them the Bible stories without words. The Sunday School Union is making an attempt to do this, at least with some of the Bible stories, and in this attempt we are following out a Chinese proverb which says 'A thousand words are not equal to one look.'"

A Sunday School Ambassador to Europe

James Kelly, Secretary of the Scottish National Sabbath School Union, arrived in New York on June 22d and a courtesy luncheon was given to him by officials of the World's Sunday School Association at the Republican Club on the 23rd. Mr. Kelly is also Secretary of the World's Sunday School Association (British Unit) for the Continent of Europe. As Secretary of the Glasgow Convention Committee, he directed the local preparations for the Ninth Convention of the World's Sunday School Association which was held in Glasgow June, 1924 when 2810 delegates were present from 54 countries.

Mr. Kelly is also active in Christian Endeavor and is the President of the European Christian Endeavor Union. He will speak at the International Christian Endeavor Convention in Portland, Oregon.

Two visits to Europe were made by Mr. Kelly this year in the interest of promoting a better understanding of the Sunday school idea and methods. His visits took him into Austria, France, Czecho-Slovakia, Germany, Esthonia, Latvia, Poland, Hungary, Roumania, Jugo-Slavia and Bulgaria. Everywhere he found eager people and a ready reception of any degree of help offered. In Poland he found that the delegates who had attended the World's Ninth Sunday School Convention held in Glasgow, Scotland, in June, 1924, on their return began at once to communicate with all the Protestant churches concerning the reorganizing of Sunday school work. Mr. Kelly further states the influence of the Glasgow Convention in Europe cannot be over-estimated.

"The future is bright with hope" is the cheering sentence in the report of Mr. Kelly. "Divided as Christians are by distance, by differing traditions, by varied history, by ecclesiastical and confessional distinctons, by language and habit and temperament, individual and national, we see in these things only barriers to overcome. The plain man's plea is the true one; 'Let us get together.' Now is the psychological hour for scattering the seed of Christian truth on the continent of Europe."

D. V. B. S. in Japan

Daily Vacation Bible School work is being developed in Japan by H. E. Coleman, representative of the World's Sunday School Association, in cooperation with the National Sunday School Association of Japan. A number of Schools were conducted last summer and there will be more this year. A forty-page pamphlet has been prepared in Japanese which

describes the working of Vacation Bible Schools. These have been sent to all the Branch Associations of the National Sunday School Association in Japan. Special attention has also been given by Mr. Coleman to work for boys in which Boys' Clubs are featured. A book on Boys' Activities will soon come from the press.

A Sunday School Secretary in Austria

The Austria Sunday School Union will be two years old in July, when their second annual Convention will be held. At the first convention, which was held in Salzerbad, 150 delegates were present. A monthly grant of $50 is being made from the World's Sunday School Association, which, with money contributed locally, made it possible to engage as their national secretary, Dr. Hans Jaquemar of Vienna. The report of Dr. Jaquemar to Dr. W. G. Landes, General Secretary of the World's Sunday School Association, was aglow with enthusiasm. In speaking of their convention he said, in part. "The partakers which came from every part of Austria took away with them rich incitements and we are hoping they will bear good fruit. Although the delegates are belonging almost all to the impoverished ranks of society, they signed 20,000,000 crowns for the work of the Sunday school and 18,000,000 are already paid in. We thank you for the allowance from your treasury for the appointment of a General Secretary. Our Committee is publishing a Sunday school paper coming out in a first impression of 3,000 pieces. We may be rejoiced that the Sunday school has come forward energetically and that the new beginnings are to be seen as the result of the workings of the last months."

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THE CHRISTIAN EXPONENT CO.
D. S. Gerig, Business Mgr., 1137 S. 8th St., Goshen, Ind.

Notes from Here and There

It is estimated that at least 4000 people were present at the Mennonite General Conference, held recently at Eureka, Ill. The local congregations cared for the large number of visitors in a very creditable and efficient manner.

Paul E. Whitmer, who was scheduled to give several addresses at the Middle District Conference of General Conference Mennonites, held at Summerfield, Ill., was compelled to cancel his engagements on account of a very sore eye. He was sufficiently recovered to be able to attend the All-Mennonite Convention held at Nappanee, Ind., last week.

A most interesting and enjoyable time was spent by the large number of people, representative of many of the different branches of Mennonites in North America, at the recent All-Mennonite Convention. The program was instructive, inspiring, and thoroughly worth while, and the spirit of the meeting could not have been better. We hope to give our readers a fuller report of the meeting in our next issue.

Nelson Litwiller and wife, of St. Agatha, Ont., are the first of six new missionaries sailing this fall for South America and India under the Mennonite Board of Missions and Charities. They sailed on Sept. 5, on the steamship Voltaire. Joseph Graber and wife, Minnie Kanagy, and Ada Hartzler are to sail for India in the course of the next month or two.

An interesting ordination took place recently at what is known as the West Swamp Church, near Quakertown, Pa., when Rev. S. M. Rosenberger was ordained to the office of elder and pastor of the Swamp charge by his son, Rev. A. R. Rosenberger of the St. John's Mennonite church near Pandora, Ohio, assisted by a number of others. It has frequently happened in the past that a son has been ordained by his father, but very seldom that the order has been reversed as in this case.

The Young People's Retreat held at Bethel College, reports an enrollment of thirty-five. The Retreat at Bluffton College has come to a successful conclusion, and plans are under consideration for continuing the work next year. Several very interesting testimonies were given at the All-Mennonite Convention concerning the helpfulness and inspiration of the Bluffton Retreat.

Missionary Ed. G. Kauffman, on furlough from the China field, has been giving a number of illustrated lectures at various points in the Central West and explaining the work in China. His work at the Bluffton Retreat was very much appreciated.

Elmer J. Yoder, a member of this spring's graduating class of Bluffton College, has accepted a position with the C. H. Musselman Company at Biglerville, Pa.

An all-day Sunday school meeting was planned for the Mennonite Mission in Lancaster, Pa., to be held on Labor Day. Bishop Noah Risser was expected to begin a series of meetings at the mission on Sept. 6th.

The annual conference of the Ontario Mennonite brethren in Christ Church is to be held at Vineland, Ontario, Sept. 16-20. A ministerial conference is to be held the day previous to the beginning of the regular conference.

The annual Sunday school conference of the Michigan Conference of the M. B. C. church is to be held near Pontiac, Michigan, October 13 and 14. Among the speakers at that meeting will be Katherine Bredemus who has spent some years in mission work in the Near East.

The Executive Committee of the Mennonite General Conference to serve for the next two years consists of the following, Moderator, D. G. Lapp; Asst. Moderator, A. I. Yoder; Secretary, N. E. Miller; Asst. Sec., Oscar Burkholder; Treasurer, J. C. Frey. These officers were elected or re-elected at the recent conference at Eureka, Ill.

At the recent Mennonite General Conference it was decided to discontinue the Mennonite Relief Commission which has been functioning as the relief agency of the American Mennonites since the beginning of the work during the world war. The work of the Commission at present being carried on will be transferred to a committee under the Mennonite Board of Missions and Charities.

The Christian Endeavor Society of the Reformed church, Berne, Indiana, recently typified the spirit of brotherhood and Christian cooperation by inviting the C. E. of the Mennonite church to join with it in their weekly meetings while their church is closed for repairs. The invitation was accepted.

H. Frank Reist, formerly of the Mennonite Publishing House at Scottdale, Pa., and later President of Goshen College, now resident in Texas, is spending some time in northern Indiana after having attended the General Conference at Eureka, Ill. He was also present at some of the sessions of the All-Mennonite conference at Nappanee.

Rev. P. R. Schroeder, superintendent of the Summer Bible School at Berne, Indiana, reports that 326 pupils were enrolled in the school and that there was an income of $846.84, with expenses amounting to $833.99. The school was conducted for a five weeks' term.

Friends of E. E. Miller, missionary at the Dhamtari, C. P. Mennonite Mission, India, will regret to hear that he has been compelled to relinquish his work for a time and go to the hills for a rest. His condition is described as bordering on a nervous breakdown, due to overwork on the plains during the hot season.

Among the new instructors for Goshen College for the coming year we note the names of Mable Metzler of Ohio, who for several years has been a teacher in the Buhler, Kansas, high school and Guy Hershberger, of Kalona, Iowa, who has been doing some graduate work at the University of Iowa.

The Senior C. E. Society of the Souderton Mennonite Church recently conducted services at the Old Folk's Home at Frederick on a recent Sunday. The Sunday school of this church announces an enrollment of 351 members, besides an enrollment of 22 in the cradle roll and 25 in the Home Department. During the first six months of the current year 107 persons were present every Sunday.

Small pox has broken out in the Girls Orphanage of the Mennonite Mission at Dhamtari. At last reports twenty girls were down with the disease, but they had been vaccinated and were not considered dangerously ill. A determined effort was made to keep the disease from spreading.

In a little more than two weeks four Mennonite missionaries will sail for India to take up work in the field of the General Conference of Mennonites, in the Central Provinces, India. They are, Dr. Bauman and his wife, who is also a physician, Miss Martha Burkhalter, Berne, Indiana, and Mrs. Adah Burkhalter, of Bluffton, Ohio. Both Miss and Mrs. Burkhalter are returning for second terms of service, the husband of the latter having died in India shortly after beginning his work there. The Drs. Bauman are taking up the work for the first time.

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

SEPTEMBER 25, 1925

THE ALL-MENNONITE CONVENTION
An Editorial Report

PROBLEMS CONFRONTING OUR YOUNG PEOPLE

THE POWER OF A HOLY LIFE

MENNONITE INSTITUTIONS
VI. The Salem Gospel Mission, Chicago.

FROM GEORGE BLAUROCK'S WRITINGS

THE CHURCH REVEALING HER LORD
Our Bi-Weekly Sermon

The Editor's Chat

The sixth article in the series of "Mennonite Institutions" appears in this issue of the Exponent. Many favorable comments have come from our readers relative to this series. The privilege of getting information concerning the activities of other branches of Mennonites besides our own, or of having some of the high spots of our own activities briefly and concisely stated, seems to be a welcome one. Many interesting articles in this series are still to come.

Recently we have had several requests for complete files of the Exponent. It is possible to furnish only a very few complete files at this time, and efforts will be made to supply them where they are urgently needed. At the close of Volume Two, a few bound volumes containing all of the numbers of the Exponent from the first will be available. Anyone who is interested in having a copy of these bound volumes will do well to get in their orders at once, as only a few copies will be available.

The Editor wishes to call special attention to the article in this issue entitled, "Problems Confronting Our Young People", by Elmer Yoder. Some very vital and pertinent questions are there raised. The inconsistency of teaching our young people the essentials of patriotism from the time that they enter the primary grades in school until they are through high school, and then expecting them to take the view which Mennonites so often hold concerning our participation in government, is a very strange one. Either our teaching or our practice should be changed in order to have the one conform with the other. We hope this article will draw a number of comments from our readers. Open Forum discussions on this subject are invited.

A number of new subscribers have been added to our list recently. The Exponent family heartily welcomes these folks into its ranks, and trusts that they will find our society both enjoyable and profitable. We again take the opportunity of inviting all of our subscribers, new and old, to send us the names of friends who would enjoy reading the paper. We will be glad to send them sample copies. All such names should be sent to the Business Manager, at 1137 S. Eighth St., Goshen, Indiana.

Some of our friends have written us recently asking when their subscription expired. We wish to say again, for the benefit of everyone, that the label on your paper ought to state definitely the exact length of time for which you are credited. Following each name is the abbreviation of a month and a year. The subscriptions expire with the last of the month given on the label. Thus, dec25 means that your subscription is paid until the last of December, 1925. When sending renewals to the paper this date should be changed accordingly, and is your receipt. If your label shows no change in due time after your renewal has been sent in, write to the Business Manager stating the facts in the case and he will adjust matters accordingly.

"I have read every word of every number of the Exponent that has been issued thus far," said another subscriber recently. Doubtless there are few who could say as much, and there are few papers of which this could be said. We are glad for the testimony which these words convey, and trust that there may be no issues of the Exponent which will fail to make these friends feel that the time they have spent in reading the paper has been unprofitably spent.

"Out our way", said an enthusiastic subscriber recently, "we have a unique way of designating certain dates. When it happens to be Wednesday of every alternate week we don't say 'This is Wednesday, but, 'This is Exponent day.' Exponent day is one of the outstanding dates among us."

Still another friend said recently, "The Exponent is of just the right size and material to suit me. I usually read it through at one sitting." Another subscriber who is a storekeeper by trade says that on "Exponent Day" his trade is usually neglected somewhat until he has looked over his paper.

To anyone who feels that he could secure a number of new subscribers in his community or among his acquaintances, the Business Manager will be glad to give a very attractive special rate for new subscribers. The Board does not feel justified in offering this special reduced rate in the case of only a very few new subscriptions, but where there are prospects of securing a half dozen or more they will be glad to make this special offer. Write to the Business Manager if you are interested. Your help will be greatly appreciated.

We appreciate all of these kind remarks from readers of the Exponent. We plead for the continued interest in prayer of our readers, and kindly ask that you do not forget that each one can have a part in making the Exponent what it ought to be. Don't forget to send us criticisms or suggestions at any time.

IMPORTANT NOTICE

Subscribers will please note that all communications concerning subscriptions, advertisements, books, magazines, requests for back numbers or sample copies of the Exponent, etc., should be sent direct to D. S. Gerig, Business Manager, The Christian Exponent Company, 1137 South Eighth St., Goshen, Indiana.

All communications intended for the Editor of the Christian Exponent should be addressed to the editorial offices at 204 E. Henrietta St., Wooster, Ohio. Do not send matter intended for both the Editor and the Business Manager in one letter.

By complying with the above requests, subscribers will greatly facilitate the work of the Editor and Business Manager, and will insure prompt attention for all of their communications.

THE GUTENBERG BIBLE

Johannes Gutenberg, inventor of printing, was born in Mainz, Germany, about 1400 A. D. The Gutenberg Bible was the first book printed from movable type. Recently a book collector paid forty-three thousand dollars for a Gutenberg Bible.—Publisher Unknown.

Scientists have never been able to explain why there is a sea "desert" west of Patagonia. This does exist, and there are so few forms of sea life there that whales and sharks often wander far in, searching for food, and die before they pass out the other side, starved to death. —Our Boys and Girls.

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THE
CHRISTIAN EXPONENT

VOL. II. SEPTEMBER 25, 1925. No. 20.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio. Correspondence intended for the Editor should be addressed to The Christian Exponent, 204 E. Henrietta St., Wooster, Ohio
All communications pertaining to subscriptions, requests for back numbers, sample copies, book orders, etc., should be addressed to D. S. Gerig, Bus. Mgr., 1137 South Eighth St., Goshen, Indiana.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A WORTH WHILE EXPERIMENT

WHEN the Young People's Retreat, recently held at Bluffton College was first talked about there were plenty of persons who had serious doubts as to the success of such a venture. They were not sure whether there would be sufficient interest throughout the church in a matter of this kind to justify going ahead. They doubted whether a faculty could be secured, and they wondered whether the different branches of the church could cooperate in this way because it had never been done before. To the credit of most of these "doubters", however, it should be said that they were open to conviction, and not men who had their minds made up without waiting for the evidence to come in. It would be a fine thing if all professed doubters could take an attitude like that.

Now that the Retreat is over and the opportunity of judging the matter on its merits has been given to all, it is gratifying to note the generous and favorable attitude which is everywhere being taken by those who are interested in the progressive forward movement of the church. It has been clearly demonstrated that our young folks are interested in the sort of thing which the Retreat has tried to accomplish. Some of our best qualified and educated leaders have given freely of their time and effort. And so far as we have been able to learn, there has not been the least friction or difficulty of any kind between the various branches of Mennonites. This is as it should be. It is a matter of the keenest satisfaction and deepest joy on the part of many that these things are true. The Retreat has justified its existence and has established itself as a valuable and necessary institution for the training and development of our young people. It gives something which nothing else can give, and accomplishes something which nothing else can accomplish.

It has been an inspiration to hear those who were present express their appreciation of what the Retreat has meant to them. The instructors unanimously add their testimony to the helpfulness and the worth-whileness of the movement It is an encouragement to know that another Retreat is being planned for next year, and that other additional retreats are being contemplated. We hope that the Retreat at Bethel College will bring a similar reaction.

There is every reason to believe that the young people of the Mennonite Church are vitally interested in the things for which she stands, and that they are willing to respond to the stirring challenges which are made to them when the problems are presented to them fairly and reasonably. This is no time for pessimism, but a time for grasping the opportunities which are thrown open to us and making use of every means within our power for advancing the Kingdom of God. One of the most effective means of doing this is to enlist the services of our young people, heart and soul, in the great tasks before us. Such institutions as the Retreats which have just been held at Bluffton and at Bethel have already proven their worth in doing this. The experiment has been worth while. It now remains for us to make use of the experience thus gained, and to see that our young people are given a suitable avenue for service, as well as to plan for bigger and better Retreats for the future. To this work all who are interested in the forward movement of the church should give their hearty support and encouragement in every way possible.

LOVING OUR NEIGHBOR

THEORETICALLY, every Christian loves his neighbor as he does himself. He cannot do otherwise. It is the commandment of the Lord Himself, and was named by the Master as second only to the other great commandment of loving the Lord with all our heart, soul, mind and strength.

Practically, however, the thing is not always so easy. Loving our neighbor sometimes becomes a really difficult thing to do, and may require a good deal of the grace of God in our hearts—more than we like to admit. To see someone succeed without envying him, or to step back without bitterness and allow another to advance into a position which we ourselves had hoped to occupy, or to see another praised for what we ourselves may have done and yet not become cold or distant toward that one—these are real tests of our Christianity which we cannot afford to ignore. Loving our neighbor means all of these things and more. It even means that when we fail to see things alike and cannot agree on some of the principles which may seem to us vital and fundamental, that we do not become hardened or embittered in any way and that we do not allow these differences to affect in the least our cordial Christian relationship as brethren and fellow disciples of the Master

Many people find it easy to profess their love for those whom they know but slightly or not at all. They are willing to make sacrifices and to render service to people who have never come within the pale of their companionship. They may even love their enemies, and do good to those who misunderstand them and misjudge them. But when it comes to showing the same love toward one with whom they once associated closely but for some reason no longer do so, or when they are expected to show Christian charity to those who malign them or who disagree with them in religious matters, or when they are to apply this commandment without a tinge of jealousy to wishing well to those who are making progress and forging ahead along some particular lines, it is a different proposition indeed. It takes a real struggle with our human nature to apply this important commandment uniformly in our practical everyday living. And instead of recognizing and admitting our shortcomings along this line we are so often prone to attempt to justify ourselves and make excuses for our attitude that we fail entirely to consider the matter fairly and without bias and good judgment on our own part. Loving our neighbor as ourselves is a real test of Christian character.

It frequently happens in these days of controversies and disturbed conditions generally that individuals who were once close and trusted friends now find themselves in opposite camps. They are perfectly honest in their positions and cannot be criticized for the fact that they no longer see things alike. But instead of entertaining a kindly Christian feeling toward each other, and instead of wishing each other the blessing of God in their efforts to do the right thing, they become suspicious, distrustful, judge motives unfairly, and take an attitude which is quite the reverse of that which should be taken. It happens that in some cases brother will purposely avoid meeting brother, will steadfactly refuse to cooperate along lines that would not compromise them in the least, and will refuse to have anything to do with those who were formerly one with them but who now see things a little differently. These things are far from ideal, and require our careful consideration lest we all of us entertain some of these feelings, perhaps almost unawares to ourselves.

Loving our neighbors is not optional to those of us who have accepted the Christian way of life. It is a command which we should obey gladly and willingly, but which must be obeyed none the less. It is a test of discipleship. We do well to examine ourselves carefully to see whether we are meeting the test. Our attitude toward this commandment speaks louder than our words or our professions. We cannot afford to be negligent on this point.

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THE ALL-MENNONITE CONVENTION

THE Fifth All-Mennonite Convention was held at Nappanee, Indiana, on September 2 and 3, 1925, and proved to be a most enjoyable and profitable meeting for all who attended. It is seldom indeed that one is permitted to attend gatherings where the same spirit of Christian fellowship and good will prevails, and where one is permitted to enjoy a program of such a high order in which men of such large experience, mature judgment, and sound Christian character speak on such important and far-reaching topics of general interest and concern in such a constructive, helpful, and considerate way. We have yet to hear of anyone present who failed to enjoy the meeting to the utmost, and who did not wish that such opportunities could come much oftener than once in two or three years.

The arrangement of the program gave evidence of careful planning and preparation. This was no haphazard collection of subjects, no hastily compiled list of speakers, and no matter of chance arrangement of details. Every detail had been carefully and thoughtfully worked out beforehand, and the program throughout was marked by an atmosphere which was refreshing, illuminating, and thoroughly enjoyable to all whose souls were open to its benign Christian influence. There were stirring moments when great challenges gripped us. There were moments of inspiration when new spiritual heights were reached. There were periods of heart-searchings when undiscovered or unrecognized conditions in our own lives were revealed. There were moments when our hearts burned with shame because of neglected opportunities and wasted possibilities. Our hearts were touched and our souls were strengthened because of the presence of the Master and the wonderful way in which His

Spirit worked among us. We can only wish that every Christian, and particularly every Mennonite, could have come under the spell of those two days of constructive and earnest efforts toward the advancement of the Kingdom of God in the world.

The attendance was very large. The first session, on Wednesday forenoon, was held in the beautifully arranged and re-finished West Market Street Church, but it was far too small to furnish adequate seating capacity for the large numbers who were present. The remaining sessions were then held in the Public Park Taberracle which made a splendid meeting place and which accommodated the Convention in a very satisfactory and comfortable manner. It is estimated that at least 500 people, aside from the local congregation, were present on the first day. The evening sessions especially were attended by large numbers of people, many of them non-Mennonites, from the town and community.

The first session was devoted to foreign missions. After an opening address by the Chairman, C. H. Smith, a very interesting and vivid account of some of the most striking impressions of his visit to Mennonite foreign mission stations was given by Pres. J. W. Kliewer of Bethel College. The cooperation of different branches of Mennonites on the foreign field was especially commented on, as for instance, between the American Mennonite Mission at Dhamtari, C. P., India, and the General Conference Mennonite Mission at Champa, C. P., about sixty miles distant. While at home these two branches of Mennonites seem to be somewhat afraid of each other, in India they find out that they have a great many things in common, and that cooperation is the most natural thing in the world. Native workers and teachers are interchanged at times, and other interesting forms of cooperation are practiced.

Brother Kliewer's address was followed by a talk by Edmund G. Kaufman, missionary on furlough from China. Brother Kaufman very helpfully described the mission work in that country as carried on by Mennonites and vividly pictured some of the causes for the present unrest in China.

Wednesday afternoon was devoted to the publication interests of the Mennonite Church. The history of some of the early Mennonite papers was interestingly given by W. B. Weaver, of Danvers, Ill. The Task of the Denominational Publishing House was discussed by J. F. Lehman, manager of the Mennonite Book Concern, at Berne, Indiana. Possibilities of further cooperation in our Church Papers was discussed by Emanuel Troyer, of Carlock, Ill., while the Editor of the Exponent spoke on the Aims and Ideals of a religious journal. The keynote of the whole afternoon service was cooperation, and as a result of the discussions, a motion was passed asking for the appointment of a committee which was to formulate some plan looking forward to the cooperation of various branches in publication work, and to present the same at a later session of the convention for approval. A copy of this report will be given in a later issue.

Wednesday evening was given to a most interesting discussion of subjects relating to the Four-Hundredth Anniversary of the Founding of the Mennonite Church. A. S. Rosenberger, Pandora, Ohio; J. E. Amstutz, Trenton, Ohio; and J. E. Hartzler of Bluffton, Ohio, were the speakers. The Heroic Achievements of our Forefathers, What the Mennonites Stand for, and The Mennonite Church and the Future, were the subjects discussed. We were given a greater respect for our past history, and a larger vision of our future responsibilities as a result of this program.

On Thursday forenoon the theme of the Convention was the important subject of education. Here again the importance of cooperation in this great work was emphasized. A paper written by J. R. Thierstein was read in his absence, and Attorney Maxwell Kratz of Philadelphia, N. E. Byers and S. K. Mosiman, Dean and President respectively of Bluffton College, were the other speakers. It was clearly shown that the Denominational College has an important place today but that it is impossible for each separate branch of the Mennonite church to maintain a standard college of its own, and that cooperation is therefore essential in order that our young people may have the proper educational advantages under wholesome and proper environments.

Thursday afternoon was devoted to the Problems and Tasks of our young people. Lester Hostetler discussed some of the problems before our young people, and was then followed by a number of speakers who gave ten-minute talks on some of the various vocations which are open to young people today. A report of the Young People's Retreat, recently held at Bluffton was also given, and several testimonials by these who had been in attendance there were offered. This session lacked perhaps the unity of emphasis, which characterized some of the others, but was none the less interesting for that.

The closing session of the Convention was marked by two masterful and soul-stirring addresses. Maxwell H Kratz, of Philadelphia, Pa., spoke on Mennonite Cooperation in the Light of our Cooperative Relief Work Since the War, while Frederick J. Libby, Secy. of the National Council for the Prevention of War, gave the closing address on The Price of Peace. The feelings which were aroused and the spirit of the service can hardly be described in words. After a few closing remarks by Lester Hostetler, the Convention adjourned with the song, "Blest Be the Tie that Binds", and a benedictory prayer.

At the business session of the last day of the Convention it was decided that in the future these Conventions should be held every two years instead of every three years as in the past. It was decided also that in order to distribute the benefits more uniformly the next Convention should be held west of the

Mississippi probably in Kansas. A resolutions committee prepared several appropriate resolutions which were duly adopted and which will be later reported.

Too much cannot be said in praise of the very splendid way in which the good people of the West Market Street Church took care of the Convention. A systematic and orderly arrangement was noticeable in every detail, and the large crowd was handled in a most orderly and efficient manner. The meals which were served in the basement of the church left nothing to be desired and far surpassed those usually served at similar gatherings. No specified charge was made for meals, and the hospitality throughout was entirely typical of a Christian community.

Another feature of the Convention which was highly appreciated was the privilege of meeting many of the leaders of the various branches of the church, and of speaking face to face with many of those about whom one had frequently heard but perhaps never met in person. The Christian fellowship and spirit of oneness was a joy to the soul, and the memory of those days will long remain with those who were privileged to enjoy them.

Who can say what the results of these meetings will be? Eternity alone can reveal how far-reaching they are. We trust that many similar conventions may be held in the future, and that the day may not be far distant when it will be possible to cooperate much more closely than at present in all of our various activities.

"That they all may be one, even as we are One."

—o—

Problems Confronting Our Young People

Elmer J. Yoder

IT is not the purpose of this article to give an exhaustive discussion of all the problems confronting the young people of the Mennonite Church, but rather to point out some of those that grow out of the attitude the church takes toward the state. The Mennonite Church early espoused the principle of the separation of church and state. As to just what that principle meant at that time there may be some difference of opinion. A discussion of its origin should shed some light on the question.

At the time of the Protestant Revolt, some four hundred years ago, the Roman Catholic Church was the state church. All dissenters from its beliefs were persecuted by the state in the name of the church. All Protestants, thus, were threatened with persecution. For some reason, presumably to protect themselves against this persecution, nearly all branches of Protestants secured the goodwill of the governments of the respective states in which their followers lived. In time they became state churches much as the Catholic Church had been before them.

The Mennonites, however, held that such an alliance between church and state is unholy, and they dared to stand on their own feet, without protective guarantees from state governments. Because of their position on this question, as well as on some other well known questions, they were severely persecuted by various state churches. During this period of persecution it was quite impossible for a member of the church to hold an office in the government. In some states they were deprived of all rights of citizenship. Whether, or not, they would have held office if conditions had been different the writer will not presume to state, since they could not perform the functions of citizens even if they would.

Today the situation is practically reversed. In nearly every country the Mennonites are granted the rights of citizenship, but in many cases, especially in the United States, they will not perform the attendant functions. This refusal, presumably, is based on the old principle of the separation of church and state.

But what does all this have to do with the problems of our young people? Simply this. From their entrance into the first grade of our public schools they are taught to revere the names of Washington, Lincoln, Wilson, and other great Americans. And, in addition, they are taught that these men served the country in a large way and were real public benefactors. A little later they study civics and social science and become interested in the problems of government. They see that Washington, Lincoln and Wilson did not solve all our problems, but that men of large ability and unselfish devotion are greatly needed in public life at all times. When the time comes to choose a life work, politics must be considered as a possible one.

Not so long ago a young Mennonite, who had already entered upon his life work, said that if he had the chance to choose again he would enter politics. No doubt he would have, had he been encouraged at the right time. It seems then that the country has been deprived of his splendid ability and excellent character, for he had both, because politics is not regarded as a proper vocation for a Mennonite.

There is, it seems to me, much evidence of inconsistency in this attitude toward the state. Recently, following the death of W. J. Bryan, more than one Mennonite paper contained editorials doing honor to his memory. And honor was bestowed upon him, not only for part in the present day religious controversy, but also for his career in political life. Yet how many of those papers would advise our young people to follow in his steps?

We are taught that we should pray for those in authority over us. But in what spirit should we pray? Are we to pray, "Lord, help those who rule our state. They are engaged in a work that I cannot engage in, but no doubt they need help"? Or are we to pray for them as we pray for our enemies? or as for the heathen? A refusal to participate in the affairs of state seems to lead inevitably to some such attitude.

However this problem faces not only those who contemplate politics as a career, but also those in other vocations, especially teaching. One of the chief purposes of our public schools is to train our boys and girls to become good citizens of a democracy. No democracy can exist long unless its citizens take serious interest in the problems of government. Is a Mennonite to go into our public schools and teach that those who enter politics thereby alienate themselves from the true Christian Church? Is he to teach that Washington and Lincoln did some great things, but that on the whole their lives are not to be emulated? Or is he to tell his students, "As for myself, I am a Mennonite and political life is forbidden to me, but there have been and are yet many great and good politicians; it would be a fine thing for you to become a United States Senator, or even a President"?

I have already asked a number of questions in this article, but let me ask several more in conclusion. Would it be possible for a President, a cabinet officer, or a judge, to be a member of the Mennonite church, in good standing? Is the public life of our nation to be deprived of the fine talents and good moral character of our young people? Are our young people to be restricted to certain vocations, or are they to be told to choose freely where their field of service is the largest?

The Power of a Holy Life

Mabel Groh

HOLINESS is an attribute of God, and presents to us the perfection and purity of His character. Holiness is also used of persons and things that are separated and dedicated to the worship and service of God. The term holy does not apply to any person who has not been born again, for by nature there is none righteous, no not one; for all have sinned and come short of the glory of God. But, when by faith in Christ we become sons of God, we are made partakers of the divine nature of God, and are regarded as holy in His sight.

I wonder if we realize as we should the importance God attaches to holiness in the lives of His children. When He enters the life the principle of holiness is planted in the heart, but unless we cultivate it, and pull up the weeds of unholy living, it will not become the strong and mighty influence that God intends. "As He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (I Pet. 1:15, 16). And, without holiness no man shall see God. "For God hath not called us unto uncleanness, but unto holiness." (I Thess. 4:7.) "Put off concerning the former conversation the old man which is corrupt according to the deceitful lusts! . . . and that ye put on the new man which after God is created in righteousness and true holiness" (Eph. 4:24). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). The above passages are sufficient to teach us that God demands holy living on the part of those who bear the name Christian, and stand before the world as His representatives. The world does not go to the Bible to learn about God, but it is quick to measure up the lives of those who claim to believe and follow it. We often hear the maxim: "Actions speak louder than words," and also, "What you are, speaks so loud, that I cannot hear what you say." If we wish to have any influence for good we must look well to our lives, for covetousness, uncleanness, and worldliness are destructive of Christian character and influence.

God is the power that makes a holy life possible. He has given us His Holy Spirit and His Holy Word. The Word reveals God's perfect standard and the Spirit takes that Word and uses it to convict us of sin, of righteousness, and of judgment. The Psalmist asks; "Wherewithal shall a young man cleanse his way? and the answer is, By taking heed thereto, according to Thy Word" (Psa. 119:9). Also, "Thy Word have I hid in my heart that I might not sin against Thee" (Psa. 119:11). Fullness of the Word and Spirit of God are essential for development in holiness. And, as there cannot be fullness of the Spirit as long as the flesh has control we must crucify the old man with all the affections and lusts, and yield ourselves to God as those that are alive from the dead, and our members as instruments of righteousness unto God (Rom. 6:13). As long as we are in this fleshly tabernacle we cannot hope for the absolute perfection of holiness that is characteristic of God, but He expects us to be constantly growing more and more like Him. God does not compel us to any course of action, but He uses every possible means to persuade us and help us to a purer life. He sends trials, testings, purgings, and chastenings, for the express purpose of perfecting our character. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. . . . that we might be partakers of His holiness" (Heb. 12:6, 10).

Are we concerned to know why the Christian church has so little power to influence the world for Christ and righteousness? It is because the life of the average Christian is very little different from that of the moral worldling. Instead of going to the Bible for our standards, we either imitate or join hands with the world, in spite of the fact that God has called us to an entirely different life. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit

perfecting holiness in the fear of God" (II Cor. 6:17, 7:1). God says that the friendship of the world is enmity with God, and those who are guilty of seeking the world's friendship are spiritual adulterers. Where is there any uncleanness more vile? yet worldliness is the besetting sin of multitudes of Christians. With a clear conscience, Paul was able at all times to point to his own conduct as an example of pure and righteous living. To the Thessalonians he writes: "Ye are witnesses, and God also, how holily, and justly and unblameably we behaved ourselves among you" (I Thess. 2:10).

Mrs. Jonathan Goforth has been for many years an active, devoted, and successful missionary in China, but for a long time she had not learned the secret of victory over besetting sin. When the servants or children were particularly trying, she often gave way to impatience and hasty words of rebuke. One day she happened to overhear the servants discussing her temper, and she discovered that in their estimation her sin was far more heinous than lying or stealing. Any sin, of whatever stamp or degree detracts from the power of that life. Paul urged Timothy to be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Preaching and teaching are necessary, but they will be effective or ineffective according to the life behind them. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and forever." (Jude 24, 25.)

Mennonite Institutions

VI. THE SALEM GOSPEL MISSION, CHICAGO, ILL.

D. N. Claudon

THE Salem Gospel Mission located at 248 Root Street, Chicago, Ill., was opened on June 24, 1908 in a frame building across the street from the present location at 249 Root Street. The work was carried on under many difficulties at this location for four years. The present property at corner of Root and Princeton was purchased in 1912 at a cost of $13,000.00 which has since been the home of the Mission. The property consists of a three-story brick building, the first floor of which is the chapel. The second and third floors are used as flats in which the workers of the Mission are located. Then on Princeton Ave. is a frame two-story building consisting of two flats in which members of the Mission reside. On Root street there is also a frame building the lower story which is used for an office and the upper story a flat.

Rev. J. K. Gerig and wife have had charge of the Mission since its opening in 1908. Misses Mary Rediger and Adella Lugibill were helpers for some time, also Emma Slagel and Barbara Roth have spent a number of years as workers at the Mission. Miss Christina Miller has also been a helper in this work. Mr. and Mrs. John G. Rediger are at present assisting Bro. Gerig in the work.

The Mission is located in a very needy and also a very wicked part of the city and from its beginning the workers had some severe testing times to keep order on the inside and outside, and were compelled to expel a number of Sunday school classes, because of the disorder and in order to save the work. They began again with twelve in the Sunday school and thus were able to build up a quiet Sunday school which at present numbers from 90 to 120 in attendance. We also have services every Sunday and Wednesday night with good interest and a fine attendance, although we realize that Mission work is getting to be quite a task and more and more difficult in the days and age we are living in. We also realize that the spirit of disbelieving the truth of God is creeping in stronger, creating doubts in the hearts of the unsaved, also bringing carelessness in the life of the Christian and thus mingling with the world and losing power with God, therefore the Gospel will not take effect as it did years ago when we entered the work. However we are glad that God is separating unto Himself such who are upright in heart for His coming, even at Salem Gospel Mission. We are confident that Christ will receive unto Himself a little company of true believers. There are some fifty members of the Mission. This work is not what flesh would choose and not what many expect when they enter Mission work as it takes the grace of God to go into the homes and begin to clean up a bit as we make house to house visitations, helping in these needy homes, sharing with them in their troubles and help them to solve their problems and bring to them a Gospel message. They must have grace to be understood and misunderstood, to be represented and misrepresented, and yet prove loyal to God and the church. What is true of City Mission work is also true of our home church work and foreign mission work. We must never forget that the church that we are a member of is our church and the more we do to build it up to make it a successful church the more blessing we receive.

The Mission is supported by the members of the Defenseless Mennonite Conference at an annual expense of some $2500.00.

From George Blaurock's Writings

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

XXIII

Consolatory Admonition by G. Blaurock Before He Was Burned

"LORD God, I will praise Thee now and until my end; because Thou hast given me faith, by which I have learned to know Thee. Thou sendest to me Thy divine Word, which I am able to find and perceive that it is from pure grace. From Thee, O God, have I received it as Thou knowest. I firmly hope that it will not return unto Thee void. Is. 55:11. O Lord, strengthen my heart to this. My heart rejoices because I know Thy will. When I felt the heavy load of sin in me, which exceedingly troubled me (Ps. 38:6), I would have had to perish and suffer everlasting pain, hadst Thou, O God, not come to me with the Word of Thy divine grace. Acts 10:37. For this I will now magnify and praise Thy glorious name forever, because Thou dost always show Thyself a merciful dear Father. Cast me not off, but receive me as Thy child. Therefore I cry unto Thee, help,

O Father, that I may be Thy child and heir. O Lord, strengthen my faith (Luke 17:5), else, if Thy help should not succor me, my building should soon fall. Do not forget me, O Lord, but be with me always; Thy Holy Spirit protect and teach me, that in all my sufferings I may ever receive Thy consolation, so that, valiantly fighting, in this conflict, I may gain the victory. I Cor. 9:25-27.

"The enemy fights a battle with me in the field in which I now am; he would fain drive me from the field. But thou, O Lord, givest me the victory He ran against me with sharp weapons, so that all my limbs quaked before the false doctrine and their constraints. But thou, O Lord, hadst compassion upon me, and did'st help me, Thy Son, poor man, with Thy grace, and powerful hand, and madest me to overcome. O God, how soon did'st Thou hear me; Thou speedily camest therefore I will sing praises unto Thy name in my heart, and forever spread abroad the grace which has come to me.

"Now, I pray Thee, Father, for all Thy children; preserve us all forever from all the enemies of our souls. I must not trust in the flesh (I Peter 1:24), which perisheth and abideth not; but I will firmly trust in Thy word (Ps. 115:9), this be my consolation, on which I rely; it shall deliver me, from all my distresses, to everlasting rest. The hour of the last day, to which we all must come, is at hand. Dear Lord, help us to bear the cross to the destined place, and turn Thyself to us with all grace, that we may commend our spirit into Thy hands. I sincerely pray Thee for all our enemies, O Lord, however many there may be; do not lay their sins to their charge; Lord, I entreat this according to Thy will. Acts 7:60. And thus we (I George Blaurock, and Hans von der Reve) will depart in peace. May the good God through grace lead us into His everlasting kingdom, as we firmly trust that He will, and finish His holy work in us and give us strength to the end. Amen."

* * *

God administers a righteous judgment (Ps. 7:11; Rom. 2:5), which no one can set aside, and him who does not His will, He will judge. But Thou, O Lord, art good, and sufferest thyself to be found gracious, and all those who use diligence to do Thy will, Thou acceptest as Thy children. We justly give praise and thanks to Thee, through Jesus Christ, for all Thy benefits and goodness, and beseech Thee to preserve and guard us from sin. The sinner in this life brings a severe judgment upon himself, which he shall hereafter regret; for though God faithfully warns him, yet will he not forsake his sinful life; but when the Lord shall come in His glory to judge, then shall the sinner repent; for no excuse will then avail.

He now causes His divine Word to be published, and instructs men, that they should turn from their sinful life, believe in Christ, be baptized upon faith, and obey the Gospel. Therefore, ye children of men, forsake your sins, and remain no longer hardened, sick, wicked and blind; now that you can find the physician, who can heal all infirmities, and avail yourselves of his help without money. Matt. 9:12. O, how awful will it be with the sinner who now refuses help and counsel, when he shall be sentenced by God into everlasting pain, where he will have to remain and suffer forever and ever. Matt. 25:46. But Thou, O Lord, art a righteous God. Thou wilt deceive no one, but wilt preserve those that sincerely love Thee, from the second death.

Thou, O Lord, art a strong God, Who will cast into hell, which has now opened wide her mouth, all the wicked and those who hate and afflict Thy children. But Thy mercy is great over those who repent, and Thou, through Jesus Christ, forgivest their sins. This is what God requires: that the whole human race should fear and love Him, that they should follow His Son Jesus Christ, and observe His divine doctrine. But when the sinner is exhorted to the love of God, He shows by the deed that He considers it a mockery; for this however He shall pay dearly, for God can not be deceived by appearance.

Antichrist threatens those who fear God with great severity and ignominy. Therefore we beseech Thee, O Lord, strengthen Thy feeble vessels; but we know, that if we patiently endure all this for Thy name's sake, Thou in Thy faithfulness, wilt not forsake us; but dost renew and strengthen us daily, that we may continue on Thy narrow way. Matt. 7:14. We cry to Thee through Christ, for the sake of His bitter suffering (Is. 53), in which we recognize Thy faithfulness and love; and this consoles us on our pilgrimage. Do not forsake us, Thy children, henceforth unto the end; but constantly offer us Thy Fatherly hand that we may finish our course; for when we have finished our course, the crown is prepared by the young man (II Esd. 2:43) Who hung on the cross for us, on the cross for us, on which He suffered greatly for our sakes. Grant, O Lord, that we may be thankful, so that we may joyfully behold Thee, our Father. O Father, through grace Thou didst choose us, and didst not despise to put us into Thy work; grant that, when the evening comes, that we may receive the hire with rejoicing." Matt. 20:1, 8.

Through Christ Thy Son make us ready for the heavenly supper, and clothe us with Thy Holy Spirit. In that supper, Thy Son, our Redeemer, shall serve us at the table. Luke 12:37. O, how blessed are they which are called to this supper (Rev. 19:9), and who in all sorrow adhere to Christ unto the end, even as He steadfastly suffered for us on the cross; and thus it is with all His followers on the earth; and all who shall keep their wedding garment undefiled to the end. Upon their heads the young man shall set crowns. But he who is not clothed with this garment, when the King will inspect His guests, shall be sternly reproved, bound hand and foot and cast into outer darkness. O Lord, give us true love so to walk, that when we come we will not find the door closed, as was the

case with the foolish virgins, who had no oil in their lamps and said: "Lord, open to us," but could not go in: but that we may happily watch with the five wise virgins, and may also enter into the glorious marriage feast of eternal heavenly joy, when the King, with His trumpets, shall call and assemble His elect. Therefore, O Zion, Thou holy church of God, see that Thou hold fast unto the end that which Thou hast received, and keep Thyself unspotted from sin, and Thou shalt, through grace, receive the eternal crown. I Cor. 9:25; II Tim. 4:8.

(Next issue: "The First Leader to Advocate Believer's Baptism.")

OUR BI-WEEKLY SERMON

The Church Revealing Her Lord

A. M. Eash

Texts: "I have manifested Thy name."
"And this is life eternal that they might know Thee."
And, I, if I be lifted up from the earth, will draw all men unto Me."
"Ye shall be witnesses unto Me."

THE mission of the church is variously stated. She is spoken of as the earthly home of the faithful who are awaiting the coming of the Bridegroom. The "salt of the earth" is not an uncommon descriptive name. We speak of her business as being that of "preaching the Gospel," "teaching all things" and "making disciples". In all of these we quote quite directly from Jesus' own words or those of His devoted followers. It would be almost akin to folly to attempt the giving of a new definition of her mission when these are so freely used, so universally given and so directly traced to the lips of the Master. Far be it from my purpose to in the least antagonize in any of these points. May it not be within the province of our rights, however, to seek to anew discover what is the thought of Jesus regarding His own mission and that of His followers?

Jesus' business was to "seek and to save the lost". This is the testimony from His own lips and is evidenced constantly in His attitudes toward men. In this effort He failed not to denounce the evil in men's lives. It was a fundamental rule of His life to uncover evil in all its hideousness and to draw men out of its clutches. He never compromised with evil in any of its forms. Jesus hated sin. There is no doubt but that the church of today is called to this same task and that she has valiantly applied herself to an obedient and successful execution of the commission. She has become missionary and is sounding forth no uncertain evangel. Aside from the few alarmists of our day, we are all agreed on this point. The church is manifesting the spirit of her Lord in her aggressive evangelistic activities.

As concerns the question of the preserving of the faith, we are also agreed that to the church has been entrusted that grave responsibility. We may not all agree on the necessary details of this task. Some contend that it must be done through continual open defense of the doctrine while others are satisfied that an active life of service is the more essential. The one emphasizes a life lost in the magnitude of the evangelistic task while the other gives itself to an argumentative preaching and teaching of doctrine,—"a defence of the faith once delivered to the saints." Interesting here is the following by Dr. Gilkey in the April, 1909, Hibbard Journal:

"Religion therefore does not apologize for itself, does not stand on the defensive, does not justify its presence in the world. If Theorists would vindicate religion, they may do so; but religion comes forth in the majesty of silence, like a mountain amid the lifting mists. All the strong things of the world are its children; and whatever strength is summoned to its support is the strength which its own spirit has called into being."

It is interesting to note that Jesus did not devote much time to inducing folks to become His disciples. He invited them to follow Him, it is true, but even here it was that they might learn of Him. His ambition was not to have disciples in order to have a large following. In fact, His business was not so much to secure followers for Himself as it was to make known the Father; and herein rests the great secret of the task of the Christian church. "Make disciples of all nations". Yes, but doing this through the process of revealing her Lord.

The mission of Jesus was to make the Father known. God had not been known to the world as a God of love and mercy,—a Kind Heavenly Father. To the men of Jesus' day, He was a God of justice and power, whose presence could not tolerate the savor of sin and whose right arm was the symbol of power and authority. A few of the later prophets had discovered Him as a God of tenderness and even mercy, but these traits were foreign to Israel in their thoughts of God. They feared Him because of their own sins and revered Him for His great holiness. To make known the tenderness, sympathy, mercy and love of God, Jesus came among men. To make this revelation He resorted to living a life and rendering helpful service rather than to abstract teaching. For Him it was a double task,—proving that He was God's "only begotten Son" and revealing that character of God. His greatest moments as a man among men were not when He performed miracles, when crowds followed after Him that they might hear His every teaching or when the multitude would have made Him a king; but rather at the times when individuals from among the multitude discovered the Father in His life. "Behold the lamb of God," from John on the Jordan banks; "Thou art the Christ, the Son of

the living God," from the lips of Peter at Caesarea Philippi; and "Truly this was the Son of God" from the Roman centurion at the foot of Calvary,—these to Jesus were the expressions of greatest satisfaction.

Go to the great prayer of John seventeen. "And this is life eternal that they might know Thee." "I have manifested Thy name." "I have declared unto them Thy name." Listen to Jesus on Olivet's slope, "Ye are witnesses unto Me." Hear the great missionary to the Gentile world, "I am determined to know nothing among you but Jesus Christ." How illuminating is this cry of Jesus, "And I, if I be lifted up from the earth, will draw all men unto Me." Do you say, "That means the cross"? Possibly it does, but its meaning is so much larger than the Calvary experience. It is not so much the literal cross and the bleeding form of the dying Jesus that are drawing men to God as it is the fact that in that literal cross of wood and the dying Saviour we have an expression of the extremity to which Jesus was compelled to go in order to reveal the character of God. Jesus came into the world not so much to give His life on the cross as He did to reveal the great heart of God. This task called for the ultimate giving of His life on Calvary but it also called upon Him to be true in the Garden, to be calm and patient in His trial, and to speak words of forgiveness when men were cruelly putting Him to death. Other men were crucified in Jesus' day but He alone in passing through the ordeal impelled the Roman centurion to cry out in anguish, "Truly this is the Son of God". Stephen revealed His Lord not so much in the fact that he made his great defence when he was on trial as he did in his great prayer when men were stoning him to death, "Father lay not this sin to their charge". Revealing the Father,—that was the task of Jesus and is the present day task of the Christian church. When once the world really sees Jesus in His great revelation of the Father, then it will surely be drawn unto Him. God forbid that I should minimize the cross! I believe in its atoning work. It was there that Jesus went into the very depths of anguish and suffering and shame. But think also of the empty tomb and the Risen Lord and see in them the great revelation of the tenderness of God which never forsakes and the power of God which is able to lift men out of the deepest sins into newness of life.

Making Jesus known! That is the business of the church of today. When once more she will catch the vision of her Lord, will cease in her inter and intra group quarrelings, will cease to try to control the conduct of men by legislation, and will live anew the GOD life as lived and revealed by her Lord, then—and then only—will "ALL MEN BE DRAWN UNTO HIM." This is true of the church in all her complex organization and diverse activities. Let Christ be made known in the Sunday school, in the Young People societies, in the church life and relationships, and above all in her home and foreign missionary activities, and THE WORLD WILL BE DRAWN UNTO HIM.

As a missionary of the church I feel keenly the shortcoming of my own profession. Too often do we look to certain individuals, special activities, thorough organization and personal effort to bring about results. These dare not be dispensed with but only as through them Jesus Christ the Saviour of men in His great manifestation of the Father is exalted—LIFTED UP—will the world be truly drawn to Him. The missionary activity, whether it be in home community, a nearby city or a distant land—is simply the church at work revealing her Lord. To the missionary as to all others in the church, the world continually comes with its, "Show us the Father". The world cares not so much for what we say as it does for the lives we live. Everywhere I hear the cry of a hungry world for the revealed Christ. The world in all its aspects—politically, socially, intellectually, economically and religiously—is crying out for a God Who will purify relationships, cleanse men's hearts and lives and lift them to the plane of His own idealism. All the intense and diabolical expressions of evil in the world are but manifestations of the terrific struggle in men's lives. The enemy of their souls is fiercely contending against the influence of the Christ. The very intensity of the struggle is a sure evidence of the power of God to draw men and the desperation of the enemy of souls. Today, even now, is the great opportunity for the church to literally spend itself in the work of REVEALING HER LORD to a sinworn and aching world. Let this be done in all the lands into which the church has gone with her living message and the prophetic word of Jesus will surely be realized, "AND I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO ME." "YE ARE WITNESSES UNTO ME."

NO EAST OR WEST

In Christ there is no East or West,
In Him no South or North,
But one great Fellowship of Love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close-binding all mankind.

Join hands then, Brothers of the Faith,
Whate'er your race may be!—
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him,
Throughout the whole wide earth.

—John Oxenham.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

ALL ARE ABLE TO HELP

Following are some impressions written in a letter by Dr. Wilfred T. Grenfell of Labrador while on his recent world tour of missions:

The first great lesson we picked up from "going around the world" was this—**what a heap of people there are in it!** How extraordinarily alike they are at heart; When you get through the pachydermatous covering, all are human, all are capable of good and evil, of joy and sorrow. But above all, **all** are able to help forward the kingdom of God if once they grasp the meaning of our stay on earth. Egypt, Sudan, Palestine, Syria, Mesopotamia, India, China, Japan, Canada and the United States of America,—rioting, murders, suffering, sin, sorrow, joy and accomplishments or failures. We saw them all. Sometimes the world **did** seem to us upside down—what must it seem to God above?

Men and women, young and old, what a number are out on the mission fields simply because they have the true night's vision, viz: that the best place from every point of view in which to pass our years on earth is where the job is hardest and where we are most needed by man and God. There is where the real challenge of Christ comes—not a challenge to "know" and "understand" all the philosophic or physical problems about Jesus Christ which we cannot know till we have crossed over, but a challenge to understand what we may know by following Him.

I was walking in a city with a missionary. We were hunting hand looms. For we in Labrador are preaching our Gospel in one way by giving the people industries so that the message of love may come through enabling a mother to feed and clothe her babies rightly. We found in one home a Chinese actually making forty yards of homespun by hand in a day! I bought that loom at once for Labrador. My missionary friend (away up the Yangtze River and right in the line of fire between the now fanatical and rampant Yunnanese and Cantonese) promised to see the matter through and send the loom prepaid to Labrador.

"How much will it cost?" I asked.

"Nothing at all," he replied.

"Booh. It will cost quite a lot."

"Not one milleme. I've always wanted a hand in your work in Labrador," he said.

He won out. The loom won't cost Labrador one cent! And—well—I got a blessing, not because he told me that he believed in anything, fundamental or modern, but just because he showed me that he had the same spirit that kept Jesus Christ in Galilee till His enemies crucified Him. That is what is wanted and what exists in the "mission field". I reckon that what my missionary friend believed was right, though he didn't tell me what it was. He believed a good deal more I am sure than Thomas or Judas—or even James and John—when the Master first called them to be His knights and chevaliers and to go out to preach the Gospel and heal the sick.

The only force in the world today capable of saving the world is the force of love. Anyone going round the world with his eyes open and an observing mind can see that.

BE LISTENING

"Among the things that this day brings
May come to you a call,
The which, unless you're listening
You may not hear at all;
Lest it be very soft and low,
Whate'er you do, where'er you go,
Be listening."

"COME BACK"

It was said of Lyman Jewett, who formed the link between God and the Telegu Mission, in India, by one of his fellow-missionaries: "He was a holy man, but did not know it; for it was like sunshine, seen and felt but made no noise." One day he was preaching in the bazaar to a group of people, when a young Mohammedan took a handful of sand, threw it at him and ran away. He brushed the sand away, and beckoned to the young man: "Come back, I want to tell you about Jesus."

A CHRISTIAN

"Who is a Christian? He is one whose life
Is built on love, on kindness and on faith;
Who holds his brother as his other self;
Who toils for justice, equity and peace;
And hides no purpose in his heart
That will not chord with universal good."

ONE WAY OF TEACHING

A missionary said she did her best teaching when she dressed the dear little body of the baby that had left her, putting on its prettiest frock, brushing back its flossy hair, laying a rosebud in its waxen fingers, and then calling in the heathen women to look at it. They sobbed out in their astonishment, "You've fixed your baby up to go to a lovely place, and you expect to see her again. When ours die we throw their poor little bodies out for the dogs to eat. They have gone into darkness and we have no hope of ever seeing them again. We want to know about your Jesus who has your baby, and Who will take care of her, and let you have her again when you die."—Missionary Visitor.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

PAUL IN ATHENS

Lesson Text: Acts 17:22-34

October 4

PAUL came to Athens because he was compelled to leave Thessalonica and later Berea. He left Thessalonica by night. His enemies followed him to Berea and stirred up the people against him there. Once more he fled, seeking safety in another city. Several of the newly won disciples from Berea accompanied Paul to the sea coast and on to Athens. These brethren apparently thought it hardly safe to leave him travel alone. It seems strange that a man like Paul who was a man of unfailing good-will should be despised and hated as he was. But he was neither the first nor has he been the last to suffer, "for righteousness sake".

Paul was alone in Athens. His companions returned to Berea. Paul sent with them a message to Silas and Timothy that they should make haste to join him. Paul seems never to be at ease unless he has a friend or two at his side. During these busy years of Paul's life he had many steadfast friends and loyal fellow-workers. They were a necessity to Paul. They were a source of comfort and encouragement and inspiration. Life must be almost intolerable to one who has no friends.

Athens was a great city. It had a great past. In its golden age, four hundred years earlier than Paul, Athens was the home of men whose names invest the city with glory to this day. When Paul came into the city he was stirred. But it was not the many works of art, the broken fragments of which remain to move us with wonder, that stirred the soul of Paul. Neither was it the learning or the philosophy of the city. It was the godlessness of the people that impressed him deeply. There were shrines and temples and statues. The city was full of idols. There was apparently plenty of religion in the city. But the God and Father of the Lord Jesus was unknown. That stirred Paul's soul. Paul could not be indifferent in the presence of such need. "His spirit was provoked within him". We are in danger of becoming so accustomed to the evil about us. We so easily forget and show no concern for the unsaved. But it was not so with Paul.

The Athenians were very ready to listen to Paul. They regarded Paul as just another traveling teacher who had a strange doctrine to expound. They "spent their time in nothing else but either to tell or hear some new thing." They were curious to hear every new teaching. There was little earnest love of truth. There was a lack of seriousness. Such people are never promising soil for the Gospel. Intellectual curiosity when divorced from the love of the truth is a very shallow and dangerous thing. A lack of moral or intellectual or religious earnestness is always dangerous. It is only those who hunger and thirst after righteousness that really come to know the truth.

In the brief address on Mars Hill Paul set forth great truths. He spoke of God as the creator and sustainer of all things. All life is from God. Man is His offspring. All men are of one blood. In Him man lives and moves and has his being. He "is not far from every one of us". Certainly God who is Lord of all things is never shut up within a temple, neither can he be worshipped by the works of man's hands. But God through Jesus Christ whom He approved by the resurrection calls all men to righteousness and repentance. Here Paul touched the consciences of his audience. And here the meeting broke up.

When Paul began upon repentance and righteousness he was dealing with important matters. Righteousness is an absorbing theme to Paul. Jesus said, "Seek first the kingdom of God and His righteousness." Righteousness is the real objective of all our teaching and preaching. Through Jesus Christ men may possess and enjoy righteousness.

Prayer

O God we hunger and thirst for true righteousness through Jesus Christ our Lord and Saviour.

PAUL IN CORINTH

Lesson Text: Acts 18:1-11

October 11

IN Paul's day Corinth was one of the busy centers of trade. It was a large sea-port city, made up of a mixed population. Its people came from the east and the west, from distant provinces as well as from nearby villages. The commerce of the city brought wealth to its people. Here in this great prosperous city Paul saw greed, poverty, luxury, wealth, sensuality doing its deadly work. In ancient times the city of Corinth was noted not only for its trade but also its vice. Sin in its most flagrant and shameless form prevailed. The power of the Gospel was to be severely tested here.

Paul was entering a difficult field. Probably it was the the most difficult he had yet entered. As he looked upon the moral degeneracy of the city may the question have arisen in his mind whether the Gospel is able to lift men from the depths of vice and purge their souls of sensuality and greed. Paul may have distrusted his own powers but he did not doubt his message or its power. It was while in this same city some time later that he wrote, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation." Paul realized that it would not be through fine speaking but, "in demonstration of the Spirit and of power" that his preaching would be effective.

Corinth was a difficult field of labor. The Gospel since that time has entered other difficult fields. Missionaries have pressed into Tibet. Moslem cities and lands have been entered. There are those who are at work in the dark corners of our cities and in the neglected districts of our rural fields. The power of the Gospel is fully able to redeem and regenerate anywhere and everywhere to those who will receive it. We too have no reason to be ashamed of the Gospel for it is the power of God unto salvation.

It took much patience and continued hard labor on Paul's part. The work developed slowly. He first had to find a way in which to earn his living. He joined Aquila and Priscilla in the work of tent making. Paul was a busy man. He worked by day and by night at his trade that the work of preaching might continue. Paul's motives were the highest. It may be impossible for us to estimate the value of Paul's example of industry and independence. Undoubtedly by his manner of life he commended the Gospel to many who otherwise would have been untouched. A man's business and the way in which he conducts it either hinders or enhances his influence for Christ. A careless, reckless, indolent man will find himself robbed of much of his good influence. Paul was willing to be all things to all men that he might win some.

Paul began his work in the synagogue. But soon the opposition of his Jewish brethren was so bitter that he had to withdraw. Paul might have become disheartened and quit. Instead he found the house of Justus, near by the synagogue, open to him. Here he continued his work with good success. Paul did not permit opposition to lessen his efforts. The opposite rather was true.

The work in Corinth was trying. Paul as all of us needed encouragement. God spoke to him assuring him, "For I am with thee and no man shall set on thee to hurt thee." God always is our inspiration and confidence. If we have the assurance that God is with us then we need not be afraid.

Paul's faith, and his confidence, and his sense of duty strengthened him for his work. And what a great work he did in Corinth. He saw a brotherhood of believers—clean, noble, regenerate men and women—spring up in that great city. That was wonderful. The same is wonderful in our day.

Prayer

O God we pray that we too may never be afraid but speak and not hold our peace.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

JUST THREE THINGS

"I once met a scholar," says Bishop Whipple, "who told me that for years he had read every book that he could which assailed the the religion of Jesus Christ, and he said he would have become an infidel but for three things:

"First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child going to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have had three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the Gospel."—The Christian Commonwealth.

THE CALLING CLIMAXED

"As high an estimate as I have of the ministry I consider that the climax of that calling is to go out in missionary service. It takes mighty good stuff to be a missionary of the right type, the best stuff there is in this world. It takes a deal of courage to break the shell and go twelve thousand miles away and risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn; to adopt strange customs, to turn aside from earthly fame and emolument and most of all, to say good-bye to home and the faces of the loved ones virtually forever."—Theodore Roosevelt.

WHERE FRANKLIN SLEEPS

Benjamin Franklin, whose name is so indissolubly connected with American history during Revolutionary times, to whom we owe so many of our most cherished national institutions, and who was such a great inventor, patriot, printer, statesman, author, and diplomat, won abundant recognition during his life, and in death he is not forgotten. Every boy and girl knows some facts about Franklin, and every true American reveres his name and admires his achievements.

In Philadelphia, where Franklin lived and worked so long and gained fame and fortune, his memory is greatly honored, and the City of Brotherly Love is honored in being his burial place. His remains rest in the old Christ church burying ground, on the corner of Fifth and Arch streets, now in the busiest part of the city. The grave is tucked away in one corner, but is readily seen by peering through the iron fence on the Arch street side. If you did not know it was his grave, you would not dream that one of the heroic figures of early American days lies there, for there is little to distinguish it from other graves. There is no towering or beautiful monument, no imposing nor eulogistic tablet, no flowers nor shrubs. Nevertheless, the path to the grave is so well worn by the feet of countless visitors, that this fact in itself is significant, and a better tribute to worth than the most monumental marbles.

Benjamin Franklin's grave is humble and modest, like the man himself. On the grave and that of his wife, is only a simple, large, flat, stone slab. All there is on the stone are the words:

BENJAMIN and DEBORAH } FRANKLIN

1790

Only that and nothing more! Before Franklin's death, he wrote an epitaph for his tombstone, in which he compared himself and his body to a worn-out book, but apparently this inscription was never put to the use for which it was intended.

At the head of the grave is a small stone with a broken top, which marks the grave of Franklin's litle son, Francis, who died when an infant; beside that there is a larger stone marking the grave of John Read, Deborah Franklin's father.

But though so simple, it is safe to say that—of all the interesting places and shrines in interesting Philadelphia—none attracts visitors or has greater interest for more people, than the grave of Benjamin Franklin, the lover and benefactor of his fellowmen.—Wellspring.

THE BEST

A stranger visiting in a country town attended a session of the public school one day. Talking in an undertone with the teacher, he remarked, as his eyes rested on a boy whose head was lowered over the desk:

"I have watched that boy almost from the time I entered the room, and not once have I seen him raise his head to gaze curiously around. Is he one of your best pupils?"

"The best," came back the answer quickly and emphatically. "He is a boy who is thoroughly honest and conscientious in the use of his time. In school hours he works, diligently and earnestly, in the playground he plays with all his heart. Whatever he does, he does well and in its own time, without any dilly-dallying. He is laying the foundation of a splendid character."

"Thoroughly honest and conscientious in the use of his time." Of how many boys can this be truthfully said?

And youth is the period when one should learn along with other things the importance of using time honestly, working in work hours, playing in play hours.

This is assuredly the only way to get the best and most out of each day as it unfolds.—Selected.

THE PLAINSMAN'S CREED

I waste no thought on my neighbor's birth
Or the way he makes his prayer.
I grant him a white man's room on earth
If his game is only square.
While he plays it straight I'll call him mate;
If he cheats, I'll drop him flat.
Old class and rank are a wornout lie,
For all clean men are as good as I,
And a king is only that.

—Badger Clark's "The Westerner."

World Wide Sunday School News

Further Honor for the President of the W. S. S. A.

Rev. W. C. Poole, Ph. D., pastor of Christ Church, London, and President of the World's Sunday School Association, received the honorary degree of Doctor of Divinity from Otterbein College, Westerville, Ohio, at their commencement on June 17. Dr. Poole was elected President of the W. S. S. A. for the quadrennium—1924 to 1928—when the Ninth Convention of that Association was held in Glasgow last year. Previously President Poole had received the degree of Ph. D., after having completed a course in Religious Education in Boston University Dr. Poole is continuing post-graduate work in one of the long established universities in London. He succeeded Rev. F. B. Meyer, D. D., in the pastorate of Christ Church and also in the presidency of the World's Sunday School Association. During the summer Dr. Poole has again visited the Holy Land. He was there also in 1924 following the Convention in Glasgow. The degree was conferred "in absentia" and word of the honor was called to Dr. Poole by Rev. W. C. Clippinger, D. D., President of Otterbein College, who for a number of years has been the President of the Ohio Council of Religious Education.

A Sunday School with Ten Branches in Brazil

One of the leading Sunday schools of Sao Paulo recently closed its second annual one-day "retreat" in which it brings together the officers and teachers of its central school and of its ten branches. The place chosen these two years has been the 300-acre farm of the Little Blossom Home—an orphanage giving a Christian home to forty boys and girls, carried on entirely as a work of faith. The orphanage is located about 25 miles from Sao Paulo, and an early start had to be made from the city to reach there by 9:30 on a slow-going suburban train. Three auto trucks brought the party of forty-two Sunday school workers from the station to the farm, and after arrival and partaking of the inevitable cup of coffee, the day's program was begun.

Seated on benches in the shade of the wide-spreading fir tree, the workers listened first to brief reports from each one of the branch schools. Then the World's Sunday School Association Secretary for Brazil, Rev. H. S. Harris of Rio de Janeiro, was presented and spoke briefly on the "Perspective and Trend of the Sunday School Movement." Three topics had been chosen beforehand, by ballot of the workers, about which their discussions should center. Those receiving the greatest number of votes were: "Means of attracting and keeping pupils in the Sunday school"; "The importance of punctuality and consistency on the part of the teacher"; and "The Teacher's Preparation". Animated discussion of these topics completely occupied all available time, and at the close of the afternoon session, the party returned to Sao Paulo with renewed interest and enthusiasm for their common task and with a better appreciation of the means to be used for its accomplishment. Thus it is that one church in Brazil's industrial metropolis is seeking to keep abreast of its responsibility for advancing the Gospel.

Christian Education in Egypt

Sunday school libraries for reference and special study, made up of a few selected volumes from America and the nine Sunday school handbooks published in Arabic by the World's Sunday School Association, have been placed in the Church Missionary Society's Girl's High School, Cairo, and also in the American Mission Girls' High School at Luxor.

A new branch of evangelistic work has been taken up by the World's Sunday School Association secretaries in Egypt, in providing illustrated books on the life of Joseph and the life of Christ for use among the patients in the large hospital of the Church Missionary Society in Old Cairo. This plan will be carried forward during the coming year in the American Mission hospitals of the United Presbyterian Church at Assiut and Tanta. This is an extension of the Sunday school idea into hospital wards with the result that the patients upon leaving for their homes take with them a message in simple Arabic language and with attractive illustrations. This publishes the Word of God in villages far up the Nile and in the crowded cities of the Delta.

Friends in America can scarcely realize how much value is placed upon an illustrated leaflet. Rev. Stephen Van R. Trowbridge, on one of his Sunday school tours in Upper Egypt, was invited by an Egyptian business man to go to his office. After coffee was served and a friendly conversation had taken place, the man opened his safe and produced what he considered one of his greatest treasures. This was no other than the book of statistics for the Sunday schools in all the world, illustrated with flags of the nations which had been prepared for the World's Convention held in Zurich in 1913. He had been so impressed with this pamphlet and with the thought of how wonderfuly the Sunday school had spread among the nations that he kept it locked up with his securities and cash, and brought it out to show his special friends.

A man trying to live a Christian while getting his pay envelope from sinful employment is like a geranium trying to produce beautiful bloom while planted in a salt fish kit.

If the necessity for being born in a hospital continues and increases, the present political value of having been born in a log house will be but a matter of interesting ancient history.

When one dodges an offering, he may think he is escaping duty. The love of money is the root of self-deception.

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Notes from Here and There

The Waterloo (Ontario) Historical Society recently placed a bronze tablet on the front of the Mennonite church at Kitchener, Ont., as designating the site where the first church building of any denomination in Waterloo County was erected. It was erected in 1813 by Bishop Eby and was a log structure. It was replaced in 1834, and again in 1902 when the present structure was erected.

B. D. Smucker of Bluffton College spent four weeks of very successful solicitation for Bluffton College among churches in Pennsylvania. He also spent some time in Ohio in the interests of the institution.

Two newly organized churches, composed of brethren who have lately immigrated from Russia, joined the Middle Canada Conference of the General Conference of Mennonites at the time of its meeting near Rosthern, Sask., in July.

Rev. H. J. Krehbiel and party, who attended the 400th Anniversary Celebration of the Mennonite church, at Geneva, Switzerland, have returned to their homes in California, stopping at several points enroute west from New York.

The Quarterly Mission Meeting of the Logan and Champaign County (O.) churches was held on September 12th. J. P. Bontrager, of Los Angeles, California, was the chief speaker. Brother Bontrager left his home in June and has been visiting a number of churches, also holding a series of meetings in Logan and Champaign Counties, his former home.

Elmer Hess, formerly of Masontown Pa., recently removed to Belleville, Pa., to take charge of the congregation there, spent some time holding meetings near West Liberty, Ohio, and other places, enroute to his home from the General Conference held at Eureka, Ill.

Freeman College, Freeman, S. D., reports an enrollment of nearly 100 regular students for the new school year, and the outlook for a successful school year is very encouraging. Bethel College, at Newton, Kansas, also reports an increased enrollment, with exact figures not available at this writing. Other college enrollments will be reported as soon as figures are available.

The new Sterling Avenue Mennonite Church at Kitchener, Ontario, is undergoing very substantial and encouraging growth in interest, attendance and membership. Paul E. Whitmer recently closed a week's series of meetings there with splendid interest and attendance throughout.

Rev. J. D. Warkentin, formerly of Mountain Lake, Minn., is now located at Hillsboro, Kansas, where he will teach in the Hillsboro Bible Academy for the coming school year.

The Young People's Chorus of the Sugar Creek Mennonite Church, consisting of twenty-five voices, sang the sacred Cantata "Under the Palms" on Sunday evening, Sept. 13, under the direction of the pastor, Lester Hostetler.

The Mennonites of Holland have recently formed a General Conference (Landdag), which held its first session Sept. 9 and 10. This is the first organization of the kind among the Mennonites of Holland.

According to the financial report of Goshen College which has been issued in printed form, there was a net operating deficit of last year's running expenses of $5814.68, most of which is covered by pledges which are payable by January 1, 1926. Approximately $500 has been received from the dissolution of the old Alumni Endowment Fund.

The private school at the Mennonite Orphans' Home at West Liberty, Ohio, which has been maintained for some years, has been closed and the children now go to the public schools of West Liberty. Lack of properly qualified teachers willing to give their services on a "Missionary Basis", and difficulty in meeting some of the state requirements are some of the reasons given for the change.

B. B. King, of the Fort Wayne, Ind., mission, recently held a series of meetings at Walnut Creek, Ohio. N. E. Troyer of Cable, Ohio, also held meetings in Holmes County, and S. E. Allgyer of West Liberty, Ohio, held meetings in Fulton County.

The Illinois District Mennonite Literary Society held its second annual state meeting in Peoria, Ill., on September 5. Over two hundred were present, a fine spirit prevailed, and all declared the meeting a success. The next state meeting is to be held in some Mennonite community on July 4, 1926. The "Literary Helper", a 20-page booklet filled with suggestions for literary programs, statistics, sample constitutions, etc., was distributed at the meeting. Copies of this helpful and suggestive booklet can be secured from Raymond Book, R. D. 1, Sterling, Ill., for 25 cents. It will be found especially valuable for those who are responsible for organizing or conducting such societies.

Silas Hertzler, who was a teacher at Goshen College last year, is spending the present school year in advanced study at Yale University.

Rev. J. E. Amstutz, of Trenton, Ohio, and Rev. A. S. Rosenberger, of Pandora, Ohio, stopped at Berne, Indiana, recently, enroute to their homes from the All-Mennonite Convention at Nappanee, Ind.

Dr. Harvey R. Bauman, soon to sail with his wife, Dr. Ella Bauman, as a missionary to India, was ordained at the West Swamp Church, near Quakertown, Pa., on Sept. 13th. The Drs. Bauman go as the first medical missionaries to be sent to the India field by the General Conference of Mennonites, and will be located in the Champa District, Central Provinces, where Mary Burkhard is located. They sail on October 3, and will be accompanied by Adah Good Burkhalter, of Bluffton, Ohio, and Miss Martha Burkhalter of Berne, Indiana, both returning for a second term of service. The best wishes of the Exponent go with them as they sail.

JOHNNY APPLESEED

This man's real name was John Chapman. He was called Johnny Appleseed because his hobby was to plant appleseeds in the forest in advance of civilization. It is supposed that he was born in Massachusetts in about 1775. With two canoes strapped together he drifted down the Ohio river with several bags of appleseeds. After starting several nurseries along the Ohio he penetrated into the forests and in clearings along streams he planted over 100 nurseries which he fenced with brush to protect them from wild animals. If tradition can be relied on Johnny Appleseed was singular in habits. He would trudge through the forest for many miles to attend to his orchards and to deliver to the pioneers apple trees which he would exchange for old clothes. He went barefooted and sometimes wore on his head a tin pan which he carried as a part of his cooking equipment. His religious zeal and love for humanity have become proverbial in the Ohio country. He would travel for hundreds of miles in the great forest unarmed, yet he was never injured by wild animals. The Indians considered him a great "medicine man". At Mansfield, O., where Johnny Appleseed lived for a time, a monument was erected to his memory in 1890. This child of the forest died in 1847 and was buried near Fort Wayne, Indiana.—Pathfinder.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

OCTOBER 9, 1925

COMMON TASKS
An Editorial

SOME CHARACTERISTIC ATTITUDES TOWARD LIFE

FOREIGN MISSIONARY SERVICE AS A VOCATION

VOICES IN THE SILENCE

FIRST ADVOCATE OF BELIEVER'S BAPTISM

CHOKED WITH THORNS
Our Bi-Weekly Sermon

THE OPEN FORUM

The Editor's Chat

The editor believes that all of our readers will be interested in the report of the recent annual business meeting of the directors of The Christian Exponent Company, and cheerfully gives over his space on this page for that report.

A particularly encouraging feature of the report is the fact that the finances of the Exponent for the next three years are already assured and provided for. It is inevitable, with the present high prices of printing, that a new journal will find its balance on the debit side of the ledger for the first few years of existence. Most periodicals starting a new subscription list, figure on about five years before the venture will be entirely self-supporting, even when advertising revenue is figured as a source of income. Some require a much longer time than this, especially when advertising receipts are little or nothing. Some means must, of course, be used to meet the deficit. In the case of the Exponent it was decided to secure pledges from individuals.

The ready response to the request for individuals to indicate their willingness to support the Exponent by signing a pledge, obligating them to from ten to twenty dollars per year for a period of three years, has been gratifying indeed, and the Board wishes to thank most heartily all those who thus indicated their faith in the Exponent, and the things for which its stands. We now give way to the report.

REPORT

Of the Meeting of the Board of Directors of the Christian Exponent Co.

The Board of Directors of the Christian Exponent Company met at the call of the president, Lester Hostetler, Sept. 1, 1925 at 7:30 p. m., at the home of D. S. Gerig, Goshen, Indiana.

N. O. Blosser led in the opening prayer.

N. E. Byers could not be present at the meeting, but he had arranged with A. E. Kreider to act as his proxy. As P. E. Whitmer arrived after the time appointed for opening the meeting, it was voted that J. C. Meyer act as secretary.

The report of the treasurer, D. S. Gerig, was read and accepted. The report follows:

Receipts:

Cash on hand, Dec. 31, 1924	$ 662.26
Subscriptions	698.21
Donations and pledges	1,288.38
Books and magazines	130.24
Total	$2,750.59

Disbursements:

Printing	$1,020.96
Editor and clerk hire	762.74
Office expenses and traveling	153.28
Books	50.36
Engraving and unclassified	14.47
Total	$2,001.81
Balance on hand	778.78

At a meeting held March 28, 1925, at Lima, Ohio, the Board had named a finance committee consisting of D. S. Gerig, chairman, P. E. Whitmer, and J. C. Meyer to obtain pledges to cover any possible deficit each year for three years. The chairman of that committee reported that they had obtained the following pledges to date:

96 pledges of $20 a year for three years.
17 pledges of $10 a year for three years.
5 pledges of $5 a year for three years.

IMPORTANT NOTICE

Subscribers will please note that all communications concerning subscriptions, advertisements, books, magazines, requests for back numbers or sample copies of the Exponent, etc., should be sent direct to D. S. Gerig, Business Manager, The Christian Exponent Company, 1137 South Eighth St., Goshen, Indiana.

All communications intended for the Editor of the Christian Exponent should be addressed to the editorial offices at 204 E. Henrietta St., Wooster, Ohio. Do not send matter intended for both the Editor and the Business Manager in one letter.

By complying with the above requests, subscribers will greatly facilitate the work of the Editor and Business Manager, and will insure prompt attention for all of their communications.

Several members of the Board reported that at least enough pledges were signed, but not yet reported to the committee, to make the total amount pledged approximately $2400 a year for three years. The committee was given a vote of thanks and asked to complete its work by October 1, 1925.

As a result of the election for directors which had been held before the meeting, N. E. Byers was re-elected and J. B. Cressman and N. A. Lehman were elected as new members on the Board of Directors. The Board now stands as follows:

D. S. Gerig, J. C. Meyer, R. L. Hartzler. Term expires 1926.

P. E. Whitmer, N. O. Blosser, Lester Hostetler. Term expires 1927.

N. E. Byers, J. B. Cressman, N. A. Lehman. Term expires 1928.

By a unanimous vote of the Board Vernon Smucker was re-elected as editor for the year 1926. It was also voted that the Business Manager close the contract for printing for 1923 at the same rate as for the present year.

The following officers were elected for the coming year: President, Paul E. Whitmer; Vice-President, N. E. Byers; Secretary, Raymond L. Hartzler; Treasurer, D. S. Gerig.

After electing the Departmental, Consulting and Contributing Editors, whose names appear in each issue of the Exponent, the policies and aims of the paper were discussed at length. Apparently the Christian Exponent has passed the experimental stage and is now entering on a period of growth and improvement. The prospects for the Christian Exponent are indeed bright and a large and useful service seems assured.—J. C. Meyer, Acting Secretary.

DEPENDING ON FORESTS

Importance of forests in the development of our country, says the American Tree Association, is shown by the fact that from the streams of the National Forests over 700 western cities and towns, with an aggregate population of nearly 2,500,000, obtain their domestic water supply. The forests include 1266 irrigation projects and 325 water power plants.—Selected.

CONTRIBUTORS FOR THIS ISSUE

O. B. Gerig, Dorchester, Mass.
Teacher in Simmons College, Boston.

Martha Burkhalter, Berne, Ind.
Enroute to India for a second term of service in the General Conference Mennonite Mission, Janjgir, C. P., India.

Ivan Groh, Preston, Ontario
Graduate student, Toronto University, Toronto, Ontario.

Our Bi-weekly sermon is taken from a published collection of sermons by John Henry Jowett, who was internationally known as one of the greatest pulpit masters of the world. He held important pastorates in New York and London.

THE
CHRISTIAN EXPONENT

VOL. II. OCTOBER 9, 1925. No. 21.

VERNON SMUCKER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Crissie, Shank, Missions; W. Wilbur Miller, Young People's Page. **Consulting Editors:** Lester Hostetler, Paul E. Whitmer, S. S. Yoder, Wm. B. Weaver. **Contributing Editors:** N. E. Byers, Ruth Yoder, A. R. Eschliman, I. R. Detweiler, A. M. Eash, Elsie Byler Burkhard, Hervey Schnell, Ivan Groh and J. Boyd Cressman.

Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio. Correspondence intended for the Editor should be addressed to The Christian Exponent, 204 E. Henrietta St., Wooster, Ohio
All communications pertaining to subscriptions, requests for back numbers, sample copies, book orders, etc., should be addressed to D. S. Gerig, Business Manager, 1137 South Eighth St., Goshen, Indiana.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

AUTUMN DAYS

POETS have long sung the praises of spring, and no doubt that season of the year is worthy of all the praise and the glory which it receives. But it is the contention of many who enjoy the sheer delight of October days that at no other time of the year does nature show the handiwork of God in quite so delightful and compelling a form, and in nothing else of God's creation can one so clearly and unmistakably see God's goodness and kindness, and His concern for His own creation, as in this month of October. Not only does He do this through the wonderful weather with which we are usually blessed at this time of the year, but in the abundance with which the fruits of the earth are lavished upon humanity, and in the remarkable preparation which all nature makes for the strenuous days ahead. Surely it is an evidence of the hand of an all-wise Heavenly Father that even the dumb animals and the trees of the field make preparation for the winter, and are supplied with all that they need to continue their existence through the long months of cold and inactivity. It should likewise be a lesson to the human creation of God, and should give us a firmer faith in Him and a keener realization of the part that each of us should play in the great plan of life which He has for each one of us. Craven indeed is the soul that cannot see in this autumnal season new and fuller manifestations of a loving Heavenly Father.

But not only can we see in this season of the year these evidences of God's goodness and love, but it should be a lesson to us for our daily life and conduct. The importance of making proper preparations, of being able to endure hardship and suffering without allowing our purpose and our plans to be defeated, and of accepting what comes to us with the conscious realization that we are in the hands of a wiser and a higher power than our own, should all be brought to us in our observations of nature at this time of the year. Happy indeed is that individual who can see and faithfully interpret these omens of the omnipotence of God in the ordinary and common events of the season.

As for man, the noblest creation of God, he has many times fallen away and wandered into sin, in spite of the love of a kind Heavenly Father. To such an one, no less than to the one who is consciously seeking to do His will, this October season of the year brings new lessons and new joy if we can only attune our hearts to receive them. May this be the experience of every reader of the Christian Exponent is the hearty wish and hope of the Editor.

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A STIRRING CHALLENGE

A NOTED general of the United States Army said some time ago that the Christians of America would be responsible for "every drop of blood" shed in another world war for the simple reason that they can stop war if they want to. We are not interested here in backing up this statement with proof that will convince a sceptical mind, but there is at least enough self-evident ground for such an assertion to cause each one who is serious-minded and earnest in his Christian life to carefully consider this statement which virtually throws out a challenge to the Christian church everywhere.

If the statement is true what will the Mennonite church do about it? Are we going to suppose that it includes all other denominations but Mennonites, and that we are excluded? Are we really ready to assume that by our mere refusal to participate in war we are thereby washing our hands of all responsibility in the matter? Have we been doing our part in trying to get a better method than war for settling international disputes and disagreements? Can we indeed be Christians and refuse to do what we can in this respect? These are pertinent questions which should interest every one of us, and should enlist us in the great crusade against the recurrence of such a terrible scourge as war.

It is idle to say that we need not concen ourselves with such matters on the ground that we are "citizens of another kingdom" and strangers and pilgrims here on earth. If war is a scourge and a hideous evil, as we truly believe it is, then as Christians we must do our best to conquer this evil. If war oppresses and wrongs men, as it surely does, then certainly it is our Christian duty to serve our fellowmen by trying to remove this great wrong and this cruel oppressor. And if war is contrary to the teachings of Christ, as all will admit, then surely as Christ's disciples we must do what we can to make it impossible. It is not our professions but our works that count. We cannot profess peace and convince the world that we mean it unless we actively and ceaselessly work toward securing peace. The two things go hand in hand, and cannot be separated. We prove our faith by our works.

To us it seems, then, that the Mennonite church, if she is to be true to her callings and to the faith of her fathers, cannot do otherwise than actively support and enlist in the campaign which is being waged today in support of the abolition of war and the promotion of international peace and good will in its stead. The ideal to us may seem most difficult of attainment but our faith should spur us on. We may feel that our part can be but small in trying to bring about the realization of the ideal, but we must do our part none the less. We may hold, as we surely do, that to make peace effective the hearts of men must be changed; then in God's name and in His might let us do what we can to change them! We must not be idle! We dare not fail to help in this great crisis! The end may be nearer than we believe. It may need just the little extra impetus which we can give which will make effective the present agitation throughout the world in favor of peace.

If we love God and our fellowmen we must respond to the challenge which has come to the Church of Jesus Christ. If we are a part of that Church we must do our part. Let every individual study this matter and find his or her place in the ranks. It is a stirring challenge and a Christian duty.

COMMON TASKS

COMMON tasks make for unity of heart and purpose. Where men are intent on accomplishing certain results they will strain every effort and activity toward the realization of the ends that are in view. Lesser matters are forgotten, or relegated to the realm of lesser importance and attention so that there is no danger of contentions and differences arising from them. Common interests are emphasized, united counsel is employed, and differences are automatically reduced to a minimum, all because people are engaged in common tasks.

The followers of Christ are engaged in a common task. It is that of winning the world to Christ—of proclaiming the Gospel to every creature. It is a task that was left us by the Master Himself, and one that is both urgent and difficult. It cannot be accomplished except through the united effort of all believers and by the power of God where human effort cannot prevail. It requires the thoughtful, intelligent, constructive and prayerful use of all the best talents with which God has endowed us, and an utter forgetfulness of self and selfish interests in view of the larger tasks which are before us. It challenges our greatest men and our keenest minds, and there is a part for each one of us to perform. This task is so important that our Master cheerfully and gladly gave up His life for it, and He holds us as His disciples responsible for our best efforts toward its accomplishment. Truly it is a great and worthy task.

But to our shame, and to the shame of Christendom in general, it must be admitted that we have been very negligent and very unfaithful in the discharge of our weighty and serious responsibilities and duties in connection with this great work. Instead of losing ourselves and our selfish aims and desires in this great common task, we have long quarreled and struggled in order to realize our own ambitions and to promote our own ends. We have not yet caught the vision which the Master had; we have failed to make His task our chief concern. If Christians always, everywhere, had had this ideal and this aim it is difficult to see how the hosts of sin and evil could have successfully withstood the great offensive which would have been launched against them. The forces of Truth are stronger than the forces of wickedness. Nothing can withstand them, even now. It is our own weaknesses and negligence that are responsible for the failure ~~to~~ accomplish the task.

In view of the greatness and the importance of the Christian's responsibility and tasks it is well for us to think together on a few of the things for which we should unitedly stand and which should be our common concern and interest. Instead of quarreling among themselves Christians should lose themselves in these all-important responsibilities and unitedly and whole-heartedly work out these common problems under the guidance and direction of the Holy Spirit. Until we learn to do this, and until we make common

tasks of the things which He expects us to do, we cannot expect to receive the blessing of God in full measure upon our efforts.

One of the supreme tasks of the Christian is to further extend the borders of His kingdom. Missionary activity still requires the best and the most serious effort which we can give it, not individually or in small groups only, but as a united body of Christians seeking to carry out the final commission left us by our Lord and Master. This may indeed be given as the one great task of Christians everywhere and in all generations. It is big enough to challenge all of our efforts and to engage all of our powers and resources. We have not been doing our best. Can we not make this our supreme effort and concern?

Another task which should be common to all Christians of our day and which should call forth our united effort and concern is finding a solution for the practical and pressing problem of adapting our modern environment and conditions to the spiritual upbuilding and uplift of the human race. Modern industrialism and commercialism are profoundly affecting our fellowmen, in many cases, and frequently making it impossible for them to live lives of greatest usefulness and freedom. It is idle for us to refuse to recognize these social and industrial problems which so vitally affect the very lives of those whom we are trying to reach. To a certain extent we must recognize these problems as a challenge to Christianity and must seek a solution on a Christian basis. We cannot ignore them on the basis that we are citizens of another kingdom and that they do not concern us. Anything that affects the ability of our fellows to live wholesome and upright Christian lives is a concern and a problem for us. The sooner we recognize this the better we will be able to serve.

The matter of bringing about world peace is a problem and a task which devolves upon Christians everywhere. Today while the world is crying out against war, and is seeking peace but finding it not, Christianity has a message which it alone can bring. And because we as Mennonites have given a little more attention to this question, and since we have more literally sought to exemplify the Christian doctrine of love and good will to all, we have a special duty and responsibility along this line. We must not seek to isolate ourselves from the world about us, but must recognize our responsibility in this common task, and seek to give others the benefit of our experience.

Then there is the question of the Simple Life. No one doubts that the Christian way of life is a way of beautiful and satisfying simplicity, but how to attain this simplicity in a world as complex and as modern as ours is a real question. Here again, Mennonites, as the consistent exponents of the simple life, ought to be able to give a real message. It is one of our important duties to help spread the gospel of the simple life. It is a difficult and a most exacting task. Let us make common effort and common cause in this matter also.

There are many other practical and immediate tasks which confront the Christian today. We have mentioned only a few of the most important in order to gain an idea or the magnitude of the duties which face us. In view of these great tasks, and in view of the imperative need for common and united effort to accomplish them, how tragic and how sad if we should unfit ourselves for their accomplishment by failing to make common tasks of them, and by failing to put the Kingdom of God and His interests before our own interests and desires. At a time when Christendom should present a united front toward the enemy we are torn and rent by diversions and strife in the ranks. At a time when Mennonitism ought to be able to make a very definite and real contribution to the solution of the world's problems, we are unable, even as Mennonites, to make common tasks of the duties before us. We are still suspicious, distrustful, jealous and afraid. God pity us if we fail to see the magnitude of our responsibilities and our opportunities in these days, and fail to govern ourselves accordingly. This is a real testing time in our history.

Common tasks bring about common problems, and common problems bring about unity and not division. In which direction are we moving, and whither are we tending? The question is worthy of our most serious concern and interest.

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Some Characteristic Attitudes Toward Life

O. B. Gerig

WHAT shall we do with life? What is our relation to the universe? What attitude toward life brings us greatest happiness and satisfaction? Doubtless we have all struggled with these questions repeatedly. But in this we find ourselves not alone. These have been the prevailing and dominant questions of the people of all ages.

In the main there are three chief attitudes which people have taken and, in fact, take today. The first is the attitude of **resignation**; the second, **rebellion**; and the third that of **acceptance.**

Resignation was quite the characteristic attitude of the ancients. Such natural phenomena as lightning, thunder, earthquakes and eclipses were wholly unexplainable. People were filled with awe and fear. It was an easy step to worship the various gods who were supposed to control these things. Some took the view that, after all, the gods are good and the universe though startling is yet benevolent; that all things work together for good to them that love their gods. They simply resigned themselves to the powers and forces that be and became optimists. Others looked upon life and the universe and decided that it present-

ed little else but chaos, evil, sickness and death. These resigned themselves to their fate and became pessimists. Much of the Chinese, Hindu and Greek philosophy is tinged with this view as is also the book of Ecclesiastes. This attitude of resignation, however, has persisted well into our time. It is very apt to become the attitude of people who suffer persecution, poverty, ignorance and despair. Thus we hear people say,—"yes but you can't change human nature," "it always was so and always will be so". Or whatever arises, flood, drouth, accident, sickness or death, they see in it all the will of God. It was this idea that led the strict Calvinists to believe that God willed everything from the beginning, therefore the doctrine that some are predestined to be saved, others to be lost, the Calvinist of course believing that surely he was among the saved. Many good souls seem to find this attitude of resignation very satisfactory and in practise it seems, for some, to work well enough. A possible difficulty in this attitude arises from considering the universe apart from ourselves instead of a part of ourselves.

Rebellion is an attitude widely held and well illustrated in the life of Leo Tolstoy in the last century. Born of a wealthy family, a nobleman well educated, recognized as one of the most gifted writers of Europe, Tolstoy nevertheless found himself at forty years of age the "most miserable man in Europe". He saw wretched conditions for the masses in the hands of a tyrranous state; a church autocratic, corrupt and far from being an examplar of the teaching of Jesus; his own life essentially empty and dull, the universe hostile and lacking in meaning and purpose. Nothing fitted his case so well, he says, as the ancient story of the man who traversed the desert in quest of the touch-stone that would give meaning to life. Finding himself pursued by a wild and ferocious beast he came at length to an old well where he tried to escape by descending a vine that grew up along the mossy stones. But as he looked down he saw at the bottom the open jaws of a dragon half covered with reptilian slime. And just above his hands a white mouse and a black mouse came out from the stones and began gnawing a ring around the vine. Truly a desperate state of being. But Tolstoy was constructive in his rebellion to life as he found it. Those familiar with his life know how he turned suddenly in his habits of life adopting the status of the simple peasant with his humble virtues. Leaving his large estate he went out to live with the peasant folk, sharing their simple fare and wearing their home-spun. In fact he died on a bleak wintry day in a lonely cabin far from the luxurious palace of his earlier life. But the writings of this later period have deeply touched the heart of the western world resulting in many improvements.

Rebellion is not always a bad attitude. There are times and occasions when this spirit becomes a virtue. But rebellion should result in something constructive. Peculiarly enough, this attitude toward life is shared alike by the conservative and the radical. They are both rebels, the one against change and the other against the status quo. The conservative would tie us to the past and keep things as they are. The radical would have us abandon the past and abruptly adopt things as they ought to be. When the conservative learns that all life is incessant change, and the radical learns that this change cannot happen all at once, there may be some hope for progress. Liberalism offers this hope by its attitude of making progressive changes slowly. But, now and then, reaction strikes the fatal blow by insisting that we return to "the good old days that used to be", an attitude that is as impossible as it is undesirable.

Acceptance, the third attitude, is the one that gives mastery over life. The one who accepts life and the universe takes it as it is and tries to make it better. He is seldom resigned or rebellious. He considers himself a part of the universe, perhaps that part which can give better direction and nobler purpose to life. He believes that human nature is plastic and responsive to better impulses. He dwells less on the depravity of man and more on his humanity, divinity and infinite possibilities. He takes the torch of light, lifts it high and passes it on toward higher heights.

Foreign Missionary Service as a Vocation

Martha Burkhalter

WHY did I choose foreign missionary service as a vocation? Is it because I could find nothing else to do at home? Is it because I wished to get rich or popular in India? Or perhaps to choose a more pleasant place to live in than our beautiful America? No! None of these were reasons for my going to India. It was because Jesus Christ clearly and definitely said to me through many sources and finally through the Mission Board, "Go to dark, sad, diseased, lost India. I need you there. It will not always be pleasant work, and you may need to give your life, but go, I need you there."

I was at Winona Lake working at the Swiss Terrace nine years ago this summer when a letter came from the Mission Board asking me to go to India, to take charge of the Funk Memorial Girls' School at Janjgir. How far away India seemed then! That evening I sat in the auditorium trying to listen to the concert of the National Male Quartette. But I did not enjoy it. I got up and walked out. My thoughts were trying to span the vast distance between Winona Lake and India,—Janjgir, India. It seemed impossible. The ocean lay between. Days and days of traveling would bring me to India, but my thoughts would not and could not bring India, **real** India before me. I was going to go. I had decided that with my Lord before.

But I shall never forget that evening. I was trying to give up in a moment the pleasures of the delightful lakes and parks, the interesting Chautauqua programs and the inspirational Bible Conferences which I had the privilege of attending for a number of years. And most important I must give up the position I had accepted as teacher in the high school at Berne for the next year. But at that moment there came before my mind pictures of famine sufferers, of heaps of skeletons lying by the wayside, or under the trees, child widows burning on the funeral pyre, living skeletons coming to the missionaries with outstretched arms. There were pictures which I had often as a child looked at in George Lambert's red book which we had in our library at home, on the terrible famine in India, pictures that were indelibly written on my mind. The National Male Quartette was singing a humorous selection inside the Auditorium. Everybody was lighthearted and happy. But I had something more serious to think about. The East was calling. "Have you heard the East a-callin', with its spicy garlic smells and its tinkly temple bells." If you have, you know how irresistible the call is.

That year I could not go on account of the war. It was a year of further preparation. In the fall of 1917 I sailed with 40 other missionaries of different denominations. I worked in India with great joy for six years and a half. Two years after I was there, my youngest brother came and seven months after his arrival, gave his life for the cause of missions. He lies buried in Champa, India.

While working in India I found out that there were 5000 other missionaries scattered about among the 320 million inhabitants. I saw the people turning to Christ in great numbers or heard about it. 100,000 souls have accepted Christ in India in the last ten years. In our General Conference Mennonite Mission we have 1100 Christians. In the Old Mennonite Mission there are several hundred more. I saw no terrible famines while I was there, although millions go to bed hungry every night in India.

What are the conditions of India today? We have three million Christians, thousands of Mission schools all over India whose influence is reaching hundreds of thousands of homes. Millions of dollars are pouring into India from America, England, Sweden and a few other countries. What is our aim? To reach the 317 million Hindoos and Mohammedans who are not yet Christians. One hundred million of these have never yet heard the Gospel. Our aim is to establish self-supporting, indigenous churches, to train leaders, to build hospitals, to start industrial centers. Is the job big enough to call for attention? Is it only an experiment the results of which are doubtful? It is more than an experiment. It is a working proposition. Do you have a share in it?

John R. Mott says, "Missionary policy has been influenced far too much by emergencies and sudden crises, and not sufficiently by the far view. We need men of vision. The call comes today for great leaders, for missionary statesmanship, men with unusual powers to meet and overcome difficulties." We need strong men and women who are willing to face inconveniences, low salary, dangers, death. But how about choosing missionary service as a vocation in circumstances such as these, thousands turning to Christ, many eager to learn, but being turned away because of lack of teachers, millions being lost who have never had the opportunity to hear. Could you think of Taylor, Judson, Moffat, Stanley Jones, or Mrs. Mary Burkhard, all burning with a passion for lost souls, choosing another vocation, more pleasant with less inconveniences? Have you ever heard of missionaries who have seen the need on the field, who have had the vision, deliberately choose another vocation except where ill-health necessitated their staying at home? I have not.

Rev. E. Stanley Jones D.D., for 16 years a Methodist missionary in India, last summer rejected the appointment as Bishop of the Methodist church when it was offered to him at the General Conference at Springfield, Mass. "No one would turn down an office like that lightly," said Dr. Jones, "but in the quietness of my room I faced things. The soul of India is awaking. The atmosphere is being soaked and saturated with Christianity, which is the inevitable result of the combined onslaught of Christianity and education, and the opportunity must not now be lost. As I waited upon God there in my room, just as plainly as I am speaking to you this morning I heard Him say, 'If you will renounce this, that is, the office of Bishop, I will walk with you in Asia.' I said, 'Lord I would rather walk with Thee in Asia than do anything else in heaven or earth. It is done.'"

Friends, I am glad to go back to India this fall. I would rather go there than anywhere else in this wide wide world, although I have seen a dozen different countries. The East is calling. On a warm Monday evening in April, 1924, seventy girls walked two miles and a half to the railroad station to bid me good-bye. As they saw the smoke of the train in the distance they started to sing, "God Be With You Till We Meet Again" in the Hindi language. As I stepped on the train the singing changed to sobbing and they all said, "Miss Sahibjee, come back, come back, do not stay in America, come back." I can still hear them calling and I must go. Our ship the S. S. "Caronia" will sail October 3d, from New York, the Lord willing.

Do missions pay? Do missions pay?
What a question for today!
Why, all of life that's worth the thought,
Has been by missions dearly bought.
Truth and honor, love and grace,
Only find on earth a place.
Where the mission of the cross
Brings always gain and never loss.

Voices in the Silence

Ivan Groh

"The heavens declare the glory of God and the firmament showeth His handiwork."

I WATCHED the day go to rest from the end of one of the peers in the harbor at Kincardine, and realized anew that environment plays a real active part in determining one's moods and feelings. Every land- and marine-scape, every sunset and cloud, has a message just as truly as a conversation, book, or sermon.

The lake was unusually calm, and the golden glory of the setting sun sank imperceptibly, first into a veil and then a thick mass of purple clouds, and slowly sank into the lake. The golden radiance gave way to paler tints, which were reflected in shimmering rays on the calm surface of the water. It was a perfect blending of the spectral colors such as no painter's canvas can portray. The purple soon became opaque, and the crimson and gold faded to a pink and grey light, which continued to stream high up into the sky long after all other vestiges of the parting day had gone.

Behind me lay the town with church towers and slender poplars silhouetted against the eastern sky. A row of lamp posts along the beach cast quivering columns deep down into the water as stately and majestic as those of the Parthenon.

This harbor scene was silent; but the silence was full of voices. Several fishermen were still angling from one of the peers, and talking in muffled tones; at intervals a fish would dart up and plunge again with a splash, leaving a series of ever widening circles quivering outwards in the silvery light and dying far from the center like a deed of kindness on the sea of life. The gentle splashing of the wavelets as they struck the peer gave me a lonely feeling: alone in a great and glorious world.

An experience like this seems to be a challenge to read, if possible, the secrets of the universe. Whence came this world of ours? Whither is it bound? What is its purpose? Such questions suggest a hundred more, and lead the wandering mind into many avenues of speculation. But is there an answer to these speculations and where shall we look for it? Can electric instruments register and interpret the voices of the universe? Can the penetrating eye of the philosopher trace them back to their source?

The man who has no God attempts an answer, and produces treatises on the physics of light, accoustics, climatology, psychology, telepathy, and bores you with volumes of cosmological, theological, and metaphysical speculations. He is searching hard, searching honestly for the meaning of the universe. But has he found it? I believe Socrates and Plato, Spinoza and Leibnitz would still be searching for truth if they were living.

But give me God, the God of revelation, the God whom Jesus Christ revealed, and I need not search in vain for the meaning of the universe. The voices in the silence, the glory in the heavens bring a message from the great I Am. They search me out and speak to me; they tell me secrets of divine love and grace. Would that I might have an ear to hear and a heart to understand their messages more perfectly.

They call for silence: "Be still and know that I am God." "The heavens declare His righteousness and all the people see His glory." They "declare the glory of God and the firmament showeth His handiwork."

OUR BI-WEEKLY SERMON

Choked with Thorns

J. H. Jowett

"And some fell among thorns; and the thorns sprang up with it, and choked it."—Luke 8:7.

"SOME fell among thorns", and the soil was unable to sustain both. That is the principle. The capacity and resources of life are limited. We recognize the principle in the department of the mind. Here is a general medical practitioner. He has studied with equal attention every organ and function of the body, and in no particular direction has study brought forth fruit into perfection. His mental resources have been distributed over too many subjects to make it possible for him to be distinguished in relation to any. But take a specialist, who has limited his study to one particular organ—say the eye or the ear. By the concentration of his resources his knowledge comes to maturity. The mind-stuff is not thinned out in the creation of a large number of mental weaklings: it is husbanded for the sustenance of one strong and influential product. The specialist grows one plant in his mind soil; the general practitioner grows many.

Our Savior declares that the same principle is operative in the human heart. The heart resources are limited. If we distribute them over many things, we shall "bring forth no fruit unto perfection." Every additional thing we plant reduces the general strength. He wants us to be specialists, and to grow wheat only. But we are very prone to attempt to grow wheat and thorns, and the result is a religious life at once weak, languid and sickly. The wheat is enfeebled and robbed of its sustenance by the introduction of thorns. We cannot grow good wheat, if we also grow thorns. What kind of thorns do we grow? The Master names three.

1. "The cares of this world." There is a small but very fatal species of this thorn called fretfulness. Once fretfulness establishes itself in the heart, the

task of uprooting it is analagous to the task of uprooting chickweed from your garden. It is small, but most prolific, and makes a terrible drain upon our resources. We are very prone to forget the devastating power of little frets. Two hundred and forty pennies will run away with a pound quite as effectively as eight half-crowns; and there are people who have not eight big anxieties in the life draining away their strength, but who have two hundred and forty little frets; and these accomplish the same impoverishment. There is an immense amount of moral energy and force extracted from the heart by sheer fretfulness. Many a man who gives way to the devil may trace his collapse to the exhausting influence of fretfulness. There is a word of the Psalmist which indicates startling moral insight, and reveals a profound moral truth. "Fret not thyself....to do evil." That is what fretting leads to—evil doing! We can so reduce our moral force by fretfulness, so strain and weaken our spiritual garrison, that the citadel of our heart becomes a defenseless structure, and the tempter has easy entrance and possession, and leads us away captive at his will. Fretfulness diminishes spiritual force. It sucks away the thought and energy which ought to feed religious impulse and endeavor. To return to the Master's figure, it is a thorn among the wheat. It drains away the food-stuff from the higher nature, and disables us from bringing forth any good impulse to perfection.

2. "The deceitfulness of riches." Here is another thorn. Fretfulness cheats the heart of the thought which ought to feed the spiritual life. Riches, in most subtle deceitfulness, cheat the soul of the same bread. How do riches deceive men? Men are deceived as to when a normal and healthy desire for wealth passes into avarice. Their thought becomes so absorbed in the pursuit of wealth that they have none left to determine their normal whereabouts. While they are increasing in one kind of wealth, they are being secretly despoiled of another. The tempter puts gold into their hands, and while they are riveted in contemplation he strips the gold from their hearts. He deals with men much in the same way as we sometimes deal with little children. There is your little one, who has somehow or other got hold of your gold watch, and is playing with it on the hearthrug. The problem is, how to get it away. You do not make a violent grab at the treasure. You take something else of trifling value, and seek to engage the child's attention by that; and while the attention is diverted, the greater treasure is quietly taken away. That is how we are treated by the devil. He diverts us with a toy, and then despoils the heart. "While men slept, the enemy came." Riches seduce our thought, and we lose our souls. The Master calls this "deceitfulness of riches" a thorn which sucks up the thought, the attention, the aspiration, the resolution; and so good impulse does not grow and come to maturity: it dies down and passes away.

3. "The pleasures of this life." This is another of the impoverishing thorns—voluptuousness of living, sensational living, a living in sensation, a living in the external senses, in the outside of the life. The pleasures of the senses are not to be despised, but we are not to abide in them. The passages in your house may be very beautiful, but you do not live in them. The passage leads into the living rooms, and there you abide. We are tempted to abide in the passages of life, in the body, to have our thought absorbed by the flesh, and to have no thought and prayer in the secret place. "She that liveth in pleasure is dead while she liveth." She has strayed so long in the passage that the fire has gone out in the living room. She has dwelt so long in the senses that the fire has gone out in the heart. That is our snare—to give so much thought to the "pleasures of this life" that we have none for "the pleasures at God's right hand". That is the thorn which chokes the wheat.

Some "Firsts" in Mennonite History

The First Advocate of Believer's Baptism, William Reublin

Harry F. Weber

XXIV

IN a previous article, considerable attention was paid to the discussion of the principle of baptism as Mennonites believe it. This was the first principle and the one which served to bring the break between the early leaders and Zwingli. But principles do not arise from their own accord. There must be men who believe them; advocate them; live them; and perhaps die for them. The principle of Adult or Believer's Baptism was of course held in common by all of the first leaders but William Reublin is credited as being the first to openly advocate it.

Newman in his "History of Anti-pedobaptism" says on pages 105-106, "The question of infant baptism was first brought prominently forward by Wilhelm Reublin in the spring of 1524. As pastor at Wytikon, while not refusing to baptize such infants as were presented, he had expressed himself against infant baptism. If he had a child he would not baptize it until it should come to its days and could personally choose godfather and godmother. As a result of such teaching many withheld their children from baptism. A number of such were arraigned before the council and commanded to have their children baptized without delay. Reublin was thrown into prison and a fine was imposed upon parents who should refuse to obey the mandate. Largely through Reublin's influence the sentiment against infant baptism had extended to Zollikon, where many violated the order of the council for conscience's sake. Hans Brotli, pastor at Zollikon, Andreas Castelberg, Georg Blaurock, Conrad Grebel, and Felix Manz now declared themselves against infant baptism. After a number of private conferences between Zwingli and the oppo-

nents of infant baptism, in which the latter complained of unfair treatment at the hands of the former, the council arranged for a public disputation to be held January 17, 1525. The chief disputants on the Anti-pedobaptist side were Grebel, Manz, and Reublin. The usual arguments for and against infant baptism were ably stated. Zwingli had by this time come to feel the importance of pedobaptism as a necessary concomitant of a State Church. It had not occurred to him at first that the abolition of infant baptism would involve the setting up of churches composed exclusively of baptized believers and the unchurching of the great mass of the population in each community. Such separation he was sure, could never secure the approval of the magistracy. Persecution would ensue and evangelical Christianity would have to give way to the most politic Romanism. When these consequences had once dawned upon him he devoted all the energies of his being to the maintenance of the existing order." Consequently Reublin was banished. The others fared no better.

William Reublin (Wilhelm Röublin or Reble) was born at Rottenburg on the Neckar. He was a successful priest, thoroughly educated, and gifted as a popular orator. He preached at St. Albans, in 1521. At this place he was said by one of his contemporaries to have "interpreted the Scriptures so well that the like of it had never been heard before." In 1522 he preached to large audiences in Basel at which time he was expelled for omitting an ecclesiastical fast of Palm Sunday. The climax came while he was a priest at Wytikon near Zurich. He was an advanced reformer and was openly married as early as 1523. In a public procession, he carried a finely bound Bible instead of the "Venerabile", crying out to the people, "Behold this is your Venerabile, this is the true sanctuary, all the rest is but dust and ashes. When banished from Zurich, Reublin with Brodli went to Schaffhausen. The latter settled in Hallau where Reublin baptized many but his work was rather that of an evangelist. With untiring zeal he traveled from place to place bringing a powerful message to the people. With these methods of work in mind it is almost impossible to conceive how our American Mennonites of only two generations ago could oppose such evangelists as John S. Coffman.

Reublin visited Waldshut early in the spring of 1525, and was for some weeks closely associated with Hubmaier in evangelical work. It was doubtless his influence in part that led Hubmaier to advance from the rejection of infant baptism to the adoption of believer's baptism. Along with sixty others he accompanied Reublin about Easter-time to a village near-by and they were baptized by the latter on a profession of their faith.

Due to the severe persecution by the order of the Elector of the Palatinate, Reublin with Kautz went to Strasburg. Soon after their arrival they asked for a public disputation with the ministers on the doctrines for which they stood; but the authorities decided that they should rather be dealt with privately by the ministers, inasmuch as their errors were "so fundamental". It was ordered, moreover, that the discussion take place in writing. On January 15 they presented a statement of their views. In the first part they expounded their baptismal views, in the second they sharply criticized the Strasburg church order or rather lack of order. Private conferences proved ineffective and both parties pressed for a public disputation. In the meantime the Anti-pedobaptist cause was becoming daily stronger and more aggressive. The ministers were all the more eager for a public disputation because of the impression which was coming to prevail in Anti-pedobaptist circles that they feared the light. The edict of Speier (April, 1529) caused the council to refuse the demand; for unless it was prepared for a wholesale butchery of the Anabaptists the less noise made about them the better. These men were imprisoned. Reublin became miserably sick and lame through long imprisonment and was finally banished.

After laboring in many places throughout Switzerland and Southern Germany he removed to Moravia, where his experiences were for a time most unhappy. Jacob Huter had established an Anabaptist Communism in the Austerlitz community. One-eyed Jacob was one of those narrow domineering ministers whom people grow weary of but whom they find it difficult to escape from. Much murmurings had arisen against him. Under such circumstances it could hardly have been expected that Reublin should remain wholly silent. One-eyed Jacob was absent when Reublin began to hold meetings for the exposition of the Scripture. On his return he promptly called together "all the elders in the land" and with their concurrence, publicly denounced Reublin for his breach of church order. They even refused Reublin the opportunity to reply. About a hundred went to the side of Reublin. Jacob exerted the starvation argument. So Reublin with about one hundred fifty followers went to Auspitz. There they were obliged to endure great hunger and need and often had to live and labor on water and a morsel of bread the whole day. Robbers also attacked them and beat some of them to death.

The Auspitz and Austerlitz churches each sent two delegates to the brethren of the Tyrol with the request that the latter would appoint two of their number to investigate the difficulities that had arisen and to adjudicate on them. Huter and Schutzinger were "appointed". A pitiful charge against poor Reublin was trumped up, to the effect that when he had fallen sick he was found to have reserved forty florins that he had brought with him from home. On the strength of this charge and also that of setting himself up as teacher without due authority, Huter excluded him as a lying, unfaithful, malignant Ananias. Such treatment did one of the noblest of ministers receive at the

hands of his brethren. At this point Reublin's name disappears from history.

An order of the Emperor Ferdinand February, 1559, states that Wilhelm Reblè had made a long journey to lay before the emperor a request for aid in securing his inheritance at Rottenburg. He is spoken of as very old and his residence is given as Znaim Moravia. How he spent the intervening twenty-eight years can not be known. An Anti-pedobaptist church of the Swiss type is known to have persisted at Znaim until 1591. It is probable that he quietly ministered to this body.

CORRESPONDENCE

FROM BLUFFTON COLLEGE

The twenty-sixth year of Bluffton College has opened its doors to its ever increasing family of students. A record Freshmen Class has enrolled for the year—nearly ninety first-year students are registered. The total enrollment in the College is 250 with a few late arrivals still coming. Large delegations are here from Ohio, Indiana, Illinois and Pennsylvania. Iowa, Missouri, Idaho, Oklahoma, Kansas, Nebraska, California, New Jersey and Canada are also represented.

With few exceptions the faculty remains the same as last year. Peter Epp, Ph.D., is the professor of Modern Languages. He is well qualified to fill the position. Dr. Epp received his degree from the University of Basel, Switzerland. in 1912. Professor Quiring now has charge of the Bible and Greek work in the College. Professor Holtkamp succeeds Professor Lehman as Dean of the Conservatory while Miss Krehbiel is head of the voice department.

Encouraging reports come from the College office as to results of the financial campaign for the College this year. The total gifts amount to more than $101,000; this includes an annuity gift of a farm valued at $30,000.

The treasurer reports the finest piece of work ever done for the College during the summer months in the Eastern District Conference in Pennsylvania. President Mosiman and the Field Secretary, B. D. Smucker, visited the churches in the Eastern District during August and September. In six weeks nearly $46,000 were subscribed. The work is not yet completed as none of the churches in western Pennsylvania have been visited and there are scattered members in all the churches still to be seen.

The spirit of friendliness and helpfulness was everywhere in evidence and the College is sincerely grateful for this demonstration of cooperation on the part of the people of Eastern Pennsylvania. It is the hope of the management to continue this work to its final conclusion so that by 1927 Bluffton College can qualify as a standard college with at least a minimum endowment of $500,000. To this end the administration makes its appeal not only for help in the realization of this standard but what is even more important is an appeal for a systematic and prayerful interest in the great work of Christian Education as it is related to the Kingdom of God in our Mennonite Church.—Corr.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

THE FOREIGN MISSIONARY

"The foreign missionary should be 'long' on experience. He should not be 'green', for a greenhorn makes expensive mistakes. He should be settled in his convictions of life as a person of forty-five or fifty and yet he should be young in years in order to be able to adapt himself, physically and mentally, to new situations, ideas, sounds, words, languages. He should be tried and found resourceful; able to make the best of a bad or good situation. He should develop dogged perseverance that will help him to continue a campaign in the face of many discouragements, if he knows it is right and according to God's will. He must learn to be not over-sensitive to the ingratitude and slow spiritual progress of backward races of men. He must learn to use 'common sense'. He ought to be able, in emergency, to be cook, oxteam driver, carpenter, mason, architect, farmer, gardener, auto mechanic, janitor, nurse, doctor, preacher, singing leader, soloist, teacher, foster father and mother, financier, prophet, sage, leader of men. In most foreign fields he will be expected to be any or all of these any time or all the time."

FROM SOUTH AMERICA

One of our missionaries from Argentine, in a recent letter, writes: "We are, as always, in the busy swim of our work. Sometimes we find ourselves pondering over our task and wondering whether we even begin to do justice to it. It seems there are so many drawbacks. How hard it is for enslaved people (in the slavery of sin for generations) to see the meaning of freedom and to accept it for what it is! Let no one imagine that the people are easily won for Christ and then are easily kept for Him. Imagine one's feelings after preparing sermon after sermon and one Bible study after another in an attempt to get the people to grasp the great essentials of Christian teaching, and then find a person who has professed to be living for Christ for years, mane some blunder that makes you blush with shame. They are babes, and yet in many respects, if you were to meet them, you would find them almost on a par with our people at home.

"We sometimes get discouraged here because we cannot get people at home interested in what we think absolutely necessary to do in the line of institutional work—orphanages and schools. Sometimes we think we cannot bear to go on like this and not back up our evangelistic work with something practical."

"I KNOW HIM"

A missionary to India tells this story: She had been teaching a group of children one day, telling them the story of Jesus, bringing out bit by bit incidents showing His character. As she was talking one child,

listening attentively, grew excited. At least she was unable to restrain herself, and called out, "I know Him, He lives near us."

FOR INDIA

The following building budget for India was recommended at the Annual Meeting of the Mennonite Board of Missions and Charities in May:

Two primary schoolhouses, $500.00 each	$1,000.00
Seven evangelists' houses, $300.00 each	2,100.00
Dispensary and wall for Sankra Compound	1,500.00
Teacher's home	300.00
Deacon's home, Leper Asylum	500.00
Untainted Leper Boys' Home	1,000.00
Balodgahan Church	1,600.00
Mahodi Church	2,000.00
	$10,000.00

Of these amounts the following have been received:

One evangelist's house	$300.00
Teacher's home	75.00
Balodgahan Church	446.75
Mahodi Church	8.75

Every church should support two pastors—one for the thosands at home, and the other for the miliions abroad.—Jacob Chamberlain.

POINTS ON FOREIGN MISSIONS

1. Every book in the New Testament was written by a foreign missionary.

2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.

3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian church is a foreign missionary journal.

7. The disciples were first called Christians in a foreign missionary community.

8. The language of the books of the New Testament is the missionary language.

9. The map of the early Christian world is the tracing of the two journeys of the first missionaries.

10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

11. The only man among the twelve apostles who did not become a missionary became a traitor.

12. The probems which arose in the early church were largely questions of missionary procedure.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles, missionary service is the highest expression of Christian life.—William Adams Brown.

RELIGIOUS AIMS

Dr. E. Stanley Jones in an analysis of the underlying principles in the different religions of the world says the finished product of the different faiths might be stated as follows:

Greece said, "Be moderate; know thyself."

Rome said, "Be strong; rule thyself."

Buddhism says, "Be disillusioned; annihilate thyself."

Confucianism says, "Be superior; correct thyself."

Hindusim says, "Be separated; merge thyself."

Mohammedanism says, "Be submissive; bend thyself."

Shintoism says, "Be loyal; suppress thyself."

Judaism says, "Be holy; conform thyself."

Modern materialism says, "Be industrious; enjoy thyself."

Modern dilettantism says, "Be broad; cultivate thyself."

Christianity says, "Be Christlike; give thyself."

There is nothing higher than to be Christlike and if our aim as the Mennonite church is to produce Christlike character that it may give itself as Jesus gave Himself we have no reason to apologize. But we may do well to compare our own predominating aims with those of the different religions to see whether they really are the aims of Christianity or whether they might be those of Mohammedanism or of Shintoism or of something else.

ALL THINGS TO ALL MEN

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday school missionary, when He opened up the Scriptures and sent men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.—Amos R. Wells.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

PAUL WRITES TO THE CORINTHIANS

Lesson Text: I Corinthians 13

October 18, 1925

THERE is trouble in the church at Corinth. It appears that there was controversy and some ill-feeling among the members of the church over "spiritual gifts". There was disputing and rivalry. Some prided themselves that they were able to exercise one gift rather than another. The more showy gifts were esteemed the more highly. There was a tendency to belittle the position and the work of the less gifted.

The modern church may with profit heed the words of Paul. Paul reasons in a noble manner in chapters twelve and fourteen. But in the midst of his reasoning he pauses to plead for love. Love is the greatest of all gifts. He realizes that in love there is a remedy which is able to cure conditions over which nothing else has power. Love cures where other remedies fail. Paul prescribes love for the church at Corinth.

Paul in a masterly manner describes love. All gifts and sacrifices are worthless without it. Love never fails. It is imperishable and eternal. Love is surpreme. It is incomparable. It is the one thing above all others to be described. Here in this thirteenth chapter of first Corinthians Paul sings the glories of Christlike love.

It has often been urged that these inspired words of Paul be made the subject of daily reading and meditation. Read this chapter slowly and thoughtfully. Ponder over the message of each phrase. Dwell upon the meaning of each statement. See the Apostle Paul whose life and heart shine forth so brillantly in this passage. He is urging upon the Corinthians that which he himself has lived and experienced. Paul had often in the course of his career as a traveling preacher had opportunity to test the power of love. He had found that it never fails. See this noble man of God as he passionately pleads that love be given a chance.

In the first three verses of the chapter Paul declares that knowledge and faith are valueless without love. Even costly sacrifices are of no real worth unless made in the spirit of love. Knowledge is dangerous unless it be controlled by love. Sacrifice is an empty show unless its motive be love. It makes a world of difference when love rules. Where love is there can be no jealousy, no pride, no selfishness. When love rules man is pure and upright. His supreme purpose is to serve.

In verse four to seven Paul describes or defines love. That is the way love works. If our own lives, our homes, our churches were the dwelling place of such love what a change.

Finally in verses eight to thirteen Paul contends that love is imperishable. Other things are of only temporary value. Love, its power and influence, are without end. Love is eternal. Therefore let us desire earnestly this greater gift.

O God, we covet for ourselves and Thy people the love which was in Christ Jesus.

PAUL IN EPHESUS

Lesson Text: Acts 19:23-34

October 25, 1925

REPEATEDLY in the book of Acts the story is told of some new venture or some new achievement of the Gospel of Christ. The Gospel accomplished great things in city after city. Without fear Paul and his companions, alive with the spirit of the Gospel, ventured into new and difficult fields. The call of the man of Macedonia moved Paul to face westward and cross the sea. He took up work among strange people. There in one city and then in another he preached and he lived; he lived and he preached the Gospel of Jesus Christ. His labors nowhere were without results. Firm was his conviction that the Gospel of Christ is the power of God unto salvation. Jesus, the Christ, and His Gospel abound in the very power of God. With such confidence Paul went about his work. Paul saw great things come to pass. Read the account of Paul's labors in Ephesus. There, too, the Gospel of the Lord Jesus had its victories.

It is wholesome to be reminded that the Gospel of Christ is a Gospel that has its victories. It always had its victories when Paul preached it. In our day if there are no victories it surely is not the fault of the Gospel. The Gospel which we preach and teach is or certainly should be the same. Some churches are dead. Among some there is little enthusiasm and less loyalty to the Christ. If they could only see the Gospel at work. We can read of the great work that is being carried on, on the mission field. There the Gospel is having its victories. But why not also have a demonstration of the power of the Gospel right here at home? Why not work earnestly and pray fervently that the power of God be manifest in our churches? Then let us look and we shall see right here too, that the Gospel is having its victories. Let none of us be content until there are victories to which we can point and say, "This is what the Lord hath done among us". The people of Ephesus could have said that.

In Ephesus the preaching of the Gospel of Christ upset the idol-making business and the practical of magical arts among other things. It created a stir. Those that were not converted rose up to withstand the Gospel. There was a riot in the city. Picture the scene as you read the account slowly. See the multitude. Hear the noise. Confusion everywhere. Gaius and Aristarchus are in the hands of the mob. Paul is ready to venture his life. But his friends restrain him from venturing out into the theatre. What was the cause back of the riot in ancient Ephesus? Some three years before a preacher of the Gospel of Christ came to the city. He had been busy preaching and teaching. Many were forsaking their worship of Diana. The idol-makers were losing business. Their profits were falling off. Christ had come into conflict with Diana. It was a conflict between Christ and business; between Christ and money.

The conflict is still on. Christ stands unalterably opposed to every Diana. He is against every business based on greed and selfishness; He is always against vice and licentiousness. He is the Light of the world.

O God, we thank Thee for the Gospel of Christ. May it perform its perfect work in us.—Amen.

SMALL BEGINNINGS

"A little Welsh girl's search for a Bible led to the founding of the London Bible Society. The hay stack prayer-meeting with its little company of students started the movement which grew into the American Board of Foreign Missions. Who can foretell to what dimensions will grow a simple deed done in the Name and Spirit of the Lord Jesus?"—Gospel Banner.

God set the members everyone of them in the body, as it hath pleased Him (I Cor. 12:18).

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

TRY THIS

Sometimes when things turn upside down,
And inside out and look dark brown.
I rush outdoors and gaze into the topless
sky's eternal blue,
So calm and cool, so still and deep,
With soft contented clouds like sheep.
I shade my eyes and stare and stare,
Then go back in the house, and there
Began to wonder and to doubt,
What I was in a stew about.—Nancy Byrd Turner.

THE CHEAPEST THING WITH THE MOST VALUE

The thing that goes the farthest towards making life worth
while,
That costs the least and does the most, is just a friendly
smile,
The smile that bubbles from a heart that loves its fellowmen,
Will drive away the clouds of gloom and coax the sun
again.
It's full of worth and goodness too, with manly kindness
blent—
It's worth a million dollars and doesn't cost a cent.
—Wilbur D. Nesbit.

IN THE STORM

Bertha Bates, a girl of seventeen years, was visiting her grandmother on the farm. One afternoon when all the men were away and the two women were left alone in the big farm house an electric storm passed over them. The sky was covered by clouds as black as ink, lightning tore continuously through the air, and the crashes of deafening thunder followed. Bertha was terror-stricken and wondered at the calmness of her grandother, who sat quietly in her chair, looking out at the storm.

"Granny, it's awful," cried Bertha, flinging herself down beside her grandmother and grasping her hand. "We shall be killed."

"And what if we are?" replied her grandmother coolly. "Many people have gone to heaven in a storm."

"Aren't you afraid, granny? Aren't you sensible of the danger?" cried the girl.

"Bertha," said her grandmother, "did you never hear of the little girl and her father who were caught in just such a storm as this a mile or so from this very house? The father picked his little one up in his arms, covered her with his cape and started for home. He said the little girl sighed contentedly as she slipped her arm round her father's neck. She cuddled close to his shoulder. The man stumbled on through the storm while the child fell fast asleep!"

"Why, yes, granny; I've heard my father tell that story about me," said Bertha, "but he was big and strong and had me in his arms."

"We are in our Heavenly Father's arms today, Bertha," said her grandmother; "isn't He as strong and big and kind as your own good father? If you could trust your father, do you not think that you can also trust God, your Heavenly Father? So long as He has us in His everlasting arms of love, all is well."

"You're a saint, granny," declared Bertha. "I wish I could trust like you."

"That little girl was a perfect saint, Bertha," said Grandma Bates. "I wish that I could trust as she did and could go calmly to sleep even in the midst of a storm."

Bertha's trembling ceased. She drew closer to her grandmother, and the two women watched in silence, absorbed each in her own thoughts, as the storm passed away, giving place to a calm and beautiful evening.

"I think God spoke to me in that storm," said Bertha quietly and thoughtfully. "I never before had such peace in my soul."—Selected.

THE NICK IN THE AXE

Walter Smith went to the woodpile to do his part in keeping up the supply of wood for the kitchen stove. It was a clear frosty morning; the snow was glistening; the ice on the pond was smooth and inviting, and Walter's skates had been recently sharpened. He picked up the axe and swung it quickly and impatiently down on a stout beech block. Out from the edge of the steel flew a small fragment.

Walter looked at the nick in dismay. He had neglected to warm the axe and thus take out the frost; zero weather makes steel brittle. Walter knew that his father would not tolerate a nicked axe round the place; so, being an honest boy, he took it to him at once.

"That is too bad, Walter," said Mr. Smith patiently. "You turn the grindstone, and I'll hold the axe.

Hour after hour Walter turned away at the stone; all the morning he and his father worked and again after dinner. Boys passed with their skates on their way to the pond, but Walter had to grind on. The steel was hard, and at night the nick still showed. And the next morning, though his arms and shoulders ached, he had to turn the grindstone again. Finally about noon the axe was in good shape.

"There, that's done," said the father. "Impatience doesn't pay, does it, Walter? What we have to do we should do right and in good spirit. If we do it in any other way, something and sometimes some one gets hurt. That hasty blow has delayed you in your wood cutting and has made a lot of extra hard work besides, without considering that it has spoiled a day and a half for me. No wonder the Apostle tells us to add self-control and patience to faith and courage and knowledge. But, my boy, you are lucky you could grind out the result of your impatient act. A rash word or deed might knock a nick out of your teacher's respect for you or out of a valued friendship or out of some other noble relationship in life that could not be so easily mended."

It was a lesson that Walter never forgot. In after years when his impatient spirit seemed likely to gain control over him he remembered that weary day and a half spent grinding out the nick in the axe.—Selected.

LARGEST AND SMALLEST BOOKS

It is claimed that the largest book in the world is in the British museum. It is an atlas dating back to the 15th century and its pages are over seven feet high. A very tall man can stand behind the book and be completely concealed from the observer on the opposite side. The smallest printed book in the world is also said to be in the British museum. It is an almanac less than an inch square and can easily be carried in the finger of an ordinary glove.—Publisher Unknown.

How any man can expect the Lord to give him a mansion when he gave a nickel without grudging it is a few thousand leagues beyond rational explanation.

The Open Forum

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

AN EXPLANATION

Some of you are wondering how it came about that we have been commissioned for foreign mission work under the American Board (Congregational) rather than our own Mennonite Board. The exact reason why would require a write-up such as we do not care to undertake. Permit me to dismiss the question by saying that between the Board and us there seemed to be not enough like-mindedness to warrant a commission in spite of the fact that a commission was desired by all concerned. The statement, you observe, is paradoxical—it says nothing and yet it says all there is to be said. In all fairness we cannot say that the handicap was a one-sided matter.

After it was evident we would not be sent out under our own Board we at once began to seek elsewhere for a channel to carry out that great command "Go ye into all the world—." The Near East Relef; numerous American educational enterprises, the Y. M. C. A., and the opportunity of the American business man in foreign lands were all prayerfully considered. Would any of these agencies satisfy?

Upon hearing of our difficulty certain friends, Mennonites, kindly volunteered to attempt a cooperative scheme with other already existing Mennonite foreign mission groups on a plan similar to that carried out in the case of Mary Burkhard. This failed to materialize for reasons of which we are not aware. Also, besides this an informal inquiry was sent to a member of the Central Conference Mennonites in the hope that that body would consider sending us to a foreign field. This was done in view of the understanding that the Central Conference Mennonites have a mission in Africa which was founded and is now being operated by Baptist missionaries. We presumed therefore, and still think, that that body would gladly support Mennonite missionaries on similar grounds as they support Baptists. However, the opportunity for a formal presentation of the idea did not arrive.

Presently a visit was made to the Presbyterian foreign mission headquarters in New York City. However, we had some misgivings—more or less groundless—because of the conviction we Mennonites hold regarding war. The elderly secretary there made it clear that little consideration could be expected from applicants unwilling to join the Presbyterian church.

Next the Methodist Episcopal Board was approached. Here we were happy to find that as regards pacifism as well as other convictions we could without hindrance follow the leadings of the Holy Spirit just as we ourselves conceive them. Consequently an application was filed with the understanding that in case an appointment was made we would join the Methodist Episcopal church. The application was favorably passed upon; but financial retrenchment prevented immediate placement.

Finally one day we were informed that a representative from the American Board was visiting the seminary in search of several missionaries for India and Bulgaria. Would we like to have an interview?

Since that interview, late in April of this year, matters have moved swiftly forward. Already, we are on the sea, just now nearing Gibraltar, enroute to our field of service. Tucked away in one of our trunks are two formal documents commissioning us under life appointment to Bulgaria as "missionaries of the Gospel of Jesus Christ" under the American Board of Commissioners for Foreign Missions, 14 Beacon street, Boston. Along with our commission we accept the challenge this board has assumed, "responsibility for the evangelization of about one-tenth of the unevangelized world". Denominational barriers are not allowed to interfere with the great idea, the saving of the world for Christ, even though the work is done under the auspices of Congregational church leaders.

So then, that is how it came about. I am still a Mennonite holding membership at the Lima, Ohio, mission station; but the Christian fellowship already experienced with the American Board constituency has made me feel at home among Congregationalists as well. Such a two-fold relationship is satisfying. We trust that all of you, our friends at home, will continue to feel that we are still a part of you witnessing for Him in Bulgaria.—B. F. Stoltzfus.

The Christian Evangel announces a change of editorship. Rev. W. B. Weaver, who has been editor for the past few years, resigns, and Rev. H. E. Nunemaker, pastor of the Danvers Mennonite Church, takes up the work.

Valuable Books

for Teachers of the International Sunday School Lessons for 1925

The following volumes published by George H. Doran Company, will be appreciated by Sunday School workers for the essential information they provide for teaching the lessons for 1925:

The Old Testament: A new translation, Rev. Prof. James Moffatt, D. D., Litt. D., Vol. I. Genesis to Esther; Vol. II. Job to Malachi. In various bindings. Each volume, $2.50 to $6.00

The New Testament: A new translation, Rev. Prof. James Moffatt, D. D., Litt. D. In various bindings. 60 cents to $6.00

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Notes from Here and There

Raymond L. Hartzler began a two week series of evangelistic services at the Chapel Mennonite Church, New Stark, Ohio, on October 4th. Communion services will be held at the same place at the close of the meetings, Oct. 18th.

The report of the Mennonite Board of Missions and Charities to the recent General Conference at Eureka, Ill., showed that there are at present in the India Mission, 1200 members, 26 missionaries, and 4 newl missionaries appointed. In South America there are 171 members. 16 missionaries, and six new missionaries appointed. There are 21 city missionaries under the jurisdiction of the Board at the present time, and 42 workers in Charitable Institutions.

Dr. J. H. Langenwalter, who was compelled to resign as president of Bethel College about a year ago on account of ill health, has now accepted a position in a Friends' institution where he will teach Bible.

The corner stone for the new Bethel Home for the Aged was laid on Sept. 4th. The program included addresses by Revs. J. E. Entz, J. E. Effmyer and J. W. Kliewer. The institution will be located at Newton, Kansas.

Miss Lillie S. Shenk, a former student of Goshen College, and for several years a student at the University of Virginia. Charlottesville, Va., has entered upon a four years' medical at the latter institution.

Bluffton College reports an enrolment of 254 students, 215 of them being of college grade. The enrollment at Bethel College is also reported as being 254 with 193 college students. Goshen College shows a registration of 154, with no classification as to college and academy students reported. Hesston College had an initial enrollment of 168 with the probability of the total number reaching 175, and with a representation in the college department of 40.

Edward Yoder, a member of the faculty of Hesston College, is on leave of absence for the present school year and is engaged in further study in Philadelphia, Pa.

The congregation of the West Market Street Church, Nappanee, Ind., recently met in the basement of the church for a fellowship supper and business meeting. Every member, except a few who live at distant points, was present.

November twelfth, next, will be the fiftieth anniversary of the beginning of foreign missions in the Church of the Brethren. A suitable commemoration of the event is being planned. The first mission work was established in Denmark.

An interesting anniversary and rally day program was given at the Walnut Creek Community Church, Lester Hostetler, Pastor, on Sunday, October 4th. Prof. J. Milton Vance, of the Bible Department of Wooster College is to give one of the chief addresses of the day. During the year in which this work has been carried on a very commendable interest has been aroused and prospects for a permanent and well-established work are very bright.

Witmarsum Theological Seminary recently acquired a thirty-acre tract of land on the annuity plan. The land is well located in a large and prosperous Mennonite community. The Seminary is one of the few Mennonite educational institutions that are entirely free from debt. An encouraging attendance is reported for this year.

A meeting to celebrate the quadricentennial anniversary of the beginning of the Mennonite Church was held by the congregation at Martinsburg, Pa., on Sunday, October 4th.

Ezra Yordy, of Eureka, Ill., was recently ordained to the office of bishop to fill the vacancy caused by the removal of C. F. Derstine to Canada. The ordination services were in charge of Bishops A. A. Schrock and C. F. Derstine.

A complete report of the All-Mennonite Convention recently held at Nappanee is being published, including the addresses given by the various speakers. Copies of this report can be secured from Paul E. Whitmer, Secretary, Bluffton, O., as soon as printed for 25 cents per copy.

The Chicago Home Mission is making a religious survey or canvass of the territory within a mile radius of the mission. It is an enormous task, and delegations from some of the churches outside of Chicago are assisting for a few days at a time. S. M. Kanagy, Superintendent of the Mission, is overseeing the work.

About $500 is still needed to complete the Sunderganj Church in the Dhamtari C. P., India, mission. This church has been building for some time and is urgently needed in the work.

O. R. Liechty, formerly superintendent of the Freeman, S. D., high school, and last year a student at Chicago University, is this year engaged in teaching mathematics in the Louisville, Ky., high school.

Out of a total of 236 children under six years of age in the Christian community of the Dhamtari, C. P., India Mission, 104 are in the care of mothers who are day laborers, earning 4 or 5 cents per day. Only 49 are in homes where it is not necessary for the mother to engage in some occupation which takes her out of the home in order to earn a living for the family.

The Mennonite Church of Normal Ill., Rev. W. H. Grubb, pastor, celebrated Rally Day and Harvest Home on Sept. 20th. The occasion offered an opportunity for members of the church, scholars of the Sunday school, friends and relatives to gather in a united service.

The Canadian Pacific Railway during the months of August and September expected to complete the task of bringing 2500 Russian Mennonites into Canada who will be located on lands in Western Canada.

The refuge at Lechfeld, Germany, which has been maintained for Russian Mennonites who were debarred from entering Canada on account of ill health has now been abandoned, as provision has been made for giving thorough physical examinations before leaving Russia. About seventeen persons are still being held there, but will be allowed to proceed as soon as they recover. The station has been maintained by Mennonites in this country.

Mrs. D. C. Eby, for a number of years missionary, with her husband, at Hadjin, Turkey, under the Mennonite Brethren in Christ Board, and for the past two years stationed at Damascus, Syria, died recently at the latter place after an illness lasting for several months. Her Christian character and fortitude are spoken of in the highest terms by all who came in touch with her. She was the author of the very thrilling account of the siege of Hadjin, when the missionaries lived for weeks in the direct path of the shell fire of the Turks in Hadjin and the French on the outside, as well as being constantly menaced by Turkish brigands and robbers. It is doubtful if any missionaries anywhere ever were called on to undergo more thrilling experiences and greater dangers, with final escape and deliverance, than were the small number of missionaries at Hadjin at this time.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

OCTOBER 23, 1925

WHAT IS SIMPLICITY?

An Editorial

CHRISTIANITY IN SOCIETY

COMMON PEOPLE IN LITERATURE

SIMPLICITY WITHOUT UNIFORMITY

MENNONITE INSTITUTIONS

VII. General Conference Mennonite Missions

THE HOLY SPIRIT

Our Bi-Weekly Sermon

The Editor's Chat

What a busy age this is! How nice it would seem if for once we could take a real vacation! Will I ever again get caught up with my work! These and similar expressions are frequently heard these days. There is scarcely a class of folks which does not seem to be under the spell or spirit of the age. Perhaps it is right that it is so, provided, of course we always remember to keep first things first. It is indeed unfortunate when the better things of life are crowded out by some of the lesser things. We need to watch.

Perhaps it was the letter of an old college friend which put the editor on this strain. In this letter is the following sentence: "In the midst of this busy life I at times think it is pathetic that one cannot keep more fully in touch with friends of college days." We believe that the sentiment expressed in that sentence is equally true of friends everywhere. What a pity when we allow the cares of life to crowd out some of the rare and rich experiences which could be ours through association with friends who have meant much to us in the past.

The Editor hopes that Exponent readers will never be too busy to be friendly. Friendship is one of the greatest things of life. It is a rare privilege. Let us make use of it while we may.

This issue of the Exponent carries several articles which are worthy of special interest and attention on the part of our readers. We hope you will read them carefully and give them due consideration. The Exponent has always believed that an open discussion of some of our real problems is the best way to get at the real issues.

"I hear", said a friend of the Exponent to the Editor recently, "that the Open Forum Department of the Exponent is to be discontinued. Is this true?" The remark was quite a surprise to the editor, and our friend was informed that no such thing was contemplated. The Open Forum will continue as before, whenever anyone has anything which he wishes to say in the right spirit. We do not know who started the report that the department was to be discontinued, and we mention the matter here merely to assure all of our readers of the real facts, in case they may have heard similar rumors.

We are very glad to give a part of our space this week to the resolutions which were passed by the recent All-Mennonite Convention held at Nappanee, Indiana. We are sure that they will be of interest to our readers. A full report of this Convention, except for the resolutions was given in a recent number of the Exponent.

RESOLUTIONS

Passed by the All-Mennonite Convention, in Session at Nappanee, Indiana, Sept. 2 and 3, 1925.

Resolved, that it be the sense of the All-Mennonite Convention assembled at Nappanee, Indiana, September 2 and 3, 1925, to recommend to the several Mennonite groups here represented to appoint a representative each from their group, these representatives so appointed to constitute themselves into an intergroup committee for the purpose of considering the advisability of cooperation in the promulgation of a common church periodical, missionary journal or periodical, and other church literature; said committee to report its findings to the respective groups for any future action such groups might find it advisable to take.

We thank our heavenly Father for the opportunities and challenges that have come to us during this session of the All-Mennonite Convention and that we express our gratitude by rising and singing the song, "From All that Dwell Below the Skies,' No 112. We also thank all those that have contributed in making this convention a success, especially the local congregation for their hearty hospitality.

Whereas, a new movement among our people has arisen during the summer, known as the Young People's Retreat, and already many encouraging reports as to the spiritual influence upon those attending has appeared in the church papers, be it resolved that it is the sense of this Convention to encourage similar future retreats.

Believing that the method of studying and of fellowship used in the Young People's Retreat is one of great possibility not only among young people, but among others as well, we invite a further movement, namely that in order to further acquaint and unite our leadership, a "Ministers' Retreat" be provided for all our Mennonite ministers who would avail themselves of the opportunity of attending.

Since it is the sincere desire of this All-Mennonite Convention to see all our educational institutions prosper, we individually and collectively pledge our sympathy and support to these institutions. We sincerely hope that these institutions will become attractive to all our young people, and that those who attend will be inspired to make greater sacrifices for Christ and the Church.

G. T. Soldner, Chairman
J. C. Myer, Secretary
J. M. Regier,
Allen Miller.

IMPORTANT NOTICE

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Our sermon is from a collection of sermons by Rev. Chas. E. Jefferson of the Broadway Tabernacle, New York City, and published under the title of "Doctrine and Deed", published by Thos. Y. Crowell & Co., New York.

THE
CHRISTIAN EXPONENT

VOL. II. OCTOBER 23, 1925. No. 22

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio. Correspondence intended for the Editor should be addressed to The Christian Exponent, 204 E. Henrietta St., Wooster, Ohio
All communications pertaining to subscriptions, requests for back numbers, sample copies, book orders, etc., should be addressed to D. S. Gerig, Business Manager, 1137 South Eighth St., Goshen, Indiana.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A HOPEFUL SIGN

ONE of the encouraging things which comes to our attention at this season of the year is the fact that a large number of our Christian young people are making use of the splendid opportunities afforded by our various educational institutions for the securing of a Christian education. With practically all of our colleges showing an increased enrollment over last year, and with the increased interest and attention which is being given to Christian education by the church in general, we cannot help put feel assured that whatever the church of tomorrow may be called upon to face, it will be in the hands of men and women who have had every opportunity to prepare themselves for the duties facing them insofar as is possible to be prepared in advance. It will always be true, of course, that God through His Holy Spirit must guide and direct at all times, but He can do this only as His people prepare themselves and fit themselves for the greatest degree of usefulness in His service.

It was not many generations ago that for someone to be able to take advantage of a college training, especially a Christian College training, was quite unusual and out of the ordinary. Especially was this true of our own Mennonite people. We simply did the best we could and made the most out of difficult situations. Now, in the providence of God, it has become possible for as many of our young people as wish to do so to avail themseives of the advantages which come from Christian training under the leadership of men who are thoroughly qualified and trained for the task which they have to do. We are glad that each year more of them see the need of taking advantage of this opportunity and that many of them are patronizing our own Mennonite institutions. This is as it should be.

Meanwhile, the Church must not become negligent in her duty to supply our young people with the very best that is obtainable, and must provide them with institutions which will compare with the very best which can be found anywhere. That more and more of our people are seeing the need of this very thing, and that a more determnied effort is being made by the Boards of our various schools and colleges to supply the need, is one of the hopeful signs for the future of our young people and, therefore, the future of the Church.

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A SOUND PRINCIPLE

IN SPEAKING of a man recently who has become prominent because of the fire of criticism which has been heaped upon him by over-zealous and self-styled "defenders of the Faith" on account of some theological views which he holds, a man who is intimately acquainted with him said: "I do not agree with some of the theological views which he holds, and I believe him to be mistaken in some of the things which he advocates, but I would rather have my son sit under his teaching than under any other person I could name, because of his pre-eminent and unmistakable Christian spirit. He certainly has the Spirit of Christ in his life."

The speaker whose words have just been quoted surely hit upon a sound principle of judging individuals. A man may be mistaken in a number of things. There are none who are free from error. Truth is too

large for one man to comprehend in its entirety. And it has been proven time and again that it is exceedingly dangerous for one person or one group of persons to set up their own conception of truth as a standard by which to judge all others. But if a man have the Spirit of Christ what more could be desired? Christ said, "Ye are My friends if ye do whatsoever I command you." "If ye love Me keep My commandments." And Christ had little to say about many of the doctrines today which are dividing Christians and causing them to look with suspicion and distrust upon each other. But He did command us to love our enemies, to be humble as little children, to serve our fellowman in the time of need, and to live in constant and close touch with our loving Heavenly Father whom He came to reveal. Why then, are we so much concerned about doctrines and interpretations, and so little about that which is of far greater importance—that we have in all things the Spirit of Christ?

A moment's reflection will perhaps convince most of us of the soundness of this principle. Let us live it out as though we really believed it. Because a man is loud in his professions of "orthodoxy" it does not necessarily follow that he, therefore, has the Spirit of Christ. Some of the most intolerant, self-exalted, and un-Christ-like men in the religious world today are perfectly orthodox but their spirit seems to be far from Christ-like. It is important for all of us that we be not deceived as to what is of real import. If any man has not the Spirit of Christ he is none of His. Conversely, if we earnestly seek to have the Spirit of Christ in ourselves we are working on a sound principle and one which will not lead us into serious error.

———o———

WHAT IS SIMPLICITY?

IT HARDLY seems necessary to try to demonstrate to anyone who is at all familiar with Mennonitism that the doctrine of simplicity is one of the outstanding characteristics and tenets of our faith. It is questionable, however, whether all of us know what the term simplicity really means, or whether we are at all unanimous in our interpretation of the doctrine in its practical applications to our every-day life. It seems opportune, therefore, that we consider the question briefly to see if we can find out what are some of the real implications and meanings of the term, and to try to see how we can more effectively live out and teach it in our own complex and interdependent age.

There have been those among us in the past who looked upon simplicity as being synonymous with isolation. Forced by necessity of circumstances to keep aloof from hostile governments and unfriendly peoples, it became quite customary and common for our ancestors to isolate themselves almost completely from the world about them. They lived in mountains and forests, had no intercourse with other people, were dependent only upon themselves, and gained their livelihood by the simple pursuits of a rustic and unassuming people. They contrasted their own condition with the more well-to-do people of their own day and saw the vast differences. Their wants were few and easily satisfied. They faced the hardships and rigors of pioneer life in forest and wilderness without flinching or fear. Their God was very real to them and they approached Him without formalism or fear, and held no speculative theories as to His nature or being. Forced to flee for conscience's sake they migrated to a new country where they might have religious freedom, but their habits and ways of living which had become somewhat fixed still remained with them. They settled in communities, had little to do with their fellows, considered themselves a "peculiar" people, and felt that they had very little in common with others. Habits, manner of dress, conduct, and general outlook upon life, all conforming to the needs and requirements of primitive and isolated peoples and therefore simple and unaffected, became the outward symbols of simplicity, and some of these have been retained long after the real conditions which brought them about have ceased to exist.

Within the past century, and especially within the past twenty-five years conditions as they affected Mennonites in this country have vastly changed. We are no longer isolated, and find it impossible to isolate ourselves if we should wish to do so. Modern methods of communication, transportation, ideals and standards of living, school systems, business methods, social customs, etc., have made isolation a thing of the past. Gradually our customs, manners, dress, etc., are conforming to the standards about us, for we have found by mingling with others that they too can be Christians and that pecularities in themselves are not necessarily virtuous. Those who have pinned their idea of simplicity on these outward manifestations are consequently now being greatly disturbed for fear that we shall lose it, and are making desperate efforts to maintain some of these outward forms and customs at all costs and hazards. It is this that is causing much of the difficulty in certain sections of the Mennonite church today.

Happily, however, simplicity is a matter of spirit and not of form. It is a spiritual quality and not an outward appendage. It is a spirit of humility, of service, and of unselfish and loyal devotion to duty. It is the kind of spirit that makes a man's "yea" or "nay" more trustworthy than the most elaborate and embellished oath of one who has not the spirit of simplicity. It is the childlike spirit of trustful, humble, and willing submission to the will of a loving Heavenly Father. It is the spirit which will cause a man to have faith in his fellow men, to love all men as brothers, and to allow nothing of human restrictions or invention to come between himself and his God. It is the spirit which impelled our ancestors to break away from the corrupted, formal, and tradition incrusted worship of the Catholic Church, in spite of persecution and death, and to demand each for himself the right of approach-

ing God as his own priest and confessor through Jesus Christ, without any human mediator. It makes a man temperate in his habits, unaffected in his manner, simple in his tastes, free from ostentation, quiet in his speech, and earnest in his endeavor to do his duty as he sees it. This is the spirit of simplicity as taught and exemplified by the Master and as held and understood by those who have been the real defenders of our faith and doctrine.

The real danger today so far as the Mennonite Church is concerned, lies not in losing forms which have been the natural outgrowth of material circumstances now no longer existing, but in failing to distinguish carefully and thoughtfully between the real spirit of simplicity and these same outward forms which to many have come to symbolize and typify a spirit within, but which may or may not be longer present. In an effort to maintain some of these forms which have outlived their usefulness, and in a desperate attempt to avoid some of the new dangers which are incident to every age, attempts are being made to resort to machinery, organization, and a plea of "authority" which are detrimental in the extreme to the real spirit of simplicity. If, for instance, it has come to a pass where bishops and conferences endeavor to step in between a man and his God, or between a united congregation and its Christian objectives, what happens to the idea of the freedom of worship for each individual, and the right of a people to determine for themselves how they can best serve their Master? We begin to rely on machinery and form to bring about an inner spiritual quality, and this cannot be successfully done. This, it seems to us, is the real danger in which we find ourselves today, and not the inevitable and unalterable fact that old customs and traditions are passing. It is a difference between the spiritual and the material emphases.

We would not be understood to say that the spirit of simplicity will not manifest itself at all in outward form. There is no doubt whatever that such will be the case. It must be clearly kept in mind, however, that it is the spirit which should control the outward form, and not the outward form which makes the spirit. If all the emphasis that has been put upon outward form, and is even now being put upon outward form, were put on the spirit instead, and if some ruling bodies and officials were as zealous in implanting and conserving the spirit of simplicity as they are in trying to conserve some outward forms which they have apparently confused with the real issue in the case, it is safe to say that simplicity would be much more successfully maintained than it is under present circumstances. There must be a spiritual appeal, rather than an arbitrary demand for obedience to man made rules and regulations. At least the emphasis should be on the former rather than on the latter.

The doctrine of simplicity is an important one in our faith. Let us be sure to maintain it and to perpetuate it in spirit and in truth.

Christianity in Society

Nellie A. Yoder

IF men would fit perfectly into their environment, i. e., if their relationship with their fellowmen were perfect, then their lives would be perfect. They would need no more. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." These two commandments seem to be two phases of one great eternal truth. They call for love to God and love to man. And they are "like". "On these two commandments hang all the law and the prophets."

"Inasmuch as ye have done it unto one of the least of these ye have done it unto Me."

"None could tell me where my soul might be.
I searched for God, and God eluded me.
I sought my brother out and found all three."

To live right among people is an art. The thing which makes us live right is love. Love is of God. If the world is to be saved, yes, if Christians are to be saved, Christians must live for others. They must fit into the social group. Christianity must gear into society.

Forty French women were captured and placed into a dirty German prison. Nurses, cooks, seamstresses, and teachers; maids and nobility; housewives and mothers were among them. No special class was taken and no special class was left. Forty French women in one prison. And here they were to share a common place of living, and a common fortune or fate. The world was shut out; they were shut in. Forty French women in one prison. And that prison was to be their home until—they knew not what or when.

Said one of them, "Who of you has learned to sweep, to scrub, and to clean a house? And which of you can put a house in order tastily and make best use of a few articles for household comfort?" A few of the women responded in the affirmative. And, too, it was evident that a leader was present among them. These set to work and in a few days the dirty quarters had become a clean and neat place, a moderately comfortable home for the forty.

"Are any of you good cooks?" asked this leader. "Yes" was the answer. These took the work of preparing the meals. Besides this, the expert cook became a teacher and the rest of them, her pupils. The seamstress had a sewing class in which the rest were pupils. One was a student of history and taught the rest history. And so each of the forty became in turn a teacher and artisan in the line in which she excelled, while each learned from the others. They became mutually teachers and pupils, helpers and dependents.

Months passed. The prison had become a home

where bodies were cared for, minds grew, and all were mutually dependent. The prison doors were at last opened. The forty women came out healthier, happier, and with better trained minds and hands than when they entered because they had learned the fine art of living together.

All the world lives, as it were, crowded into one room. And we have no escape hence. We live with other individuals constantly at elbow's distance. There is always strain and tension. To help or to hinder in our world room is inevitable. Those whom we influence most are those with whom we meet most in our neighborhood, at our places of work and at our play. Groups of slight or vast differences or beliefs meet each other and must live together, work together, and play together. Rebellious groups appear occasionally. And it is these very strains that determine character.

No person can expect all people to think like he does. If you belong to a certain school of thought or of belief, do not expect to convert your differing group to your own ideas by many words. Ask yourself if you have all the truth concerning the matter. Can you not learn from each other and be mutually helpful?

One cannot cure the ills of society by disputing, denouncing, or even by ostracizing evil-doers. If there is a rebellious group it is but an indication of some unfavorable condition existing within society. You may as well try to cure a patient of his fever by throwing away the fever thermometer, as to try to purify society by getting rid of a rebellious group. Such a group is an indicator.

What can we do to remedy the ills of us who live together? It is our right and duty to talk. There is little danger that we become a common scold. We can protest against unjust economic pressure upon our community; against the dishonesty of those we meet in our places of work and against immoral conduct and harmful recreations. Christ repeatedly used scathing words. These showed greatest resentment when he was in the presence of a church indifferent to the social evils at its door. "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay the tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." We may talk, but we must do more.

We can do social service. In congested and tenement districts, community houses can be provided offering suitable literature, uplifting environment, and recreation, and from which nurses, teachers, and ministers go out to teach not only morals and Christianity but housekeeping and sanitation. Jane Addams' work at Hull House is a well-known work of this kind. The woman's club may be a school where many women learn to value the higher things of life. Community clubs, especially in rural and suburban districts, help to solve the economic as well as the social and recreational problems of the community. All of these are fostered by women equally as much as by men. Then there are those many things that individuals or smaller groups may do—taking flowers to the sick, supplying clothing to those who need, being a real, true, helpful neighbor.

But with this social work comes a new peril. Some have called it the peril of the church door. Christians are so busy doing this or that, that they slight the real things of life. Yet we must give meat to the hungry, drink to the thirsty, an open door to the stranger, clothes to the naked, a visit to the sick, and to those in prison.

The most fundamental social service Christians can do is to give to our society a "Welt Anschauen", a world view of things. We can help them to see the wholeness of life. To see that society is a unit. And to realize how each depends upon his fellows, that what works for the good of one, works for the good of all, and that what harms one, harms all. As people get a world view of things they will more fully get a vision of proper relationships of individuals. With a realization of this will come a removal of many causes of society's ills as well as the healing of much of its sickness.

Here again enters a peril. It may be called the peril of the "church roof". Some will be tempted to set themselves above others, thinking they are wiser, and seeking honor.

In our own group, practically speaking, the most disputed of any phase of life is the kind of recreational life we have. We talk much of, feel much, but do little for social life. One need only to be present after a social gathering to hear the idea repeated by many lips, "We need more of this, it has done us much good." Another group is more socially inclined, have more recreation and say less about it. There is a third group by whom play is so much indulged in that it ceases to re-create. It becomes an end in itself. Here is where one great danger of recreation lies. We can play with one whose ideas and ideals differ from ours radically, and as we enjoy our play, learn to respect his real self which before was probably unknown to us. Most of us need more of this than we are getting. We should talk less and do more. Christians should help provide for such recreation as will help each to know his neighbor's real self, as will help to get rid of snobbishness, as will test our wearing qualities, as will oil our daily routines and help rid our souls of morbidness and grouchiness, as will keep our bodies and minds in trim. "The Son of Man is come eating and drinking, and ye say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners." It is a Christian's duty to have such an influence on his fellows as will help their souls to respond sympathetically to what is noble, and pure, and to abhor all that lessens his respect for himself or another person. He must ever remember that, "That which cometh out of the man defileth not the man. For from within, out of the heart of man pro-

ceed evil thoughts . . . All these evil things come from within and defile the man."

If a problem of a community is to be solved, no solution can be imposed from without. Can I as an individual do my best unless I live up to the light I have received? Can my neighbor be expected to do his best unless he lives up to the light he has received? Then if we are to solve a problem there must be freedom for each one concerned to express himself, open forum fashion, regarding the issue. Discussion groups are needed. Literature may be helpful.

Common People in Literature

Elsie B. Burkhard

THERE probably never has been a time in the history of literature that common people have enjoyed the prominence they do today. Almost every new novel that appears, and our yearly output of fiction is enormous, merely introduces us to another character drawn from the ranks of the common people. A great deal of verse is being published in our best magazines. Many of these poems are written honoring the common man; many not only do him honor, but feel it necessary to champion his cause in various ways. The average reader of today is so accustomed to this fact that he scarcely gives it a passing thought, much less inquires into the reason for it, or, whether or not there ever was a time when this was not true, and if so, when and why the change.

Some four centuries ago, however, the situation of today was almost exactly reversed. Fiction, sometimes called the literature of democracy, had not yet appeared. One well known literary form of that time was the epic poem. But this form had little to do with humble circumstances and common people. Its aim was not to exalt the comman man. It concerned itself chiefly with men of heroic mould—men of large ambitions and equally large achievements. King Arthur of the Arthurian Legends is splendid material for epical use. Wordsworth's "Michael", the old leech-gatherer, is not.

More common at that time and even better known than the epic poem was the drama. As in the epic poem, the characters of the drama were limited largely to the upper classes, and to royalty in particular. But the drama went just a step farther than the epic. It admitted many minor characters—common people, if you please—as foils or background to its main or leading characters. These appeared in the guise of fools, clowns, servants, shepherds and shepherde ses, playing comical, light, and graceful parts to relieve the more sombre or tragical roles.

In addition to the epic poem and drama of that time was a great deal of verse—verse written previous to that time as well as contemporary verse. Some of these poems concerned man. In passing, one criticism can be applied to all. There was in them nothing of the modern idea of freedom and equality of rights with which we of today are so familiar. Their treatment of the common man was as a menial, an inferior. And he was a menial in literature just because he held that position in the social, religious, and political life of his day. Literature has its roots deep in life.

Significant, then, as a departure from the treatment usually accorded them is the treatment of the common people in a few poems appearing as early as the middle of the eighteenth century. One example will be sufficient. It is Gray's "Elegy Written in a Country Churchyard". It is a poem not of much importance as a classic, but very interesting from the standpoint of the rise and growth of modern democracy.

There are several very fine Elegies in the English language, all dedicated to individuals. Gray's Elegy is unique in that it is dedicated not to any one person, but to a group, or class of people—the common people. In the Elegy humble folk and homely ways are not incidental or background. They in themselves are the central theme. The poet is contemplating, not the living of the hamlet through which he is passing, but the dead, the neglected, and forgotten. Standing just outside the country churchyard, looking at the grass grown graves, and crumbling stones with their almost obliterated names, he muses on the obscure lives and the equally obscure deaths of those now lying there. They must have been, he continues, the forefathers of those still living in the hamlet surrounding the church. Incidents that might have made up the life of any one of these, passed in a panorama before his mind's eye. He saw the little home, their sturdy toil, their simple joys, and the narrow circumscribed lives they led.

Paraphrasing rather freely, the poet's soliloquy ran as follows. "After all, there can be no great difference between these dead and other more successful men. And in one respect at least, they are equal. All must die—the great as well as the lowly. While living these dead probably had had just as keen minds as any. In the right environment they might have won just as large success as any. The only difference, then, between them and their more distinguished countrymen is a difference of opportunity."

But not all writers of Gray's time or even afterward were so kindly disposed in their judgments of the poor. In their gradual growth into their own, the common people were subjected to various degrees of appreciation. There were those who, in writing of them, exposed their weaknesses and laughed at them. There were those who sneered at and criticized them. Still others defended their cause with fiery vehemence as did Robert Burns, while many of the later poets found the lives of the humble poor a source of great inspiration, as did Wordsworth, Tennyson, and Browning. And not only the poets, but the long line of great prose writers from the beginning of the nineteenth century on have, for the most part, treated

the common man faithfully, with sympathy, and with understanding. They have made us feel that, irrespective of race, creed, or wealth, he has intrinsic value in himself and is worth knowing. We can look up to him in many ways and be benefited by looking up. This attitude has come down to us at the present time and holds a large place in literature of today.

The entrance of common people into literature is, however, only one phase of a much broader, deeper movement. It is one phase of the expression of an idea that has been struggling for expression for centuries—the idea that all men are free and have equal rights. At the same time the common people were entering literature they were doing other things. In social life, they were beginning to be rated at their real worth rather than on the basis of wealth or rank. In religious life, many were renouncing papal authority and state religions and meeting God for themselves. In political life, they were refusing to be ruled arbitrarily and were demanding a reasonable share in governing themselves.

Simplicity Without Uniformity

J. B. Cressman

IN presenting this paper for consideration I should like to make it abundantly clear at the outset that the discussion contained in it is purely tentative. It is not for any one person to solve the church's problems. Solutions can come only through the harmonious agreement of all concerned. Perhaps it may not be amiss, however, for individuals to advance theories and propose principles of action which may possibly help toward the much desired solution. It is with the hope, then, of making a personal contribution, the value of which must be determined by the church at large, toward this hoped-for end, that the discussion in this paper is advanced. Whatever there is in it by way of analysis is solely to help lay bare the fundamental issues in the case and has, consequently, no political significance. Neither are the theory and practice broached here to be construed as an attempt at partisanship. The only purpose is to help find the truth and it is upon the amount of truth contained here that this discussion must stand or fall.

None of us need be told here just what part the problem of attire has played in the unfortunate controversies within the church. We know from more or less painful experience. While it is good for us, also, to grant that these differences have for the most part been honest, this alone will not avail much; men still differ. If we are ever to come to an agreement we must find ground that is common to all of us and from which we may start. Possibly, too, this is not as impossible as might be imagined. In the first place it may be noted that the principle of simplicity has been in the Mennonite church for a good many years. Few people who have lived in the Mennonite faith for any length of time are inclined to discard the principle. There are certain fundamental convictions which persist and which may conveniently be summed up as follows:

1. Simplicity of life and attire is enjoined in the Scriptures.
2. Simplicity of life and attire is an aid in defeating unspiritual ideals.
3. Simplicity of life and attire is an ideal to which the Mennonite church should adhere.

Most of us feel that we must in some way or another subscribe to these principles if we wish to remain Mennonites. Here there is no important dissension. Up to this point all of us are traveling on one road. This is common ground.

The point of divergence has then actually come from the interpretation and application of the principle of simplicity. Part of the difficulty has arisen from the fact that for the most part the rules and regulations have applied only to one phase of the simple life, namely, attire. In other ways of living there has been freedom of choice. As a corollary the remainder of the difficulty has arisen from these rules and regulations which have been formed into the very definite doctrine of uniformity of attire. Many people have been unable to see why the same freedom of choice which obtains in other ways of living should not apply to dress as well. The first difficulty is really bound up in the second and for all practical purposes the doctrine of uniformity as it has been sponsored by our church papers and fostered by our conferences is the bone of contention. So far, then, the ground both of agreement and disagreement is clearly defined.

With the foregoing in mind we may briefly discuss the idea of uniformity. Whence in the first place comes this doctrine? Certainly the founders of the church did not have it in mind or it would surely have appeared in the Dortrecht Confession. Without any doubt the practice has crept into the church since 1628 although no one has so far been able to trace it exactly. This does not mean that uniformity has no history at all. The fact that it is rooted as firmly as it is shows that it has some background. But it does show that its history cannot be traced to the beginning of the Mennonite faith. It is a practice and not an original principle.

So much in outline then of uniformity in history. Let us next consider its relation to the Scriptures. While the New Testament is emphatic on simplicity it nowhere lays down such a definite interpretation of it as is uniformity. To keep the issues clear we can note that uniformity is actually nothing more than a Mennonite interpretation of the Scriptural principle of simplicity. In brief, simplicity is directly Biblical but uniformity only so by inference.

Finally, uniformity is the law of the church and simplicity is the law of Christ. Let it be understood

at this point that there is no attempt to sweep church ordinances into the discard. The making of doctrines and church regulations is another matter which cannot be discussed at length here. But it does follow logically that ordinances which are purely the work of man can be changed without violating the eternal principles of Christ and since uniformity is in this class it surely may be subject to modification.

(To be concluded)

Mennonite Institutions

GENERAL CONFERENCE MENNONITE MISSIONS

Rev. P. H. Richert

Beginnings

IN the middle of the 19th century an active interest in foreign missions was awakened simultaneously with the organization of the General Conference of Mennonites of N. A. In fact, the chief motive for the organization of this conference was the purpose to unite all Mennonites of N. A. for mission work, both home and foreign.

The first conference resolution to this effect was passed by the Mennonite conference of eastern Pennsylvania in October 1858 under the leadership of Bro. John H. Oberholtzer who then wrote to the Mennonites in Europe for information on the subject, because they had already in 1847 established the first Mission Society in Holland and had some experience. Besides, it was hoped at first that the American Mennonites could join those in Europe in mission work. This, however, was not realized.

When in 1859 the General Conference was organized at West Point, Ia., the first and principal topic on the program was Foreign Missions. This conference at its 6th session in 1872 created a Board of Foreign Missions, composed of five members. Later the number was changed to six, as it is at present, two members of which are elected every three years.

During those early years the mission cause received a new impulse through the immigration in large numbers of Mennonites from Russia and Prussia who brought with them mission interest, and would very likely have made an attempt to join the Old Mennonite Conference, if this conference would have had on their program Foreign Missions as they have now.

Dr. S. S. Haury was the first missionary sent out by the General Conference in 1880. He established the first station at Darlington, Oklahoma, assisted by the Brethren C. Duerksen and C. H. Wedel, later President of Bethel College, now deceased.

This first mission was among the Arapahoe tribe. Eleven years later Missionary Rodolphe Petter established a mission among the Cheyennes in Oklahoma, while H. R. Voth established a mission in Arizona in 1893 among the Hopis. In 1904 a mission was established also among the Cheyennes in Montana, making four mission fields in America.

While these fields among the Indians are not Foreign Missions proper, as usually understood, they are controlled by the same board that controls the missions in India and China, established in 1900 and 1914 respectively, and are treated as foreign missions.

Difficulties

Mission work among the Indians has its peculiar difficulties. First, the language is very hard to learn, except the Hopi language. The Cheyenne language is undoubtedly one of the most difficult of all languages. Missionary Petter with his thorough linguistic training in Basel, Switzerland, was the first one who finally succeeded in mastering this language and putting it into writing. He has worked out a grammar and a dictionary besides the Bible translations, which he expects to finish in about a year. As an illustration of the difficulty of this language it might be mentioned that every numeral, every verb, and every term of relationship may take more than 3000 forms. In the dictionary of over 1000 large folio pages the verb "cut" alone fills six pages with only the most used forms.

The nomadic life of the Indians has been another drawback in the work. With their "tepees" they were now here, now there. Above all they were given to certain practices and vices which they found hard to give up. Besides, the Indian is very proud and suspicious and holds with great tenacity to the traditions of his ancesters. Various kinds of dances form an important part in his religion. Especially the "Sun Dance" among the Cheyennes and the "Snake Dance" among the Hopis are to be mentioned. Of late the peyote religion has done much havoc among the Indians, both physically and spiritually. It is the use of an intoxicating extract from the peyote plant that attracts the Indians like an "ignis fatuus".

In India one of the chief difficulties is the caste system, and perhaps the poverty of the people, being frequently visited by famines. This leads to a brief account of the Lord's leading to the

Beginning of Mission Work in India

The great famine of 1897-99 was, so to say, the means by which interest was awakened for mission work in India. The sending of 8000 bushels corn under the supervision of the General Conference opened the way, and in 1900 the first two stations, Champa and Janjgir, were established by the Missionaries P. A. Penner and J. Kroeker.

Now there are 4 stations with the fifth building. Champa has the second largest Leper Asylum in India with over 400 inmates.

Janjgir has a Girls' Boarding School and Mauhadei a Boys' Boarding School.

The mission is located in the Central Province and the Chattisgarh District with some 527,000 inhabitants.

The China Field

is about of the same size, but contains over 1,000,000 inhabitants. It is located in the southern part of Chihli province with two main stations at Kai Chow and Tamingfu. Kai Chow has a Girls' and a Boys' Boarding School and a high school. A hospital is soon to be built.

Outlook

On the whole, the outlook is encouraging. With over 2000 native Christians and over 200 native helpers and the schools preparing more helpers, the field should soon be covered fairly well. There are at present 57 missionaries on the fields, and in the near future there should be enough sent out, so that the work of intensifying instead of expansion may soon be more emphasized. Plans are on the way to build a hospital in China and also one in India. China has a doctor and two nurses, while India will receive the first two doctors this fall, having had only nurses so far.

OUR BI-WEEKLY SERMON

The Holy Spirit

Chas. E. Jefferson

Receive ye the Holy Spirit." John 20:22

I WANT to think with you this morning about the doctrine of the Holy Ghost. I imagine I hear some one say: "I am sorry you did not select a more interesting subject. When there are so many urgent problems and so many practical duties to be done, what is the use of taking the time of a busy, hard-worked congregation in discussing anything so theological and ethereal as the doctrine of the Holy Ghost?" My answer to that is, that that is the very reason why I have selected this theme. It is because the age is so practical, and because there are so many complicated problems, and because there are so many things waiting to be done, that I have decided to call your attention to the Holy Ghost. For the fact is that there is nothing so practical and so helpful to the fundamental doctrines of the Christian faith. The problems will never get solved, and the duties will never get done, until we believe in the Holy Ghost.

* * *

Jesus had been one who had stood at the side of His apostles in their difficulties and dangers. He had answered hard questions thrown at them. He had protected them from the assaults of the mob. He is now going away, He says to them: "I will send you another helper, another person who will stand by your side and protect you from the assaults of the evil one. It is advantageous that I should go away, embodied in your flesh as now I am, and that you should have for your defender one who is not limited or weighted down with flesh or hampered by the limitations of humanity. I will send you a helper who will abide with you forever." And saying this He ascended. By this it is not meant that He passed somewhere out into distant space, He passed from visibility into invisibility. He passed from the limitations of humanity to the freedom and glory of the divine life. He passed to the higher level of existence, from which He works incessantly on the hearts of men.

If it was expedient for His disciples that He should go away, of course it is expedient for us that He be hidden from our eyes. It is a great blessing that a cloud has received Him out of our sight. "It is advantageous for you," so He says to all of us. What a rebuke that is to these foolish dreamers who are always imagining what a blessing it would be to the world if Jesus were upon the earth today living in Jerusalem. "What pilgrimages we could make! How eagerly we should sit at His feet! How comforting it would be to receive His ideas on all the great problems and questions." How foolish all that is. Suppose he were in Palestine today, what a squabble His appearance there would cause. It would be infinitely harder for us to believe in Him than it is. A thousand new questions would be brought up. There would be a thousand obstacles to faith. Suppose that He should give a decision on all the questions that harass and torment the minds and hearts of men. What a hubbub the whole Christian world would be thrown into. It is infinitely to our advantage that He should be received out of our sight. It is only a childish imagination that pictures a better state of things if Jesus were still in the flesh. Some of us possibly have been tempted to think sometimes that the apostles had a great advantage over us; the fact is we have an advantage over them. We have an advantage over the men who went with Jesus up the Mount of Transfiguration, and who followed Him to the Garden of Gethsemane. We have the advantage of Mary, Martha, and Lazarus, and all the people at whose table Jesus sat. He says, "It is expedient for you that I go away." And by means of the Holy Spirit it is possible for us to know Him in His mind and heart, in His greatness and His goodness, as it was not possible for any man to know Him in the days of His humiliation.

This brings me to my text, "Receive ye the Holy Ghost". Whenever we repeat the Apostles' Creed, we say, "I believe in the Holy Ghost"—but do you? Is that a phrase without meaning? Is that a piece of religious cant? Do you believe really in the Holy Ghost? Paul in one of his journeys came to Ephesus and found there a dozen men who were trying to live the Christian life, and who became interested at once in his preaching. There was a dullness and a deadness about their conversation and their conduct which im-

mediately excited Paul's suspicion. Finally he said to them, "Have you received the Holy Ghost since you believed?" They scarcely knew what to say. Finally they confessed that they did not know that there was such a being as the Holy Spirit. In amazement the apostle Paul asked them into what they had been baptized. They replied that they had been baptized into the baptism of John. In other words, they had forsaken their sins, and were trying to do the will of God, but farther than that they had not gone. The apostle went on to tell them that they had not tasted the sweetness of the Christian life, that they did not understand what it is to be a Christian, that they were living yet under the old dispensation, and had not come out into the liberty and joy of the sons of God. It is not enough to forsake one's sins and to try to do the will of God; he must receive the baptism of the Holy Spirit, else all his life is dead. Those Ephesians are to be found everywhere. They are the men and women who are trying to forsake their sins and endeavoring to do the will of God, but who do not know that there is a helper into whose joy and peace it is possible for them at once to pass. Probably there is no doctrine that needs to be set forth more emphatically and more urgently today than just this doctrine about which we are thinking here this morning. There is a widespread restlessness and hunger which indicate that the Ephesians realize there is something lacking in their spiritual experience. Why is it that so many thousands of Englishmen go every year to Keswick? Why do so many thousands go every summer to Northfield? It is because they are hungering for an experience which they have not yet attained unto, and are longing to enter more deeply into that life which is hid with Christ in God. This, then, is the doctrine which this practical age is most of all in need of. Jesus did not say much about the Holy Spirit until He neared the end of His life. It was not until He came into the upper chamber, at the very end of His career, that He brought out in all its fullness the great doctrine which was to give courage and life. The disciples sat around Him broken-hearted. It seemed as though all the stars had fallen from the sky. In every soul there was anxiety and forebodings and fears. It was then that Jesus began to speak to them about the other helper that would abide with them forever. And as He spoke all the room became light again, and the chill in the air, which had been put there by doubt and by fear, melted away in the glow of the summer which his new teaching created. We are living in dark and troubled times. One cannot pick up a paper or a book without reading something about the horrible materialism, the greedy, grasping commercialism of our age. Men everywhere are in dismay because of the complexity and multitude of our social and religious problems. There is no message so helpful and so strengthening which the church can possibly give to the people as just this message which lies embodied in our text, "Receive ye the Holy Spirit".

See what He does. Jesus told His disciples that the other helper would do these four things, and for nineteen centuries He has been doing them even as Jesus said. "He shall teach you all things." Does He teach you? * * Do you believe that there is a Teacher standing by your side teaching you day by day how to do the things that are difficult to do? "He shall guide you into all truth." We cannot get into truth at a bound, we must be led into it a step at a time. There is one who goes before us pointing out the way, throwing light upon the path where our next step shall fall. Does He guide you? "He shall glorify Me. He shall take the things of Mine and show them unto you." When we are most under the influence of the Holy Spirit we see no man but Jesus only. In our lower moods the various characters of history seem attractive to us, but in our highest moods there is but One who is altogether lovely, and that is the Man of Galilee. Saints in their dying hours, when the old earth falls away, and the loved faces are lost in the mist, see what our eyes are not permitted to behold, the King in His beauty. Does the Holy Spirit glorify our Lord for you? Through the last ten years, for instance, has His character seemed increasingly majestic? Has His face to you grown more tender and beautiful? Have you received the Holy Spirit? "He dwelleth with you and shall be in you." That is the greatest promise of all. He is not only the teacher by our side, and the guide who goes before, and the revealer of spiritual things, but He is the Guest of the heart. He gives a peace that the world cannot give. He breathes into the soul a joy which the world cannot take away. He creates a blessedness that cannot be expressed. Does He dwell in you? Would it be so difficult to forgive and to forget if you had received the Holy Spirit? Would it not be easier to be patient, courageous, and true, to turn away from everything that is mean and contemptible and low, if you had opened your heart to this other helper? Alas for you if the Holy Spirit is not your teacher, not your guide, not your revealer, not a guest in the soul.

* * *

When we bring ourselves face to face with these great truths we feel like saying, with Paul, "Great is the mystery of godliness." What a mystery it is that the infinite God, whom the heaven of heavens cannot contain, is willing to dwell in the heart of man. "Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" But the God in the heart is a God that hides Himself. He hides Himself in human nature just as He does in the external creation. Our experience is the experience of Job; "I go forward" said Job, "and He is not there, backward, and He is not there. I turn to the right and I do not find Him, I turn to the left and I do not behold Him. But

He knoweth the way that I take." That is our experience. We cannot lay our finger upon a single form of life or matter, and say, that is God. God is everywhere but He hides Himself. He hides Himself in the human heart. He is in us, but we cannot find Him there. That is a remarkable saying of Jesus, "He shall not speak of Himself." That is the literal truth. The Holy Spirit never speaks of Himself. He carries self-abnegation to perfection. He effaces Himself so completely that we cannot say, Lo here or Lo there! The Holy Spirit is in prayer but what part of the prayer is His? and what part is ours? St. Paul says that we know not how to pray as we ought, but the Spirit Himself maketh intercession for us with groanings that cannot be uttered. The Holy Spirit and our spirit unite in the act of prayer, but which is human, which divine, we cannot say. So it is in every act of benevolence. We decide to assist some worthy cause. The Holy Spirit is working in us, but how much of the impulse came from Him and how much from our own heart we do not know. We decide to engage in a good work. God works in us to do it, and yet who can say how much of the energy is His and how much is ours?

"Who shall draw the mystic line
Severing rightly His from thine,
Which is human, which divine?

We only know that He is the fire of our fire, the energy of our energy, the life of our life, the love of our love. Two flames have united to produce the candle of the Lord.

But though the method of His operation is mysterious, we know He is incessantly working. By the fruits we are convinced of His presence, and assured of His redeeming power. He is working in the world, giving convictions to men, of sin and righteousness and judgment. He is working in the church, leading men into larger knowledge, wider sympathy, and deeper love. He has been with the church through all the ages. He will abide with it forever. This then, is the Gospel for us this morning, "Receive ye the Holy Spirit". We may have God in us, in our heart, in our home, in our church. "Unless you eat My flesh and drink My blood," so Jesus said, "you have no life abiding in you." "I am the vine, ye are the branches. Abide in Me and I in you"—so He said and says. Let us refresh our hearts and renew our faith in the great truth that God is in us, by taking again the sacrament of the bread and the wine.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

"The tasks that have never been done before
Are the tasks worth while today;
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of the doubting crew;
Or dare you, whether you win or fail,
Strike out for a goal that's new?"

Are you one that dares to strike out for higher goals and more devoted consecration in the service of Him "Whom having not seen we love"?

IS AMERICA A CHRISTIAN COUNTRY?

A Chinese missionary quotes the following from a letter which we received from a Chinese student now taking graduate work in the United States: "I like America quite well, but some places I do not like. For instance, in New York, we hear a great deal about robbery, murder and divorce. America, as well as China, is far from being a Christian country. Let us pray for the Kingdom to come."

ABOUT AFRICA

An African missionary writes, "if one is to raise crops, if one is to keep open a road, then one must weed ceaselessly. So it is in spiritual matters. In the Bontongwe district, which has twenty chiefs, there are 40,000 souls scattered through an area of about 1,000 square miles. And there are exactly two white missionaries and one native evangelist to let them hear the Glad News! Suppose one of these white missionaries should do nothing else but trek all the time, at the very least three months must elapse between each visit to a chief. How can we keep the weeds under this way? How would you like it if you were unable to read and write and had no Bible, and heard the Gospel once every three months? Would you do much growing in grace? If Christians at home with their Bibles and two services every Sunday, to say nothing of prayer meetings and Bible readings and special missions during the week, find the old weeds terribly ready to sprout, then how must the poor African fare with his quarterly sermon?"

—Missionary Review of the World

THAT CHRISTMAS GIFT

Can you imagine the happiness and gratitude of the missionary who is remembered with a token of love at the season when all hearts should be most filled with love? A cheery Christmas greeting or letter could be sent by each one of us. Let us not forget to prepare something for those who are continually giving out.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

PAUL'S FAREWELL AT MILETUS

Lesson Text: Acts 20:25-38

November 8, 1925

THERE is something touching about these farewell words of Paul. Here is a man whose heart is in his work who must now leave it to others. He himself must go on to Jerusalem. He does not expect them to see his face again. These are his last words to those whom he loves dearly and who must carry on the great work begun in Ephesus. He was bound to these fellow-workers of his by the strongest of ties. They were as his spiritual children. They looked up to him as their spiritual father. It was through him that they had received their precious spiritual experiences. They felt that all the good within them came from the Heavenly Father by the hands of Paul. It is not strange that they should have wept sorely and separated only after the tenderest expression of love and esteem. They loved Paul. And why should they not? Because of him a great light had dawned upon them. For them a new day had begun.

Think for a moment of what Paul had done for these people. Is there any higher or nobler way in which a man may spend his life? Paul might have refused the call to service. But where or how could he have invested his life so that it would bring returns like these except in the service of the Christ? Here is a picture of some of the fruitage of a life spent in the service of the only true Master. Although Paul was reluctant to leave his brethren he nevertheless was happy to know that there was a goodly number of men and women in Ephesus who were born into the kingdom of God and were rejoicing in their new life.

Paul preached a full Gospel. He did not shun to declare all the counsel of God. A strong Christian church cannot be built on several "hobbies". It is well to ask ourselves as teachers and ministers whether we are teaching all of the great truths to be found in Christ Jesus. The Gospel is comprehensive. It is able to satisfy all of the needs of the soul. Paul urged the elders to "feed the flock". People come to our churches to be fed and instructed in the truth of God. Be sure that that which you give is actually meat and drink unto the inner man. We dare not give less in our teaching. "Feed the church of God, which He has purchased with His own blood."

Paul's manner of life in Ephesus commended the Gospel he preached. This is always the case. Note the way in which Paul lived; the motives which controlled him; and the devotion to his work. Such efforts cannot be fruitless.

Paul was anxious to inspire the elders of the church with the same motives and the same devotion; with the same anxious concern and the same faith in God. The church of Christ cannot prosper on any other basis. We here have a fine statement of the principles and the spirit that should control all members of the church of Christ.

Ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

THE FIGHT AGAINST STRONG DRINK

Lesson Text: Ephesians 6:10-20.

November 1, 1925

"Be strong" are the words that first catch the eye. Why be a weakling when we when we are intended to be strong? The means whereby we may grow in strength are here at hand. The conditions determining our strength are few and simple in character. Yet there are so many of us who are weak when we ought to be strong.

Paul himself was strong. See him as he meets one obstacle after another. He often found himself in the midst of adverse circumstances. But he was the master. We cannot escape nor ignore our environment. But it is ours to be strong so that no adversity or hindering circumstance shall defeat or crush us. We can compel the unlovely environment to contribute to our spiritual enrichment. And why should we be the prey of our inclinations and impulses or the victim of our moods and emotions? Our moods often break down our best resolutions or sweep away our noblest intentions. Why should this be? Be strong and master them. Bodily weakness or ill health crush our spirits. Criticism and opposition chill our ardor. The impulse to quit seizes us. Paul experienced all of these. Adverse circumstances, bodily weakness, criticism, opposition and shifting moods tested the Apostle's strength. His enemies were not so much the enemies of flesh and blood as the spiritual forces of the kingdom of darkness. The devil still practices his evils upon men. His deceit and strategy are no less. Against every evil impulse, thought or suggestion we shall set ourselves. We will be strong.

Our enemies are on every side of us. Wherever we go we are confronted by temptation. Can we stand our ground against selfishness, hypocrisy, pride, greed, vanity, licentiousness? Put on God's armor. God is our Ally in this struggle. He has given us truth to be as a girdle around the waist. The firm convictions of righteousness are as a breast-plate which turns aside the fiery darts of evil impulse. The readiness to serve and live in accord with the Gospel of peace will give us the protection of feet well-shod. An unfailing trust in God will be as a shield protecting us against the assault of the evil one. The assurance of salvation as it is ours through our Lord and Savior is as a helmet protecting us from doubts and fears. The Spirit of God shall be a sword slaying every evil intent. Finally do not fail in prayer. Devote yourself constantly to prayer. Be on the alert. Watch at all times. This is the armor God gives us. God gives us truth. In it we place our confidence. It holds us steady when we are inclined to waver. Righteousness, the love of all things right and noble is an unfailing protection. A heart set upon the furtherance of the work of the Gospel of peace is not easily turned aside. Faith and trust in God in whom we can place implicit confidence is our sure strength in the time of testing. The Spirit as He drives home the will and word of God slays many a vain and evil thought. Prayer and watchfulness complete the armor with which God equips us so that we may always overcome and be strong.

O God, prepare us that we may always stand our ground.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

THE SUPREME TEST

"Not, is it old or is it new?
But, is it false or is it true?"
—George MacDonald

MERRY-OPATHY

You hear older people talk about psychotherapy, homeopathy, allopathy, osteopathy, but never mind these. The thing for you to practice is "Merry-opathy". Have a merry heart and let it show itself in sunny faces, sparkling eyes, sweet laughter, lightly tripping steps, and willing hands.

Many men and women study four years in the high school, four years in college, four years in medical school, and then spend two years in a hospital that they may be doctors; but get a merry heart within you and you can practice medicine right away. Sometimes when a troubled man meets a merry boy or girl he feels like taking off his hat and saying, "Good morning, doctor!"—a "Merry-opathy" doctor. Begin the practice of medicine at once.—Edwin H. Byington.

FOLLOW THE RIGHT LEADER

There is a sort of caterpillar, called the processional caterpillar, which walks in long lines, each one following closely the next in front. A certain man, Le Fabre, by name, once saw a number of these marching round the moulding of a stone vase in his garden. He got some more and filled up the gap between the tail and the head of the procession and watched to see what the caterpillars would do. They went on following each his neighbor in front; they walked round that moulding for a week and covered nearly a mile of distance.

Do not be Processional caterpillars with your nose glued to your neighbor's back, and no thought as to where he is leading you, or whether he is worthy to be followed at all. There is only one Leader who is worth following all the way to the end, wherever He leads, and that is Jesus Christ.—Unknown.

THE LIFE WORTH LIVING

"I will not worry.
"I will not be afraid.
"Iwill not give way to anger.
"I will not yield to envy, jealousy or hatred.
"I will be kind to every man, woman and child with whom I come in contact.
"I will be cheerful and hopeful.
"I will trust in God and gravely face the future."

Read them again, they are worth while. Cut them out and paste or pin them where you will see them often.

HARD UP

You're not hard up when your purse is flat
And your trousers frayed like an old door mat;
You're not hard up when your bills fall due
And you haven't a dollar to see you through;
You're not hard up till you see the day
That you haven't a cheerful word to say.
You're not hard when your coin is gone
And you whistle a tune as you journey on;
You may walk the streets while others ride
And your pockets have naught but hands inside;
That's not being broke, you may depend,
For you're not hard up while you have a friend.
But you are hard up, in a sorry way,
If you haven't a cheerful word to say;
If nothing on earth appeals to you
And you can't see charm in skies of blue,
And you are hard up if you've reached the end,
And can say in truth that you have no friend.
Craftsman.

THIRTY MINUTES OVERTIME

The head of the firm of Henderson & Co., manufacturers of lawn sprinklers, had gone on a three-day's vacation. "When the cat s away the mice will play" is an old adage, but John Henderson had his employees so well trained that they attended pretty well to business in his absence. But the head clerk of the office, who was in charge of the office when Mr. Henderson was away, was rather easy-going—in fact, the head of the firm was looking about among his employees for a man to replace him.

Thus matters stood when the easy-going head clerk, Mr. Patterson, came into the packing department one afternoon, with a bit of anxiety in his voice and a wrinkle on his forehead. To the two young packers, Harry Vandeman and Gilbert Chase, he said: Too bad; here is a rush order from that fussy old customer who has a big store in Philadelphia. If it had come in thirty minutes earlier, it could have gone this afternoon. Now it will be delayed until morning! Well, it can't be helped; just hustle it out in the morning."

"Say', said Harry to Gilbert, "I wonder if Mr. Patterson realizes that that Philadelphia customer will make Rome howl if there is the least delay in getting his sprinklers! Well, he did not ask us to stay and get off the order—just imagine Mr. Henderson letting us off that easy! I'm going to the ball game when we close!"

Gilbert looked thoughtful. "Harry," said he, "I happened to hear Mr. Henderson say that if he could keep on the right side of that Philadelphia customer, he hoped to land an enormous order from him. Would it be doing as we would be done by to go home and leave that order unfilled?"

Harry started for the ball game at closing time. Gilbert stayed behind, perspired and worked in order to get those sprinklers packed and to the express office before it closed. He beat the express-office clock by just two minutes!

About ten days after Mr. Henderson's return a letter arrived from the fussy Philadelphia customer. "Dear Sir," it said, "tried both you and your competitor out for promptness by a small trial order for sprinklers. You won by a margin of nearly twenty-four hours. Inclosed you will find my order for sprinklers, the largest order I have yet placed.'

Is it strange that Gilbert is now head clerk, and that Harry says, "Well, Gilbert always was lucky"? Was it luck or a conscience that could not rest content save as he put in his best for his employer? Harry sometimes says, "I have done all that I have been paid for doing." So he has, but did not Gilbert do a little more, and did not his overflowing measure of service not only bring profit to his employer, but advancement to him? Presumably his employer said to himself, "Ah, that boy has made me his debtor; I had better pay up!' Does not conscience have more to do with promotion than chance?—Selected.

For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favored class or race or hue.
God loved the world. Do you?—Grace E. Uhler.

World Wide Sunday School News

TRAINING SCHOOL FOR SUNDAY SCHOOL TEACHERS IN JAPAN

One hundred were enrolled at the Ninth Annual Training School for Sunday School Teachers and Workers which was held as usual at Karuizawa, high in the mountains of Japan. The School is under the auspices of the National Sunday School Association of Japan with the special cooperation of H. E. Coleman, Educational Secretary and representative of the World's Sunday School Association. The delegates came from as far away as Nagasaki and Kagoshima, practically 1,000 miles.

The conference for leaders of boys' clubs was combined with the regular Training School. About fifteen young men took this special course. For this training there was a special demonstration with two tents which accommodated ten people. After two lectures about camping, the young men went with Mr. Coleman to purchase the equipment and working together these tents were set up, after which they were occupied by the happy ten. The tents were pitched near the village of Karuizawa, under beautiful pine trees and by the side of a sparkling spring. The campers invited the student body to tea one evening and afterwards there was a social time about the camp-fire.

When the young women were eager for similar camping experiences, arrangments were made for them to occupy the tents during the second week. This is probably the first real camping done by women in Japan. There is now quite an interest in camping in Japan. Tents which were left after the recent earthquake relief work was finished are being used in many places in this way. The enthusiasm is so great for camping at Karuizawa that this feature is likely to be made a permanent one at subsequent sessions of the Training School.

SUNDAY SCHOOL LIBRARY IN SYRIA

In 1920 a Sunday school library was started in Syria. The nucleus was the gift of twenty-five books from the World's Sunday School Association in New York City. Rev. George H. Scherer, of Suk-el-Gharb is the Sunday School Secretary for Syria and the representative of the World's Sunday School Association in that field. Mr. Scherer reports that the library now contains 235 volumes of a general nature with an additional 200 Bible Study text-books. There are likewise files of the Religious Education Journal and of other weekly and monthly periodicals. Twenty-five periodicals are received regularly in the office of the Syria Sunday School Committee in Beirut. There is a plan by which books are loaned to workers all over Syria and the results are encouraging. An occasional Bulletin is issued and distributed to the workers, foreign and native, in Bible lands, giving items of interest to religious educational workers, book notices, etc.

JUST ONE SUNDAY SCHOOL LESSON HELP FOR NATIVES IN SOUTH AFRICA

The South African National Sunday School Association publishes a monthly lesson help for natives in the isi-Xosa language. This language is spoken by one of the largest groups of natives in that country. "Apart from this publication,' says John G. Birch, Secretary of that Association, "there is nothing in the way of a Bible help for the use of the native teachers in their own language—not even a reference Bible. The lesson help is therefore eagerly taken by the native but the cost of production, though very modest, is too high to enable the majority to purchase it." The South African Association issues single copies, on certain conditions, to individual native teachers who are too poor to pay for them. Appeals for the publication of Sunday school helps in other languages are continually being made. An edition in Zulu is planned and even prepared for, and it will be issued as soon as means are available.

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Notes from Here and There

Allen Erb, of the Mennonite Sanitarium at La Junta, spent some time in Illinois recently soliciting funds for the prospective new hospital which is to be erected as soon as finances are secured.

Pres. D. H. Bender, of Hesston College, was compelled to relinquish his duties at the college for a time and spend some time in Colorado for the benefit of his health.

A conference of Pacifist churches has been announced to be hled at Wichita, Kansas, November 13—15. This is the fourth conference of this nature, one having been held at Bluffton in 1922, the second at Huntingdon, Pa., in 1923, and the third at Lancaster, Pa., in 1924. Friends, Dunkards, and Mennonites are the chief sponsors. Among the Mennonites whose names appear on the tentative program for the Wichita conference are, Dr. J. H. Langenwalter, Rev. P. C. Heibert, Orie O. Miller and Paul Erb.

Earl Miller, Supt. of the Lima, Ohio, Mission, has been transferred to Peoria. Ill., to be in charge of the work which has been developed there by John Harnish.

Plans for the consolidation of the Zion Mennonite congregation, near Bluffton, Ohio, with some of the other Mennonite congregations in that vicinity, previously announced in these columns, have now been consummated. The First Mennonite church of Bluffton, recently received a number of the members.

Jos. H. Detweiler, a former Near East Relief worker, has accepted a position as manual training instructor at the Marsh Foundation School at Van Wert, Ohio.

Rev. H. J. Krehbiel, of Reedley, Calif., recently gave an interesting and a profitable report of the Quadricentennial celebration of the beginning of the Mennonite church to the student body at Bethel Cofiege. Rev. Krehbiel was the only accredted representative of American Mennonites at the convention which was held in Switzerland in June.

The Mennonite Brotherhood, an organization in eastern Pennsylvania, held its annual meeting at the West Swamp church, on Sept. 26th. Rev. A. J. Neuenschwander, pastor of the First Mennonite church of Philadelphia, gave an interesting historical address in the afternoon.

The Zion Mennonite congregation at Souderton, Pa., remembered their missionary, S. T. Moyer, on the General Conference Field at Champa, India, in a very practical way by sending him a large box of books and other supplies with the new missionaries who recently sailed for that field. Bro. Moyer is being regularly supported on the field by the Zion congregation.

Announcement is made that the Canton Bible School will open at Canton, Ohio, on January 4, 1926, for a six-weeks term. J. W. Royer, O. N. Johns, and J. D. Miller compose the committee which has charge of the work.

December 19th has been set as the date on which T. K. Hershey and wife are to sail for South America to again take up their work in the Pehuajo, Argentina, mission field after a furlough of more than a year. They had planned to return in October, but due to an accident in which Sister Hershey suffered a broken leg and a sprained ankle, the sailing was postponed.

Interesting exercises were held recently at Bethel College, Newton, Kansas, in connection with the installation of Rev. Henry A. Fast as college pastor. Dr. J. W. Kliewer, President of the college, extended the hand of welcome, and Bro. Fast then preached on the subject, "Testing the Standard of Our Lives."

Harvey Nunemaker, pastor of the Danvers Mennonite church at Danvers, Ill., has recently become the editor of The Christian Evangel, the organ of the Central Conference Mennonites, succeeding Wm. B. Weaver who has been the editor for several years past. Bro. Nunemaker was formerly a member of the Science Ridge congregation at Sterling, Ill.

Harry F. Weber, who for some time has been gathering historical data concerning the Mennonite churches of Illinois, has entered Hartford Theological Seminary where he will study for an advanced degree.

The General Sunday School Committee of the Mennonite church has designated Sunday, November 15th, as Missionary Day, to be observed with appropriate exercises in the various Sunday school in the Old Mennonite branch of the church.

Cablegrams received in this country report the safe arrival in Buenos Aires, South America, of Nelson Litwiller and wife, who sailed some weeks ago to take up work in the Mennonite mission in the Argentine.

A Mennonite young man in Holland is suffering imprisonment at the present time for his conscientious stand against the bearing of arms. Brother H. J. Krehbiel, in his recent trip abroad visited the young man and sought to give him encouragement. A Dutch Mennonite young people's paper expresses appreciation for this visit, although not all the Mennonites of Holland sympathize with the young man in the stand which he has taken.

Manchester College, an institution of the Church of the Brethren, located at North Manchester, Indiana, began the school year with an enrollment of 660 students, and a Freshman class of almost 300. Only a few years ago Manchester College was no larger than Goshen College, and in many ways was not as advantageously situated. Goshen College constituency has appreciably helped to swell Manchester's numbers within recent years.

Rev. E. B. Steiner, General Conference missionary on furlough, has entered the Kennedy School of Missions and Hartford Theological Seminary, at Hartford, Conn.

The First Mennonite church of Philadelphia, is preparing to celebrate the 60th anniversary of its founding on October 25th. Morning and evening services will be devoted to the celebration.

Lloy Kniss, of Johnstown, Pa., who has been temporarily in charge of the Peoria mission for the past few months, is moving to Masontown, Pa., to take charge of the congregation there which was formerly in charge of Elmer Hess.

The annual meeting of the District Mission Board of the Southwestern Pa. Conference is to be held this year at Masontown, on November 19th.

Henry V. Albrecht, of Tiskilwa, Ill., who recently returned from a trip to India, has been spending some time among various churches in Iowa, where he has been telling about his experiences and the work of the Mennonite mission at Dhamtari.

The Athletic Association of Hesston College is making an effort to raise funds to put a new roof on the gymnasium and make other necessary improvements and repairs to the building.

The Mennonite church at Berne, Indiana, has again been reopened after having been closed for seven weeks for interior decoration and painting. Five coats of good oil paint were spread on the walls of the mammoth structure. It required an entire week and several carloads of lumber to construct the scaffold before the actual work of painting could be begun.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

NOVEMBER 6, 1925

MAKING IDEALS PRACTICAL

An Editorial

OURSELVES AND OUR NEIGHBORS

CHRISTIANITY----A CONSTRUCTIVE PACIFISM

OUR EDUCATIONAL OBLIGATIONS

SIMPLICITY WITHOUT UNIFORMITY

A Suggested Plan

Selections

CATCHING A PYTHON

J. R. Wilkie

I read an interesting story the other day of the way in which people catch pythons. Now the python, you know, is an immense serpent found in certain tropical countries, that kills its victims not by poisoning them, but by winding the great coils of its immense body around them and squeezing the life out of them. When the natives see the smooth trail made by one of them near the river they know, of course, that he is in the neighborhood, and this is the way they go about catching him. They tie a pig near a wall through which they have made a hole. On the other side of the wall they fasten another pig. During the night the python comes and finds pig number one and proceeds to swallow him down. Of course, the pig doesn't like being disposed of this way, and he sets up a great squealing about it. This starts pig number two to squealing also, and the python hearing it, after swallowing the first pig, gets enough of his body through the hole in the wall to swallow the second one, although one would be enough to last him for weeks. But there he is, with his long body through the wall, and a pig within him on either side of it so that he can neither get forward nor back. And the next morning the natives come and cut off his head, and his killing days are forever at an end.

"So are the ways of everyone that is greedy of gain; it taketh away the life of the owners thereof."—The Christian.

QUEER BAROMETERS

The wool of sheep furnishes an excellent indication of weather changes. It is said that when the wool is crisp there will be no rain, but when it is limp and feels very soft to the touch a storm is expected.

A curious barometer is often seen in Switzerland and in Germany. It consists of a jar with some water in it, a frog, and a little stepladder. When the frog comes out of the water and sits on the steps, people think that this act of the frog is a sign of rain.

In some parts of Florida the skin of the diamond rattlesnake is used as a barometer. When it is preserved like rawhide and hung up, black beads of moisture will appear on the skin at the first sign of approaching storms.

In England, some people make a barometer of a thin strip of cedar wood and a thin strip of white pine, fastening each piece perpendicularly to a wooden base. When it is going to rain, the strips of wood bend forward, but when the weather is to be dry, the strips of wood stand stiff and upright.—Queen's Gardens

GETTING THE ORANGES READY FOR MARKET

Delphia Phillips

When we pick up a lovely, golden orange we need not fear that it is dirty, for no orange goes out of the up-to-date packing-houses without getting a good scrubbing and rinsing. As it has been humorously stated, "Every day is Saturday night in a packing-house."

Oranges must be handled with great care to keep them from getting bruised or scratched. This care begins when they are picked from the tree and lasts until the girls in their pretty, white caps deftly wrap them in their bit of tissue paper and tuck them away in boxes.

They are brought to the packing-houses in boxes on trucks. After being wheeled into the basement from the platform, where they are unloaded, they are scarcely touched by hand until the time comes for them to be wrapped and. packed. Often they are quite dusty when they come in from the groves, but they get their bath whether they need it or not, going between roller brushes, which give them a gentle but thorough scrubbing. After being rinsed they are dried by cold blasts of air. Moving belts carry them upstairs.

When they get upstairs belts carry them in front of workers who sort them, throwing out any unfit for packing. Then they journey on, going down an incline, where they fall through into bins below. Some, quite a good many, in fact, drop through the smaller openings along the way, and these little fellows are called culls. Others travel to the next larger opening, and there drop out, and so on to the end of the line. Very few oranges get the last opening, as they have to be quite large to do that.

By the bins stand the girls who do the packing, and very soon the pretty, golden spheres are tucked away in the boxes. Refrigerating cars stand on a siding by the packing house, and in a very short time the oranges that were rolling about on the belts are on their journey East, South or North as the case may be.—The Girl's Friend.

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The Grand Central Terminal in New York City is probably the largest railway station in the world. It comprises thirty-seven sets of tracks on two different levels and is equipped to care for seventy-five thousand people per hour. The public waiting rooms cover an area of almost six acres. The construction of this gigantic terminal was one of the wonder engineering feats of all time, since it was built literally over and around the old station. The entire plant was changed and enlarged so that not a vestige of the old remained. Yet all the time the work was being carried on, traffic was never impeded or delayed. More than eight hundred trains were running each day, and an average of one hundred and fifty thousand passengers passed in and out of the terminal. As each track or group of tracks was finished and put into use, a corresponding number of old ones was abandoned, and traffic went on without any interruption. The terminal was completed in 1913 at a cost of approximately $180,000,000.—The Boys' Friend.

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THE
CHRISTIAN EXPONENT

VOL. II. NOVEMBER 6, 1925 No. 23

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio. Correspondence intended for the Editor should be addressed to The Christian Exponent, 204 E. Henrietta St., Wooster, Ohio
All communications pertaining to subscriptions, requests for back numbers, sample copies, book orders, etc., should be addressed to D. S. Gerig, Business Manager, 1137 South Eighth St., Goshen, Indiana.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

MOVING FORWARD

A CAREFUL study of the lives of really great great men is sure to furnish some very helpful lessons and some most inspiring thoughts to all who occasionally find themselves discouraged because of difficulties, misunderstandings, and apparent setbacks in their efforts to accomplish something for the Master's service. One of the great secrets which enabled Paul to accomplish the things which he did, was the fact that he was constantly moving forward. He was never hampered by tasks which he had left undone. From the day on which he met his Christ on the Damascus road, he did, day by day the things which the spirit directed. When his enemies drove him out of a city, or dragged him out to be stoned he had no especial concern and no vain regrets. He trusted absolutely in the guidance of the Spirit, and left all in the hands of his Heavenly Father. As he himself said, "forgetting those things which are behind, and reaching forth unto those things which are before," he pressed forward "toward the mark for the prize of the high calling of God in Christ Jesus." Can anyone wish for a program which brings more real happiness and joy than that?

It is impossible to stand still. Retrogression is equivalent to decay and death. There is only one thing to do, therefore, and that is to move forward. Opposition will come from without and within, but as long as we follow the Spirit's guidance we need have no fear. Men may blacken our reputation, prevent us from carrying out our plans, destroy our cherished hopes, and make impossible our fondest and most unselfish desires, but if we have done our best we need spend no time in lamentation. We can move forward, press onward, and grow daily in the knowledge and wisdom of Christ. None can hinder us if we have the will and the desire to do it. It means life, joy, and happiness. It is a blessed experience which all of us may have and enjoy constantly, and when at the close of life we look back over our varied experiences we can say with the Apostle, "I have fought a good fight, I have finished my course, I have kept the faith." What greater satisfaction could be afforded us than that?

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WHO ARE GREAT MEN?

A SCHOOL child, asked recently to name the twelve greatest heroes of history, submitted the following list: Alexander the Great, Alfred the Great, Napoleon, Pompey, Julius Caesar, Augustus Caesar, George Washington, Abraham Lincoln, Nathaniel Green, U. S. Grant, Robert E. Lee, and John J. Pershing.

It is not difficult to see what are the things that were emphasized in the early training of the child who submitted the above list. Military heroes are always favorites for high honors where people are taught to glorify war and where undue emphasis is laid upon the historical study of war. The unfortunate thing about the above circumstance is the fact that the wrong training which led the child to submit such a list of heroes will affect his thinking all through life, and consequently lead him to have a distorted view of the real values in life. The fact that millions of other folks, old and young, hold similar views today, is to a large extent re-

sponsible for the fact that the world is so slow to see the possibility of doing away with war even though they recognize to a certain extent the evils and dangers which it brings with it.

It is interesting, in view of the above circumstance, to note that a "World Hero Contest" has recently been announced by the National Council for the Prevention of War, in which twelve prizes of one hundred dollars each will be given to the school boy or girl who writes the best essay on one of twelve characters of history to be chosen as the world's greatest heroes. The basis on which the list of world heroes is to be chosen is not that of military greatness, but on considerations of "nobility of character, fearless and self-sacrificing devotion to a great cause, and constructive work for humanity of a permanent character." It will be interesting, also, to note how many military heroes will find a place in this list. We venture to predict that it is the man who glorified peace rather than war, who will be chosen.

We who have consistently stood for peace, and who still believe that permanent peace of the world can be realized only in so far as men adopt the principles and the standards of Jesus, should have a very special interest in the present day world movements. There is no question about the fact that the world is tired of war. Militarism is not nearly as popular as it was some time ago. Propagandists are seeking to prevent its further decline in popularity, but they will have a hard time in realizing their aim if the Christian people of the world, and if the people of our own faith will only be active and alert to make use of every opportunity that is available to them. Why should not some of our people interest themselves in the world hero contest? Why should not some of the martyrs and leaders of our own faith be eligible to have their names on such a list? It is our opinion that no more worthy names could be proposed anywhere than the names of some of the early leaders who braved death and gladly gave up everything rather than compromise on questions of right and duty.

Meanwhile, it would seem to be the duty of every one to use every possible influence to spread the doctrines for which we stand, and to give to the world the principles which our fathers have handed down to us and which are particularly applicable to the needs of the world at the present time. We have a duty and a responsibility which we cannot ignore without serious danger to our own existence and without doing a real injustice to those of our fellows who are seeking peace and finding it not. Let us show them that the path to peace lies not in larger armies and navies and in the glorification of war and militarism, but in the teachings of the Christ who revealed to us a loving Heavenly Father and in whom all men become brethren. Let us set forth Love as the supreme and worthwhile ideal instead of Force. Love is the strongest force in the world. It is Love that must conquer.

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Making Ideals Practical

MENNONITES have always been an idealistic people. Someone has said that the trouble with Mennonites is that they are at least a hundred years ahead of their time, meaning that the ideals which they uphold, while good and right, cannot yet be realized. Too often, it seems, we ourselves are inclined to act as though we thought it not worth while to attempt to give our message to the world because we believe that they will not accept it anyway; it is too new and revolutionary to win any popular recognition. The result of such a philosophy in the past has been that we have kept our ideals largely to ourselves, have not attempted to do a great deal more than to hold our own, and have dismally failed even in that. In support of the latter assertion we may quote the opinion of some who have made a careful study of the situation who say that if we had succeeded merely in holding our own young people during the past hundred years our numbers would now run into millions, instead of less than a hundred thousand. We have been idealistic enough, without a doubt, but somehow we have failed to make those ideals practical for thousands of our own people, as well as for the world about us.

Jesus himself was an idealist. The lofty idealism which He set forth in His teachings in the Sermon on the Mount, as well as in His other teachings have never been surpassed or reached. They present an ideal picture,—one which we are hardly optimistic enough to believe can be accomplished for a long time. Yet, Jesus was also intensely practical. In His ministry He reached and touched human lives through human need and suffering. He knew how to deal with men, and He succeeded in grounding at least a few of them so thoroughly in his principles that He could leave them and depend on them to carry on His work. He demonstrated, thoroughly, by His own life and death, and by His final victory, that His ideals could be made practical, and that men would respond when the challenge was put to them fairly and earnestly. He has left the completion of this work for His followers, and sad to say, we have failed to make a great deal of headway thus far. There is much left to do.

As a church he hold that we accept the teachings of Christ in all of their implications and literally. We have not been zealous, however, in trying to get others to accept these teachings also. We have rather been inclined to withdraw ourselves and to live somewhat apart from others, because we thought that the world would not accept our doctrine anyway and that it would be of but little avail to put forth any strenuous effort to that end. The

result, as already intimated, has been that not only have we failed to win the world as followers of Christ, but we have failed even to interest and to hold our own people, thus illustrating the truth of Christ's own statement that for a man to try to save his own life is but to lose it, and to lose his life for His sake and the Gospel's is to save it. Such staunch defenders of the faith, doctrine, and traditions do we have among us that they recoil with horror at the thought of "losing our life," our traditions, or our peculiarities, even for the sake of the Gospel. At least, that seems to be their attitude as expressed by their conduct, although it is very likely that they would not consciously make such an assertion.

Slowly, however, it is dawning upon many of our people that the time is here when we must do something definite and constructive toward making the ideals, to which we have held for so long, practical in the world today in which we live. A part of our isolation in the past was unavoidable and perhaps even far from undesirable. Doubtless God had a purpose in it all, and through it prepared us for the work which He hopes we will do today. The question now is whether we will awaken to our opportunities and accept the challenge which has been given us. Are we willing even to lose ourselves, our customs, traditions, and peculiarities, if necessary, for the sake of Christ and the Gospel? Are we ready to take Him by faith and to attempt the seeming impossible? We are facing a situation today which challenges our Christianity and our faith to the utmost. Unless we are willing to step out under the guidance of the Holy Spirit and break the bonds which hold us to a dead past we can hardly hope to have our descendants in four hundred years from now celebrate the anniversary of our birth as we today celebrate our four-hundredth anniversary. Long before that time comes we will have passed out of existence so far as the world is concerned and our opportunity will have been given to another, for God's purposes will win out in the end whether we do our part or not.

But how shall we make our ideals more practical? What can we do to meet the challenge facing us? These are live and pertinent questions which cannot be answered in a few brief words, even if there was wisdom sufficient in any one individual to rightly direct our course. The essential thing first of all is that we allow ourselves to be clearly and definitely led by the Holy Spirit. At present we are afraid to do this for fear it will be necessary to abandon some of the things to which we have held in the past. Doubts and misgivings overwhelm us. We cannot see the future and we are afraid. What we need, then, first of all, is a firm faith in the wisdom of God and a willingness to trust implicitly the leadings of His Holy Spirit as revealed to us in various ways. This is absolutely essential.

A further step which is necessary if we would do our part in the present world situation is to acquaint ourselves thoroughly with the needs and conditions which face mankind today. We must prepare ourselves as never before to meet those needs and conditions. More emphasis must be placed on the right kind of education, and our young folks must be given the very best than can possibly be produced. Instead of turning away from the world and closing ourselves up lest we become contaminated, we must seek to understand and meet the needs which men about us experience. We must realize that while the world is blindly groping for some means to rid herself of the scourge of war, the evils of her industrial and economic systems, the complexities resulting from our modern civilization, racial hatreds and jealousies, and various other things, we as Christians cannot remain indifferent. It is the Gospel of Jesus Christ that brings the remedy for these ills, and it is His children alone on whom He is depending to apply the remedy.

If we can only get the conception that this Gospel which we profess and enjoy is not ours by any exclusive or prior right, and that we can discharge our responsibility only in so far as we give this Gospel to others, then we will have taken a long step toward making our ideals practical. As we then seek to apply these ideals under the guidance of the Holy Spirit, and as we study courageously the problems and conditions facing us, willing to lose ourselves for the sake of Christ and the Gospel if we can only win others, then, we may rest assured, will we really become a mighty force and factor in helping to win the world for Christ. If, on the other hand, we fail to get the vision and continue to seek to preserve our own life by saving it, we will forever lose our great opportunity for service and will dismally fail in the sight of our Lord.

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Ourselves and Our Neighbors

Rudy Senger.

"Thou shalt love thy neighbor as thyself. Matthew 22:39.

"Love worketh no ill to his neighbor." Romans 13:10.

I ONCE remarked that a certain distinctive group of Mennonites were very sociable to each other. "They are very clannish," came the prompt reply. Clannish! What of it? If we love only our own, publicans do as much; and if we greet only our friends, we have nothing over pagans. (Matthew 5:46, 47).

Clannishness may be developed in various ways. Through much isolation and queer customs, we may foster an unwholesome class timidity. Or we may justify our distinctiveness to the extent of becoming haughtily aristocratic. While walking with a well

known Mennonite leader we passed a church, and he inquired its denomination. "Christian," I answered. But he insisted: "Call them 'Campbellites' for we are more 'Christian' than they are." I said no more, but the echo of his comment suggests this: "Most thankfully, we are not like other denominations, or even as these Campbellites."

Long ago, I consulted a bishop regarding the adoption of a helpful feature in our Sunday school work, and he replied: "That would be doing like the Methodists." Having known this man's main line intimately, his reply could faithfully be interpreted: "Be not conformed to the Methodists."

But Paul said: "Be not conformed to **this** world." Both literally and contextually it is evident that he never meant to teach that we should resort to any external make-up to distinguish ourselves from other believers, or from **people** of any kind. If we should excel in character it would be to our credit, but badges prove nothing. If in our nonconformity, we were to keep from an avaricious materialism and all kinds of sordid indulgences, as Paul had it in mind, instead of holding aloof from fellow-believers, the testimony of our life would be more to the glory of God. The common expression: "So they could tell us apart," does not represent a Christian requisite (Matthew 23:5—7); but letting our light shine is a recognized duty.

A year ago, a magazine writer argued that the denominations ought to get together, for they could not be distinguished, except from the "freak churches." Extravagant requirements ever tend to aggravate rather than to forward the solution of problems. Mennonites have always stood for simplicity, but they have often hindered its successful propagation by trying to crystalize it into a conventional form.

When the automobile had not yet come into general use, a certain publication remarked, that for rich folks to drive along the streets parading their good clothes and costly machines before the laboring man upon the curb, was a vulgar act. The parade of wealth insults a poorer man's sense of fair play. For our churches in any ostentatious manner to distinguish themselves from others, can also betray a lack of spiritual refinement.

In his Corinthian epistles, Paul disapproved factional slogans and advised separation, but from what? Separation from evil does not necessarily mean that we may never touch elbows with the evildoer. We take the Gospel to criminals in prison, and inconsistently turn a cold shoulder to other Christians. The Corinthians misrepresented Christ with their partisanship; and so Paul chides them for it with this question: "Is Christ divided?"

Christ prayed, not for any factional distinctions, but for the unity of believers. So through any excessive inter-group distinctions, we may nullify this prayer. The church today is much discredited on account of her variations. These variations, however, are lesser hindrances. The real obstruction to her influence lies rather in the coldly exclusiveness often manifested in our group loyalties. Clannish loyalties are defective. We need to convince the world through a more charitable cooperation that we are really Christian neighbors and not hostile rivals.

We sometimes refer to others as "worldly churches" or as "popular denominations." But note Christ's word on bad names (Matthew 5:22). In its current usage, this term "popular" might pass as a compliment, but in at least some Mennonite minds it connotes a discredit. People suspicioned, often wilfully suspicioned, are occasionally abused in this manner; "Call them by their right names, call them 'infidels' ". Such flings are no credit to the speaker. Possibly no bigger hunk of ecclesiastical mud could be flung at a fellow-believer than to brand him a "heretic" with all the nasty implications of which this term in its modern usage is capable. No one, sinner or doubter, can be won for Christ when so treated. The stigma is too violent. Such language is practically anti-evangelistic.

An editorial in The Mennonite more than a year ago, characterized our people as being capable of speaking with the "brutal candor of near relatives." Many years ago, we used to hear about "sharp" preachers, and today they say: "He certainly wasn't afraid to tell them a few things." All too often a demonstration of sternness is mistaken for an exposition of essential truth. Even above others, Christians need to be candid; but like anything alse in their behavior, candor should accord with a sound spiritual integrity.

I remember how once a minister could not attend the funeral of a near relative, because his branch of Mennonites forbade their members hearing others preach. But he went the day before to view the corpse. The deceased was also a Mennonite, but not of his faction. And there are others who today have a way of not darkening the doors of their neighbor's churches.

Recently several have openly asserted that certain branches of the church had no right to the name "Mennonite," which is not copyrighted, as though the name were so significant that it could be seriously infringed. The spirit manifested in such assertions was worse than the free appropriation of a mere name could have been.

There are probably 2000 Mennonites living within an hour's drive of the place where the recent All-Mennonite convention was held, and repeatedly I heard this remark: "Those who should have heard these addresses were not present." Even inter-Mennonite cooperation is not easy. In fact, inter-factional clannishness can often be more deep-seated than any inter-denominational exclusiveness. A number of recent resolutions could be cited in wit-

ness of this fact.

While space will not permit any further recital of cases, nor leave any room to take up any constructive suggestions; I will summarily insist that Mennonites are not the only people who are tainted with these incongruities. By far not all of our people are clannish, but it is unmistakably evident that our cause could be placed into a much better light if some in particular and all of us in general, were more neighborly to fellow-believers in other affiliations. To turn a coldly indifferent shoulder toward Christ's "other sheep" is evidently not in accord with His will. Just minding our own business is not enough. "We . . . . ought not to please ourselves. Let everyone of us please his neighbor for his good to edification." Romans 15: 1, 2.

Christianity----A Constructive Pacifism

O. B. Gerig.

TO THOSE who consider their Christian religion as something more than an escape from this world and a personal passport into the next, there comes today one of the most significant opportunities for doing constructive work toward the establishment of the kingdom of God ever presented in the history of mankind. Never has there been a time when the conscience of the whole world was so universal in its condemnation of the whole war system as at present. Never have the Christian churches spoken so fearlessly against this "the most colossal and ruinous social sin that afflicts humanity today." Never before have religious journals been so insistent in their efforts to get the churches to "excommunicate war". Never have statesmen and high government officials been so courageous and outspoken in their proposals to "outlaw war" and declare it a crime under the law of nations. Never have we been so near to "a parliament of man" and an international tribunal designed to substitute law and judicial settlement in place of war.

Even allowing for the natural revulsion against war which follows every bloody conflict it is generally agreed that the impetus and momentum which are behind the constructive efforts for permanent peace are powerful enough to put the war-monster on the defensive if not completely on the rout. In the past two years more than a score of churches in their conventions have passed resolutions declaring that they will "never bless another war", and have further placed themselves on record as willing to cooperate with the general peace movement in its twofold task of removing many of the causes of war and of providing adequate international machinery for the non-violent settlement of disputes arising from causes which at present are not removable if indeed they ever will be. The various peace societies approach the problem from different points of view. Some oppose war merely on economic grounds, others on ethical and humanitarian grounds. But the great majority of the peace workers in the western world rest their case finally and fundamentally on the fact that war and conflict are a direct denial of Jesus' way of life. They hold firmly to the conviction that the God that Jesus revealed to us does not countenance strife or sanction hatreds.

In the midst of this general effort to rid the world of the scourge of war one might expect the Mennonite churches of Europe and America, with their fine peace traditions, to play an important part in the peace movement. Instead we find that today the European Mennonites have all but lost their peace testimony while our divided forces in America are in many places holding that non-resistance shall mean that we are against war but unwilling to cooperate to the end that wars may be made less possible. The logic of this position is that we shall have absolutely nothing to do with war, not even help abolish it. We are usually given two reasons for this position; either that war can only be abolished when all people become converted and regenerated, or that war is inevitable and cannot be abolished at all because of human nature being what it is and also because wars are necessary in these latter days to fulfil certain views regarding scriptual prophecies.

With the utmost respect for the sincerity of those who hold these views, many Mennonites today, especially those of the younger generation who struggled directly with the war issues in the last world conflict, are convinced that it is our Christian duty to cooperate with others who are seeking to apply the broad principles of Jesus' way of life to the social and international problems that face mankind today.

When avowedly Christian people say that war is inevitable they are joining their influence with the rampant militarists in one of the most insidious forms of anti-peace propaganda. As well might we say that slavery or dueling are inevitable. Human nature is constantly changing but we do not need to wait till it has changed so greatly in order to get rid of international war. Human nature among Anglo-Saxon peoples is much the same today as it was one hundred years ago yet in the meantime we have accustomed ourselves in England and America to live without the institution of slave labor. Let it be noted also that wars between cities and states, as well as dueling and slavery have been abandoned before all men have become lovers of the Lord Jesus and before complete human brotherhood based on the Golden Rule has been achieved.

To get rid of war does not require that we must get rid of all the causes of war. There is hardly a doubt that race prejudice, and economic rivalry, commercial imperialism, selfishness and extreme na-

tionalisms will continue to exist as causes of trouble for a long time to come. **What cannot be emphasized too often is that these causes of trouble may lead to disputes but they need not necessarily lead to war.** The only reason that such and other causes lead to war today is because we do not have an adequate world organization to deal with these disputes in a judicial manner.

We stand today in international affairs in much the same position that the American colonies stood in 1789 in national affairs. When our Supreme Court was established it was two years before it was trusted with a contested case. Today the litigants that come before the Court, whether they be states or corporations, would not think of refusing to accept the award of the Court. Public opinion as expressed in the collective reason of our society supports the court in its decisions.

To establish the rule of reason in international affairs is today the most pressing need of society. Other things are important but they can wait. Another war on a world-wide scale will literally turn back the progress of civilization to the Dark Ages and defer the advance of the Christian program for generations. Thomas Edison says that a modern gas and aerial war could destroy a city like London in three hours.

Christian people ought to be the first to see that this world is in great danger. It is not enough for us to insure our own salvation while a condition is forming that will make life a veritable hell for millions of people. Christian love and Christian justice bid us regard the welfare of others. It is not to the credit of the Christian church that our hymn books are filled with songs unsocial referring to "stars in my crown" and "glory for me." Love bids us see something of God in every man. It operates through the speading of goodwill and the practice of tolerance among all classes, races and peoples.

Scarcely anyone will deny that true peace comes when souls become truly reconciled to God. But nowhere do we find this condition, not even in the smallest church organization. Any bishop or deacon knows by experience that disharmonies and disputes and misunderstandings are continually occurring in their membership. For that reason they exercise constraining love and reason, and "committees of the brethern" are appointed with the hope that harmony may be restored. Within any group of society, whether religious or secular, there will be misunderstandings leading to occasional disputes. Only in international affairs have we failed to set up commissions and courts so that disputes need not be settled by war.

What are we doing to help the people of the world to live more amicably together? On December 17 the United States Senate will take up for consideration the question of the United States entering the World Court and thus taking the next step in substituting law and reason for war. President Coolidge is working with heart and soul in behalf of this measure. In a recent speech on the Court he expressed himself as follows:

> "It is for the generation which saw and survived to devise measures of prevention. If we fail in this we shall deserve all the disaster which will surely be visited upon us because of our failure. . . . . ."

What a tragedy that peace-loving people should be so insistent on their complete separation from the state as to refuse to uphold the President in his sincere efforts to promote world peace! How dare we defy the state in time of war unless we strive to the utmost to avert war? Numerous personal letters addressed to our Senators urging their favorable consideration of the World Court resolution would seem to be the least we could do. Churches and Young Peoples Meetings could also add their influence in sending in resolutions.

But in addition to working through organization we need constantly to cultivate the spirit that makes for peace within ourselves and among ourselves. When George Fox was offered a high commission in the British army he declined by saying: "I live in the virtue of that life and spirit that takes away the occasion for all war." To live in this spirit means to hold one's temper, to disarm suspicion, to tolerate opinions with which we differ, and to be less dogmatic on our particular views of truth. In this way will we be likely to promote the spirit of amity. Where there is amity there will be no enmity. Where there is no enmity there will be no enemy. And where there is no enemy there will be no war.

The Educational Obligations of the Mennonite Church

P. F. Quiring.

PATRICK Henry said, "I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging the future but by the past." So we, today, in discussing briefly the educational obligations of the Mennonite church will do well to look back over our four hundred years of history and glean the lessons which are to be found there. Experience is the best teacher, but not always the most economical one.

The early leaders of the Mennonite church were well trained men. Conrad Grebel was a graduate of the University of Paris; Balthasar Hubmeier was a professor at the University of Ingoldstadt; Hans Denk was one of the finest linguists of his time, and Menno Simons as a priest had to be well educated. Under the guidance of such men as these things went well with the Mennonite movement.

When persecution set in, it was the leaders which the inquisitors sought out and killed. Deprived of wise leadership, matters in the movement began to take on a different color. Most of us are familiar with the catastrophe which befell the Mennonites of Northwestern Germany and Holland. Under unwise leadership they were led to disregard the nonresistant principles and to take the sword to usher in the Millenium by force of arms, introducing polygamy, putting to death all who would not agree with them. They rose in arms against the city of Munster, with the result that after being besieged for nearly a year, the city fell and the deluded ushersin of the Millenium, such as had not died of starvation, or been put to death by their leaders, were all cruelly put to the sword by their victorious besiegers. The men responsible for this undertaking were Melchior Hoffman, Hans Hut, Jan Matthewson and Jan Leyden. None of these men had any training for leadership.

The deduction from this episode would seem to be that the Mennonite church cannot prosper under unwise, ignorant leadership, which is worse than no leadership, and that one of the first obligations of our church is to produce competent leaders. Where there is no vision, the people perish; this is true also of a church.

In studying the growth of the Mennonite church we find that it has not grown as rapidly as might be expected. Dr. C. H. Smith in his article, Lessons from Mennonite History, states, after giving due consideration to various factors which might have prevented a normal rate of growth, "It still remains that Mennonites everywhere except in Russia and western America, have by no means held their own as they should. From a rather casual estimate of the Mennonite population in 1700, and a reasonable increase since then the number of Mennonites in the world today even though they should have gained none but their own children, should be somewhere between one and one-half and two millions, instead of a scant four hundred thousand . . . . It these estimates are reasonable the conclusion is that nearly one and one-half millions of people today in Europe and America of Mennonite descent are outside of the Mennonite church, but would be included within that organization if the Mennonites had been only as successful in holding what was their own as have the Catholics, and takes no account whatever of numbers that should have been added by an aggressive missionary policy such as that adopted early by other Protestant denominations."

The causes of the failure to maintain a reasonable growth are various. Probably the first one we would be likely to name is the fact that for three hundred years the Mennonites were persecuted and hounded from one country to another throughout Europe by intolerant rulers and bigoted church rulers. It is a wonder that any Mennonites were left at all in these countries. It was not at all likely that accretions should be made, for the cause was too unpopular.

Another cause which we want to mention is the lack of trained leaders. In many of the congregations the ministers were chosen from among the members of the congregations, who were compelled to devote most of their time to the support of their families and who had no particular training for their ministerial avocation and little time to devote to their congregations. As a result the congregations suffered in growth.

For a third cause I quote again from Dr. Smith's article, Lessons from Mennonite History. "Until recently the Mennonite church was not a missionary church, and had no schools of higher learning. It had no institutions whatever to develop denominational loyalty, and had nothing to offer as a field of work within the church for such of its young people as wished to enter active religious work outside the local ministry. The result was a heavy loss among its most aggressive young people and a continual leakage at the top. In my judgment the schools and the colleges are the hope of the church. From within their halls must come our missionaries, ministers and church leaders generally, and they should also be the source of denominational loyalty. It goes without saying, of course, that their faculties should be in sympathy with the great fundamentals of Mennonitism and preferably from its own membership."

From these gleanings from Mennonite history we may discern some of our educational obligations. We want first of all trained leaders for our denomination. To get these we must have schools in which these can be prepared. The Mennonites who settled in the states in the seventies of the previous century saw this clearly. In their third or fourth year in America they established schools. These schools were of an elementary character. Since school buildings were few and far between, many of these schools were held in the parlor of private homes. The teachers of these early schools had received their training in Europe. They would teach two or three terms of school per year; first in one community, then in a second, and maybe in a third. For their labor they got as much as fifteen or twenty dollars per month, and quite often when the people were unable to pay, they taught without any remuneration whatsoever. Reading and writing were taught in these schools, but the emphasis was on the Biblical subjects.

I believe that our fathers met well their educational obligations, let us say it to their credit and honor. They did what they could. The question is, will we, who profess to be leaders today, meet our obligations as well as did our fathers? It would be a disgrace to us if we, who are so much better

able than they were, should neglect our duty in this respect. I do not advocate that we should found new schools, but I do believe that it is our solemn duty to get whole-heartedly back of the schools which are now struggling for existence. These schools should and can be supplied with buildings, equipment and funds which are adequate for our present needs. They should be so well equipped that our young people will not prefer to go to state schools, or to the colleges of other denominations. If our young people shall prize the heritage of our denomination, understand its aims and be loyal to it they must be trained in our own schools. Every Mennonite student that enters any one of our Mennonite colleges should be required to take a course in Mennonite history and doctrine. How can we sing with fervor "Faith of our fathers, holy faith, we will be true to thee till death" if we do not know what this faith is nor what it cost our fathers to keep it? It is impossible. Our young people must know our history and be taught our faith before they can be intelligently loyal to our denomination.

Every community should take advantage of the law which permits us to take our children out of the public school for one hour each week for the purpose of religious instruction. This has been tried in more than one place and with very good results, especially in the cities. I also believe the daily vacation Bible schools should be taught wherever possible and that the children from six to twelve years should be required to attend. The time which they spend in these schools, if properly conducted, is worth more to them than the little help they can give in the home or on the farm is worth to their parents.

The Sunday school is considered by many of our people as an institution of minor importance, as a sort of adjunct to the church, to be tolerated, but not to be energetically supported, which is to run itself without efficient leadership. This notion is a perverted one. In our present age the Sunday school should stand on an equal footing with the regular church services. It merits our financial and moral support. It is our duty to supply the Sunday school with adequate room and equipment and trained teachers. Up to the present time most of our church buildings have been built by adults for adults, the child having been almost totally disregarded. The time has now come that we place the child in our midst and build all that we do build around the child, that it become the goal of all our endeavors. In our church architecture we can learn much from our public schools. These provide first of all for teaching at the same time not omitting from their scheme the assembly (chapel) room. Some of the modern public school buildings found in some of our progressive cities would make an excellent model for a church building.

In regard to our duty as a denomination toward the public schools I quote from Dr. Langenwalter's article, The Aim of Mennonite Education. "Next to the home come the public schools. If the Roman Catholic church wields such a strong influence over her children by getting them early why cannot others learn the principle and throw the influence of a good heritage into the child-life of our nation as it is gathered daily in our public schools. This does not mean that we should become denominational propagandists but it does mean that we miss one of the finest opportunities for living out our faith if we do not train the best kind of teachers for our public schools and send them forth in great numbers What is true of the grade schools is no less true of the high schools where children are passing through the trying age between childhood and man and womanhood."

Briefly summarizing our educational obligations as set forth in this discussion we have as our first obligation the production of a wisely trained and united leadership for the church, for our Sunday schools, and for all other lines of endeavor we have undertaken or may want to undertake in the future. It is our duty to prepare teachers for our public and high schools in our Mennonite communities. In order to develop the afore-mentioned leadership and teachers we must have well equipped schools in which to train these. This will require wholehearted interest in, and material support for our colleges. We must adopt also lines of work that will attract the best of our young people, if they are to stay with us. We must train them to be a salt and a factor for growth in any profession or business they may choose to enter.

Simplicity Without Uniformity

J. B. Cressman.

(Concluded)

HAVING noted the theory of uniformity let us try frankly to analyze the practice of it. In the main the policy of unyielding adherence to the rule of uniformity has produced two groups of thinkers, those who have clung to it and those who have rejected it. The former are usually called the conservatives and the latter the liberals, although these are largely relative terms and very few can be definitely put in one group or the other. For convenience sake let us use them here without, however, the mutual odium which is so usual. It is in the best sense that they are here used.

Now the problem of the conservative seems to be to find an exact and a definite expression for simplicity. He is intensely concerned with the preservation of this principle of simplicity. Being of an eminently practical turn of mind he seeks results which are plainly visible and which accordingly take shape in a well defined form. So he has

fastened upon uniformity as the only sure way, in his opinion, of maintaining the cherished principle of simplicity. With him to give up the form is to relinquish the principle. Needless to say this is an honest opinion.

On the other hand the problem of the liberal is to create an ideal in the mind and heart of an individual. He is no less concerned with the preservation of the principle of simplicity than is his conservative brother but he wishes each individual to be free to develop his own form of expression, guided by his ideals and his conscience. Again, the view is a sincere one. So the one begins with a form in the hope of nurturing a principle while the other implants an ideal which is purposed to develop the mode of expression. Clearly the divergence between the two is one of method as both have in common the ideal of simplicity. Now in the sense that few men are strictly in one camp or the other, these views represent the extremes of opinion. We are nearer the truth when we admit that the average man is a mixture of conservatism and liberalism, a combination of the practical and the ideal. What he really seeks is a via media, a mean between the extremes. In politics he is the type that rarely votes a straight ticket but is sufficiently independent to exercise his franchise as he thinks best. In the church he is the moderate thinker who seeks to weigh matters carefully on a utilitarian basis. Such an attitude has no essential connection with political time-serving. It is simply an honest effort to sift out the evil that lurks in all good and the good that inheres in evil and unite the best for the good of the most.

By way of summary we may note that all of us have in common the ideal of simplicity: that our divergences are due to methods and not principles; and that it may be possible to find another method, based on the same principle, which may avoid the most obvious differences. It is with the hope of finding such a mean that the following tentative solution of our dress problem is submitted. It is presented sincerely and respectfully. Not that the plan is perfect but that the need is great. Our divisions cry aloud for a healing balm. Whether the ideas set forth here can be of any service in this great work must be decided by those to whom they are of interest. The only thought here is to present them for consideration.

Proposed Plan

Let there be elected in each congregation by popular vote a committee on dress.

Composition of committee. — The number on each committee might be in ratio to the size of the membership. Since this is largely a woman's problem women should preferably constitute the membership of the committee with possibly the pastor and one or two other church officials to act in an advisory capacity. Older and younger people might be elected in a ratio similar to the membership on the student councils in our colleges.

Duties of committee. — (1). It should be the duty of each committee, as often per year as deemed advisable, to study the current fashions and choose those which in its opinion are most in accord with Mennonite ideals of simplicity.

(2) Having made these selections it would be the duty of the committee to present them to the congregation for consideration and adoption.

Practice of committee. — The proposals of the committee should be made entirely as suggestions and recommendations. In practice the committee should persuade, urge and win in a spirit of love but not compel, coerce or force in a spirit of legality.

This, in as few words as possible, is the plan. The actual organization would have to be fitted to the needs of each congregation. It may possibly be objected by some that "to study the current fashions" is at once incompatible with simplicity. To clarify this I should like to point out that in the majority of our conference districts at present the regulations, inasmuch as they are a live issue, enforce only the covering for the head. In selecting the remainder of their attire, then, members have done for a considerable time exactly what is implied in the above phrase. Further, it may be noted that there are modest as well as immodest fashions and it is a study of the former that is suggested. Selection and rejection could be quite definite and still leave a reasonable range for individual choice.

Lastly, there is the practicability of the plan. How will it work? It would be rash to say that it is a panacea and certainly there is no intention here of announcing it as such. All human plans have shortcomings and when the perfection of this solution is brought into question it may be well to remember that the old plan has not worked perfectly. Certainly it will take great tact and Christian forbearance to make this idea of practical value. But the constraining force here is the power of love. Young people in particular are usually not amenable to legal discipline in the church. Intelligent leadership alone can win them. It is this teaching leadership which would be the basic work of the special committee in each congregation. Is there not sufficient faith in our young people to believe that they would follow such a leadership?

Let me sum up the essential points of the plan. It should offer:

1. A solution of problems by those most immediately concerned;
2. Simplicity, with reasonable opportunity for individual choice.
3. Acquiescence, on a basis of conviction rather than compulsion.

In conclusion, it is fair to ask whether this proposal offers any possible advantages to the two groups of thinkers already mentioned. The starting point is of course the principle of simplicity. Both

liberals and conservatives can stand on that ground. To the reasonable conservative this proposal should offer the assurance of conscience definitely at work under suitable guidance so that he need no longer interpret the abandonment of strict uniformity as merely a cloak for license. To the reasonable liberal it should offer individual choice by developing a constructive leadership, and that without compulsion so that he need not consider this as a veiled attempt to return to legalism. In its essence the plan is a suggestion for practical education designed to offer in the end a rounded program of simplicity which would touch not only one, but all phases of our lives.

Whatever decision is eventually made in regard to this matter may it be in the spirit of those who seek for eternal truth under the guidance of the All-wise God and loving Father.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

"WE CANNOT LEARN ALL IN TWO WEEKS"

William M. Beahm of the Church of the Brethren writes from West Africa of two busy months making evangelistic tours in new villages: "A fine response was received at them all. At some the interest was enthusiastic and we were invited to come and spend more time with them, for, said they, 'We have just begun to learn about God. We cannot learn all about Him in two weeks. Come back and live here with us.' And as one remembers how many generations of Christian teaching it has taken to make us what Christians we are, it would be hardly fair to expect them to blossom forth in full-grown Christian character after only a fortnight's glimpse of what of Christ they can see in us."

A LOYAL "DETAINED VOLUNTEER"

The English Baptist Missionary Society has recently told the story of how a man who applied to be sent to the Congo, but was rejected for health reasons, has proved through the years the sincerity of his missionary purpose. He decided to go into business, and devote all his profits to the society. This was ten years ago, and already he has donated 25,000 pounds. The man was twenty-five years of age when the doctor refused to pass him. He said: "I have 75 pounds in loose money at the present time. I will give it. As I cannot work myself, the money shall work for me." Though he began in business without any capital, the next year he gave 480 pounds, the third year 1,000 pounds, the sixth year 3,000 pounds, and the tenth year 4,908 pounds. In the year of his marriage the subscription was 3,963 pounds. He wrote that probably subsequent gifts would not be so large; but, as a fact, the next donation was increased. In order to live, he pays himself a salary. His books are audited by the society, which gets the benefit to the last penny of the profits. The C. M. S. Gleaner says, "The incident is commended to others who have been prevented from going to the mission field."—The Missionary Review.

ANOTHER WAY TO GET A THRILL

A missionary to the Burras in West Africa since January of this year, wrties under date of July 4, in The Missionary Visitor: "This week I began preaching in Burra. Have three tiny hamlets to which I go once a week and practice my verbs and prepositions and mis-pronunciations on the Burras. A wonderful experience. Yesterday I stood in a little village and I was the first man in that village ever to stand and give Biblical instruction and pray. My prayer was the first prayer ever offered in the name of Jesus Christ. It gives one a thrill which isn't gotten otherwise."

The Gospel of Mark was translated into Burra last year. Revisions have been made recently before sending the copy to the press for the first printed edition of any part of the Bible in the Bura language. There is demand for copies as soon as they come from the press. Concerning language study this same missionary writes, "In Nigeria here there are scores of languages and dialects and only a few of the largest are ever studied by more than a very few Europeans. On the ship, going to Nigeria, I talked with a missionary lady, who told me that she spoke a certain very difficult West African language; also that she was one of three Europeans who had ever learned to speak this language. There are many languages in Nigeria which no white man has ever spoken."

"There are some things in the West African languages I think English people would adopt if they knew them. There are some amazing deficiences. In Burra there is no word for 'hope'. It is said to be absent from almost all West African languages. In translating the New Testament into Hausa, one of the major languages of Africa, Dr. Miller was compelled to write the English word 'hope' wherever it appeared. Just so, in Burra there is no native word even faintly suggestive. I believe it is not too much to say that it is the task of the foreign missionary in West Africa to introduce the word 'hope'. When this word has been thoroughly naturalized and in the vocabulary of Burraland the white missionary's task will be done."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

PAUL'S ARREST AT JERUSALEM

November 15

Lesson Text: Acts 21:27-39

PAUL had come to Jerusalem on an errand of good-will. He, with his friends who accompanied him were carrying an offering gathered from the Gentile churches, which was to be given to the church at Jerusalem. Paul thought it proper, in fact, Christ-like, for the people in his churches to contribute toward the support of the great church in Jerusalem and her poor. The church in Jerusalem was the church of the apostles. It was the first Christian church Paul understood and appreciated how much had come from the mother church. He had promised that he will urge the people of his churches to, "remember the poor". And he was eager to do this. Paul apparently understood the task of planning for this offering with the highest of hopes. It would strengthen the bond uniting the missionary churches with the home church. It would allay the suspicion that existed. It would prove that the Gentile converts did not despise but instead loved their Jewish brethren. But what was the outcome? Paul's hopes failed. He was disappointed. There is not a word of appreciation for the gift recorded. Paul had hardly more than arrived in the city until he was told that the Jews who were zealous in keeping of the Mosaic law were suspicious of his orthodoxy. The spirit of opposition and antagonism was strong and bitter. What might he do to disarm their criticism? A plan is proposed. Paul, as always, is willing to be all things to all men. He, with four other men, entered the temple and kept one of the Jewish practices. Paul hoped that this would be sure evidence that he had not rejected the law of Moses. But, no. A mob stirred up by some of the Jews who hated him laid hands on him and dragged him out of the temple. They beat him. There is an uproar on the streets. The noise and commotion increases. Word is hurriedly brought to the captain of the soldiers. He, with his men arrive in time to save Paul. Paul now is in the hands of the Roman captain.

Paul understood the attitude of those who hated him. He, too, had persecuted the Christians. Paul now is suffering at the hands of his Jewish brethren as others earlier had suffered at his hands. The narrowness, the bigotry, the misguided zeal of the Jews stands out in clear relief against the kindly spirited Paul. Paul had been delivered from the bondage which still held a firm hold upon so many of his brethren. Who would not prefer to enjoy the freedom which was Paul's, even in chains, rather than live under the blighting influence of a misguided zeal.

The treatment which Paul recieved at the hands of his Jewish brethren, pained him deeply. Paul's suffering was not only physical. They did not know how Paul's heart yearned after them. They did not know that they were withstanding God Himself, when they withstood Paul, His servant. It is our high duty to withstand sin in all forms, but let us take heed lest we, at a moment when our zeal outruns our knowledge, to be found withstanding a work which is of God. In not a few instances the progress of God's work in the church has been hindered or made impossible by those who firmly resisted. They were lacking in knowledge. None of us would wish to be found fighting against God.

Yet if a man suffer as a Christian let him not be ashamed.

"It may not always be possible for you to have a happy day for yourself, but it is seldom beyond your power to make it happier for someone else."

PAUL BEFORE FELIX

November 22

Lesson Text: Acts 24:10-16, 22-25.

PAUL appears before Felix, the governor, to answer the charges made against him. He is glad for the opportunity to speak. He said, "I do the more cheerfully answer for myself." Paul was certain that the charges against him could not be proven. Paul knew what manner of life he had lived. He was ready to force his own record. He was willing to let the facts of his own past career speak for him. He had no interest in making any claims before Felix except that which his own life warranted. Paul took the right position. The only honorable course to pursue when called to face accusation, is to rest your case on the actual record of your life. If guilty the facts will prove it. If innocent one's record will deliver him. Paul knew he was innocent. He wanted Felix to investigate. Happy is the man who has no secret schemes or questionable practices which would cause him to conceal the facts. He who lives nobly, need not be ashamed of his past.

Paul frankly, without apology, confessed, "that after the way which they call heresy, so worship I the God of my fathers." With reference to the things which Paul believed and taught he was perfectly open. He had nothing which he would conceal. He was convinced of the truth of the things which entered into his faith. If the things which I believe are true why should I be afraid to speak of them. Paul did not hesitate; he was not ashamed; he made no apology. How fine that is!

Paul also speaks of a deep secret in his life. What was the reason for Paul's power and influence over men? He said, "Herein do I exercise myself, to have always a conscience void of offence toward God and toward men." It was a deliberate purpose with Paul to live before men and with men so there be no occasion for reproach. Paul scrutinized his motives and his deeds. He always strove to live a blameless life. His conscience would then be void of offence toward men. How necessary but how hard this is we all know. The influence of a blameless life is irresistible. At any cost let us set out to have it. So closely related to a blameless life before men is a blameless life before God that the two cannot be separated. Paul purposed to know and fulfill God's will. He declared that he was not "disobedient unto the heavenly vision." He determined to obey the promptings of the Spirit. No secret thought or hidden deed would he permit to come between him and God. Paul was not afraid to face God. His conscience was clear.

What is more to be desired than a clear conscience? Some have exchanged it for ill-gotten gain or a few moments of sensual indulgence. A guilty conscience breaks down the physical body, disturbs the peace of mind and robs man of his self-respect. Such is the loss and the reward for the surrender of a clear conscience. But happiness, and power, and influence always belong to those who exercise themselves to have a conscience void of offence toward God and toward men.

We beseech Thee, O God, that Thou wouldst help us to live a blameless life before Thee and before men.

If you are unhappy, it is probably because you have so many thoughts about yourself and so few about the happiness of others.—Mary Lyon.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

"THE COMING MAN"

Say, boys, did you ever stop to think
That we are the coming men?
That we've only a few short years to prepare
Ourselves for work, and then
The fate of the world will rest in the hands
Of those who are boys today?
I tell you that it makes a fellow feel that
He wants to be armed for the fray!
We cannot afford to hamper ourselves
With habits that work us harm;
We need to be true of head and heart,
With a steady, strong right arm;
We need to be men—real honest men—
With love of life and its joys,
But ever ready to stand for the right;
And in order to do that, boys,
We've got to begin right now, or else—
No; I'm not "Preacher Ben",
But don't let's forget in our work or our play
That we are the coming men!—Selected.

HIS FORTUNE

As a young man, Dwight L. Moody's ambition was to earn a fortune. He had not been long in business as a salesman before he was earning five thousand dollars a year. Then he decided that he would give up all and follow Christ. He did this literally. He took the money he had saved from his salary, lived on it, and devoted his entire time to Christian work for which he was not paid.

On the face of it, this seemed very impractical. Folks called him harsh and stinging names. But Moody kept on with his self-supported Christian activities. Meanwhile his savings dwindled until, on a mission to England, his money finally gave out. He had gone to England to widen the scope of his Christian work. Lack of money is a hateful handicap, and in Moody's case threatened to wreck a grand program. But it was God's work and God was backing the man who was pushing it.

The Moody meetings began to grow. People wanted to hear this American business-man preacher. Finally, in England and America, vast crowds came out to take part in the services with the great evangelist.

Meanwhile, what about the hope of his to win a fortune? He was earning a real fortune while this Christian work was going on. He spent practically all of his time doing work for others and for God, but the property kept accumulating.

He accumulated the following real estate in the course of his Christian work: A Bible Institute worth $300,000; a boys' school; a school for girls; hundreds of acres of land; a hotel that brought the total of real estate well over the million-dollar mark. Besides this, more than one million dollars was earned by the hymn books Moody used in his services.

All this property and this vast sum of money, however, were not put to his own account in a bank, but were given over to God's work. He had earned a fortune far outstripping any he had had in his imagination. He gave himself to God and God gave Moody riches which have been blessing hundreds of thousands of lives all over the world.—Selected.

Books are delightful when prosperty happily smiles; when adversity threatens, they are inseparable comforters. Arts and sciences depend upon books.—Richard De Bury.

THE TAIL LIGHT

It was only a tail light to a mountain freight. For years this little greasy oil light had been burning night after night when the big train rumbled through the obscure mountain pass. The high walls of the mountains shut in the train and the train light twinkled at the end of the caboose, unseen by any eyes.

Nothing exciting ever seemed to happen to the tail light of the mountain freight. It glowed there in the night to warn off other trains and to prevent wrecks, though no other trains ever stole toward it.

So the tail light on the mountain freight glowed faithfully in the mountain pass on each trip up and down, but apparently its effort was wasted. Never did another train come within warning distance, and thus give the tail light the chance to save the long train behind which it shone.

Unseen by human eyes, far up in the air one night, the big dirigible Shenandoah was caught in the darkness. The immense airship wanted to poke its way into the mountain pass, between the lofty peaks. It was a time of uncertainty and of peril. Suddenly, below, so far below that its modest rays were nearly indistinguishable, shone the tail light of the mountain freight. It was the only light in sight.

"That's the railroad through the valley!" shouted the men on the airship.

With its fragile, bulging walls just missing the jagged peaks of the mountains, the big airship made its entrance into the big valley and through it to safety by the humble, modest gleam of the tail light to the mountain freight.

But the tail light to the mountain freight did not know what was taking place up there in the darkness. But because it glowed when there seemed no need of its glowing, the big aircraft was saved from disaster and went safely through the chasm.

Letting our light shine is like that. Few of us ever know what unseen lives are guided to safety just because we are content to shine modestly and faithfully for our Lord.—Sel.

A GOD OF TOLERANCE

A mighty sermon against intolerance in religion was preached by an old traveling peddler who passed through a Flemish village where the people had that same day chased a dissenter from their midst. The dissenter had preached at his house a doctrine contrary to the one held by the majority of the people. When the peddler was informed of the thing that had set the minds of the villagers aflame he said:

"In an old Jewish book it says that Abraham sat at the door of his tent one night, waiting for a chance stranger. He espied an old and weary traveler, exhausted, leaning on his staff. Abraham received him kindly, washed his feet, but observing that the old man did not ask a blessing on the food placed before him, Abraham asked him why he did not worship God, whereupon the old man said he only worshipped the fire. Abraham grew angry, and in his religious zeal threw the man out of his tent and let him wander about unprotected in the night. The story goes that God came down to Abraham and asked him where the stranger was. Abraham told the Almighty that he had thrown him out because of his unbelief. But God said: 'I have been able to put up with him a hundred years, can you not tolerate him for a single night?' Abraham felt ashamed and fetched back the old man and entertained him most hospitably. 'Go you and do likewise'," said the peddler to the villagers.—Pittsburgh Sun.

INTERPRETING LIFE THROUGH BOOKS

William H. Leach

No intelligent person would claim that the religious thought of the day is determined by its books. Rather they are the interpreters of the mind of the time. Some day we may have a reasonable explanation of the rise of human interests. Some day we may know why one era of Christianity is typified by superstition, another by logic, another by mysticism and another by service. But at present we only know that these things are so. And if you will study the books of any one period you can tell pretty well what the thought and idea of the church was in that period.

Indeed one can go farther than that. The wise publisher is constantly awake to the signs of the times. He can by close study foretell, to a certain degree, the direction toward which the mind is working. It is his business to keep looking ahead. His work is primarily a Christian service and it is a double service when books are timely as well as thorough.. If one will study carefully the books as they come from the press he will have a good idea of the tendency of religious thought.

Naturally one looks first of all for books dealing with the conflict between science and religion, especially those touching on the question of evolution. The great publicity given to this topic has indeed made it one of interest. Many are the writers who have attempted to capitalize the discussion by giving a book on the one side or the other. But the interest in the propaganda "books of the hour" is rapidly passing away. In their place there are now arising the better books written not for discusion but for information. We have reached the apex of discussion. There is a demand for works constructive in temperament, though they may in that spirit consider either side of the question.

Another tendency revealed through books is the re-emphasis upon worship as contrasted with preaching, with quite a leaning toward mysticism. Books on religious education deal not alone with teaching, but with the training of the child in worship. Primary Story Worship Programs, by Mary Kirkpatrick Berg is of the type mentioned. Then books on mysticism such as The Meaning and Value of Mysticism, by Mrs. Herman and The Inner Life, by Members of the Church of England are good examples of this. The pendulum is swinging away from the keenness of logic to the basis of experience for religious satisfaction.

Another interesting slant is the portrayal of Bible characters under what we may call "the humanizing of the saints". I think that this may parallel to a certain degree the period in which men fought for the humanity of Jesus. The fight was not against His divinity but against the conception of a mechanical Messiah who had nothing in common with suffering humanity. Even so there is a tendency to humanize the saints. It is not that the authors gloat over their imperfections. The day of that kind of literature is past. But the new studies such as we find in The Men Whom Jesus Made, by Rev. W. Mackintosh Mackay, The Inner Circle, by Rev. Trevor H. Davies, D. D., and Sermons on Old Testament Characters, by Clovis G. Chappell, D. D., give us an insight into the various Bible personalities which creates a unity of spirit, making us feel that we are fellow workers with them.

All of these tendencies are good; they are positive and constructive. Indeed more and more the test of a religious book is that it shall have something to contribute and not merely consist of a protest or an intellectual expression. We are entering upon a good day for Christ and the Church.

What comfort to know that departed believing ones are under the mighty delivering power of Christ's resurrection.—S. J. Patton.

THE HUMAN PAUL

J. T. S., reviewing Prof. T. R. Glover's Paul of Tarsus (Doran), in a recent number of The British Weekly has this to say about the human emphasis of the books:

"Lay readers will enjoy especially the chapter on 'The Human Paul'. Dr. Glover has so firm a grip on the old society and literature that we can almost see him in the throng at Thessalonica, pressing from the outer fringe towards the apostlic missionary. He reminds us that the Church drew its followers from 'the lowliest walks of life in Hellenistic towns—slaves, small craftsmen, small tradesmen, the illiterate and ignorant, the classes of petty outlooks, petty ambitions and petty souls. They came from the class that believed in all the charlatans of the market-place, the quacks who for a copper coin or two would 'drive devils out of men, and blow away diseases, and call up the souls of heroes, and display sumptuous banquets, with tables and sweetmeats and dainties that are not there.' With such impostors Celsus compared Jesus, and there is no doubt, our author thinks, that some of Paul's converts did confuse Jesus with the miracle-workers of the streets. Their superstitions made his task the more difficult.

"Victory would have been impossible but for that common sense which was so deeply fixed in St. Paul's character. Dr. Glover notes his wise adherence to conventional rules in his instructions for women. 'Why snould a Christian woman discard a veil, in a town where decent women did not, and where indecent women swarmed about temple and docks? "All things are lawful, but not all expedient." Why could they not behave like ordinary people?—the bitter cry of Euripides four centuries earlier, when he looked at emancipated ladies.'

"Evidences from the Acts and the Epistles confirms, in Dr. Glover's view, the opinion of Deissmann that the Apostle's life-work 'as a mere physical performance challenges our admiration.' We are surprised that the word 'epilepsy' should again be muttered in conjectures about 'the thorn in the flesh.' Is there any medical ground for so terrible an assumption?"

Some books are to be tasted, other to be swallowed, and some few to be chewed and digested.—Bacon.

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We also furnish Peloubet's or Tarbell's Sunday School Lessons. Price for each, $1.90, post paid.

The Christian Exponent Company
Goshen, Indiana

Notes from Here and There

T. K. Hershey and wife, missionaries on furlough from South America, are now scheduled to sail for their field on December 19, on the S. S. American Legion, arriving in Buenos Aires on January 5.

N. E. Byers, Dean of Bluffton College, is giving a series of eight lectures, one each week, on the subject "The Psychology of Leadership", at Lima, Ohio, under the auspices of the Y. M. and Y. W. C. A., and the Ministerial Association of Lima.

Dr. C. Henry Smith of Bluffton College, recently attended a meeting of the Pennsylvania German Society in Lancaster, Pa., reading a paper on "The Immigration of the Mennonites to Pennsylvania." The paper is to be published in book form by the Pennsylvania German society.

A six-week's Bible Course has been announced to be held at Kitchener, Ontario, January 4 to February 12, 1926. S. F. Coffman and Oscar Burkholder are to be the instructors. This Bible school has been held annually for a number of years, and a definite course covering six years of study has been mapped out.

The 60th Anniversary of the First Mennonite Church, Philadelphia, Pa., was celebrated on Sunday, October 25th. This is undoubtedly one of the oldest and largest Mennonite churches in a large city. It has a membership of 450, and a Sunday school of over 300 members, many of them from non-Mennonite homes in the city. As many members were to be received into the church from non-Mennonite homes during the past year as from Mennonite homes. There are three C E. societies—Junior, Intermediate and Senior—all doing fine work. Rev. A. J. Neuenschwander is the pastor.

In the issue of the Exponent dated September 25th, a news item stated that "most" of the operating expenses of Goshen College for the year 1924-25 were covered by pledges payable by January 1, 1926. A member of the college faculty calls our attention to the fact that "all" of this deficit has been covered by pledges, and that they were payable on the past June 1, September 1, or October 1, instead of the coming January 1. We gladly make the necessary correction to our previous statement. Total enrollment of Goshen College, including an adjunct class of ten members organized in the city, is now about 175, of whom 112 are of college rank, and 67 of whom are freshmen.

Prof. H. W. Lohrentz, president of Tabor College, is spending the present school year at Princeton University.

Kirby Page, noted pacifist lecturer and writer on international subjects, was scheduled to give two addresses at Bethel College, Newton, Kansas, on Sunday, October 25th.

The Western District Conference of General Conference Mennonites recently held its annual meeting at Buhler, Kansas. It is estimated that 2,000 people were present at the meeting.

The Oklahoma Bible Academy has an enrollment of 45 students. This is considered an especially encouraging number for the institution, since crop failures over the state made it necessary for many who would otherwise have attended to change their plans.

Over one hundred persons were present at the annual picnic supper held by the congregation of the Mennonite Church at Wadsworth, Ohio, L. L. Miller, pastor. A most enjoyable and profitable time is reported.

The Salem Church, near Dalton, O., was recently strengthened by the addition of fifteen new members by baptism, bringing the membership up to 204. The evening service of the same day was spent in singing the best old and new songs. Rev. A. R. Keiser is the pastor.

The second annual term of the Bible School in the Kishacoquillas Valley, Mifflin Co., Pa., will be held in the Allensville Church, beginning December 14th and continuing for six weeks. The names of the instructors have not yet been announced.

J. S. Shoemaker, Dakota, Ill., is the author of a new book, entitled The Ideal Christian Home, which is to appear in the very near future. It will be published by the Mennonite Publishing House at Scottdale, Pa.

Mrs. Mary Rupp, of Bloomington, Ill., who has been a benefactress of Mennonite colleges for many years, and who has given large sums for Mennonite Christian education, died recently. She was aged ninety-five years.

Sam Higginbottom, distinguished missionary of Allahabad, India, now on furlough in this country, recently gave four addresses in Bluffton, Ohio, including one at the College Chapel. Mr Higginbottom is internationally known for his pioneer work in agriculture in connection with mission work.

Revival meetings were held at the Canton Mission (Ohio) from October 14th to 25th. Oscar Burkholder, of Breslau, Ontario, was the evangelist.

A meeting of the Executive Committee of the Mennonite Board of Missions and Charities was held at the Administration Building, Elkhart, Indiana, on Wednesday, October 28th.

The Sunday school of the Second Mennonite Church of Philadelphia, Pa., has decided to do away with the use of lesson leaflets and helps during the Sunday school session and to use only the Bible as a text book.

U. S. Senator, Frank B. Willis, is to be the guest of Bluffton College on the afternoon of November 2d. He will be entertained at a banquet at 5:30 P. M., and will deliver a public address later in the evening.

S. E. Allgyer, and N. E. Troyer, West Liberty, Ohio, evangelists, recently held series of meetings at Goshen, (Olive Church), and Middlebury, Ind., respectively. Bro. Allgyer is soon to take an extended trip through the South in the capacity of Field Worker for the Mennonite Board of Missions and Charities.

Steps are being taken toward raising a fund sufficient to purchase a printing press and equipment for the work of the Mennonite Mission in South America. A monthly paper has been published there for some time, and it is considered desirable that a church paper, as well as tracts, Sunday school literature, etc., should be published in the Spanish language for the benefit of the native Christians and others who might read.

NOTHING NEW UNDER THE SUN

Leonardo Da Vinci, born in Italy in 1452, was most noted as a painter, but he was an architect, sculptor, engineer inventor and many things besides. In 1390 he invented a flying machine, but lacked the gasoline engine to make it fly. Later he invented a submarine. A manuscript by Da Vinci recently translated, tells of the use of a submarine in warfare in these words:

"How by a certain machine, many may stay some time under water. And how and wherefore I do not describe my method of remaining under water and how long I can remain without eating. And I do not divulge this because by reason of the evil nature of man, who would use them for assasination at the bottom of the sea by destroying ships and sinking them, together with the men."—Publisher unknown.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

NOVEMBER 20, 1925

LOCARNO AND PEACE
An Editorial

OUR UNPAID DEBT OF THANKFULNESS

MENNONITES AND WORLD PEACE

THE STRANGER AT OUR SERVICES

THE CONVERSION OF GARIB

THE UNFAILING GOODNESS
Our Bi-Weekly Sermon

Selections

HOW I CAME TO HATE WAR

It was my hope that I should one day wear the soldier's uniform, and that of a general, with its tinsel-show, had impressed me most favorably. I had just arrived in Christiania from a remote country town and had joined the colors.

I was not doomed to disappointment either—the fine uniform became mine very soon. 'Twasn't that of a general exactly, but then that would come with the first war. I didn't question at all but that I should win great honors, but a war was necessary. Peace could bring no "honor".

We had a lieutenant in our company that assumed great airs. He was indeed a very important personage. He took it upon himself to tell us what a soldier really should be. I remember especially a lecture he gave us one morning.

"Boys," he said, "you aren't real soldiers. You live here like princes, as well fed, as satisfied as they; you are only a bunch of parade dolls. Genuine soldiers don't look like you fellows. The real kind are thin and hungry looking, like a hunter's dog, and as black as the devil himself. In wartime such conditions actually exist and in times of peace we should begin to practice them as a hunter will starve his dog to give him keenness for the hunt."

This talk gave me a distaste for the "real thing", but, as I had started out, I resolved to stick to it.

Then some time after this our old chief came before the regiment and made some remarks that impressed themselves very forcibly on our youthful minds.

"You mustn't think war is play." he said. "War is so terrible a thing that nobody who hasn't witnessed it has any real idea what it means. Let us pray God that our beloved fatherland may escape its terrors.

These words from the old general with his gray hairs and many foreign tokens on his breast tore asunder instantly the silly sophistry the lieutenant had uttered. The general had served as adjutant under Bazaine and had been present at Metz.

Then came the exciting days of 1905. I was working up in the mountains with my pick-ax and shovel—working to provide for wife and children down in the town. Rumors of war between Norway and Sweden buzzed around our ears. We were twelve men there, eight of them Swedes, four Norwegians. War between our respective countries might become a very sensitive subject for us twelve to discuss.

One morning I happened to see the clerk from the office, minus hat and coat, come up the hillside on horseback. Instantly the thought came to me—I am called to the regiment. And so it proved; I was to go to the Swedish frontier as soon as possible. Let no one think this order pleased me. For a year I had associated with my eight Swedish fellow-workers. We had many a time shared the very crumbs of bread between us. In storm or sunshine we had lived together like so many brothers. I felt now like Judas must have felt when he had taken his thirty pieces of silver.

When my horse stood outside the cabin door and I was about to mount, one of the Swedes came to me took me by the hand, and said, "Don't feel bad, old fellow; know you have friends here, and come back again soon." I am not ashamed to confess that I wept like a child on my way down to town.

In Christiania I had but a few hours in which to hand my wife the few crowns I had left, and to comfort her with that the poorhouse doubtless would care for her the rest of her life. Then it was to say farewell—maybe forever—and then off for the frontier.

All here we are now watching the enemy as a hunter does the game, we shoemakers, tailors, printers, farmer boys, from our different homes on both sides of the frontier. You see, we all had homes, no matter whether we came from Gothland and Skane or from Hammerfest or Hardanger. And why should we lie there idle? Work enough waited on our hands. And our families needed sorely what the useful work might have brought us.

These and such subjects came to my mind as I stationed sentinels and instructed my patrols and there was no peace until I had answered them to my own satisfaction.

Why was I called upon to kill the shoemaker lad from Karlstad or Erick, who is even now planning his wedding the coming summer with the blue-eyed Edina down on the shores of the Klahr? Aye, why?

And then, to cap it all, I received a letter from "Big Larsson," the boss down there in the mountains, where I had worked. He wrote thus:

"Dear Comrade: We have just now received our pay. There are 5 kroner and 65 ore for you—you will remember you had a little time coming to you. But when we saw this I said, and Olsson said, and Pelse—whom you know—said, and so too did Kalle Anderson, that such a trifle was too small to send your wife and the babies now while you are earning nothing, and so we all stuck in something so that the sum became 85 kroner and 65 ore, and these we have sent her. If you must stay away long we shall send a little more. We hope you are thriving and are well. Your friend, Alfred Larsson."

After receiving this letter from those big-hearted Swedes, whose countrymen I was about to fight, you can well imagine what I felt. Judas must have been an angel compared to me.

Thank God, the trouble went by and no war came! And when later I had an opportunity to talk to the "enemy" I found that he had exactly the same sorrows as we had, the same strings bound his heart to home and hearth and then stronger and stronger became the conviction: War is a crime, a blood clot on civilization. Let us have no more of it. —Publisher Unknown.

IMPORTANT NOTICE

Subscribers will please note that all communications concerning subscriptions, advertisements, books, magazines, requests for back numbers or sample copies of the Exponent, etc., should be sent direct to D. S. Gerig, Business Manager, The Christian Exponent Company, 1137 South Eighth St., Goshen, Indiana.

All communications intended for the Editor of the Christian Exponent should be addressed to the editorial offices at 204 E. Henrietta St., Wooster, Ohio. Do not send matter intended for both the Editor and the Business Manager in one letter.

By complying with the above requests, subscribers will greatly facilitate the work of the Editor and Business Manager, and will insure prompt attention for all of their communications.

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THE
CHRISTIAN EXPONENT

VOL. II. NOVEMBER 20, 1925. No. 24.

VERNON SMUCKER, EDITOR

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio. Correspondence intended for the Editor should be addressed to The Christian Exponent, 204 E. Henrietta St., Wooster, Ohio
All communications pertaining to subscriptions, requests for back numbers, sample copies, book orders, etc., should be addressed to D. S. Gerig, Business Manager, 1137 South Eighth St., Goshen, Indiana.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

CELEBRATING ARMISTICE DAY

ARMISTICE Day, the aniversary of the cessation of hostilities of the World War, has received a new emphasis this year. Encouraged by the Commission on International Justice and Goodwill of the Federal Council of Churches this seventh anniversary is being observed by the Churches by an effort to emphasize the building of goodwill between nations through the application of Christian principles to the determination of foreign policies. Thus a war anniversary becomes the occasion, not for the glorification of war but the exaltation of the principles which make for peace and good will.

Careful observers and students of international affairs are freely stating that even now America is standing at the crossroads of war or peace for future years. To a great extent the destiny of the world is in her hands. But the destiny of America herself, and indirectly of the world, is in the hands of so-called Christian men and women today. It is a tremendous responsibility which rests upon the Christian Church, and it is fitting indeed that the Church should make this seventh anniversary of armistice day an occasion for the solemn task of trying to interest Christians individually and collectively in the accomplishment of the great work before her. We hope it may be successfully done, and that during this armistice season Christian men and women may everywhere get a new idea and a new vision of the possibilities which lie before us. Such a vision will humble us and bring us to the feet of the Master through whose strength alone the task can be accomplished.

FOR WHAT ARE WE THANKFUL?

IT is particularly fitting at this time of the year that we should stop and reflect for a moment on some of the many reasons which we have to be thankful. That is what Thanksgiving Day is for. We are prone to forget the many good gifts which we so constantly enjoy, and an occasional time set aside for the purpose of meditating on them cannot help but make us more devout in our attitude, and more grateful in our service. Truly, the least of us have been greatly blessed.

It frequently happens, however, that on such an occasion as this we think merely of the material blessings which have come to us during the past year, and fail to consider that some of the greatest things which we possess are not material at all but spiritual. To be sure we should be grateful for bountiful harvests, abundant crops, and sufficient possessions to minister to our bodily needs. They are wonderful advantages which we cannot repay. But let us not forget that the greatest values of life are spiritual, and that the spiritual blessings which we so abundantly enjoy should be worthy of our highest thankfulness and gratitude.

There is, for instance, the blessing of service. What wonderful opportunities we have! Daily we come in contact with many to whom we can render service that is truly worth while. We are living in an age of enlightenment and progress. It is a time when abundant opportunity is being offered for the preparation and training of those who are soon to shoulder life's burdens and tasks. We have every opportunity and privilege of learning needs and conditions about

us, and we have also the means by which we can help those who are in need, whether those needs are material or spiritual. The Master said: "It is more blessed to give than to receive." Have we tasted largely of the blessings of service? Do we appreciate our opportunities along this line? Truly we should be grateful, more grateful than tongue can express, for the privilege of engaging in service and thereby making not only ourselves happy but others as well.

We should be grateful, too, for the many opportunities which lie before us at the present time. Never have such great possibilities, as individuals or as a church faced us as face us now. There is great need and distress everywhere, and it is our opportunity and our privilege to minister to this need and distress in many ways. And the greatest things which we can do are not material but spiritual. It is a reason for profound gratefulness that we have some of these blessings and favors for ourselves, but it is worthy of even greater gratitude and praise that it is our privilege to bring these things to others also. Encouragement, cheer, helpfulness, a little asistance over the rough places in life given to our brother, all these things are easily within our power and are far more worthy and more important than the material things which we enjoy.

So while we give thanks for the material things of life, let us not forget the spiritual. Let us not cease to give thanks for the age in which we live, for the possibilities which are ours, for the enlightenment we possess, but above all, let us be grateful for these things not only because we enjoy them for ourselves, but what is far greater, that we are able to use them in service for others. The opportunities and the possibilities for service should engage us in profoundest expressions of gratitude to a loving Heavenly Father.

THE CHRISTMAS SEAL

TUBERCULOSIS Christmas seals are again for sale in various public places throughout our country. Millions of them, too, are pouring into our homes by mail, with the request that we purchase the little stickers and so further strengthen the campaign against one of the world's greatest scourges.

This year the Christmas seal comes of age. It is just 21 years since an obscure postal clerk in Denmark conceived the idea of a decorative stamp to be placed on Christmas mail as a means of raising funds for a hospital for tuberculosis children. A few years later the first Christmas seals that were sold in the United States raised $3,000 for the purchase of a sanatorium site in Delaware. Last year 1,250,000,000 seals were printed for the National Tuberculosis Association and their sale brought approximately $4,500,000 into the coffers of the 1500 organizations affiliated with the national body.

During these years the Christmas seal has helped to finance hundreds of local, state and national campaigns to secure hospitals, sanatoria, clinics and dispensaries. At least 20,000 public health nurses are at work in the schools and homes to educate children and parents in the rules of healthful living. In this way minor physical defects are detected and, because of early treatment a physical breakdown in later life with tuberculosis or some other serious disease is often prevented.

Every large city nowadays has its open air schools, preventoria and nutrition classes where the children of tuberculosis parents and others below par are brought to normal weight and strength. Approximately 3,000 such institutions are in this country at present. The Christmas seal has made possible the Modern Health Crusade, the largest child health movement in the world, through which 8,000,000 school children have been taught daily habits of cleanliness, diet, exercise and rest so that they may develop into robust men and women.

Our participation in the annual Christmas seal sale is an investment in individual and community health. More than that, we become a part of the message of hope which the seal carries to the many thousands who otherwise become victims of a preventable and curable disease. In all truth, the mission of the Christmas seal is joyous health.

LOCARNO AND PEACE

NO event of international importance in recent months has brought about as much favorable comment throughout the world generally, or has been hailed with as much joy and relief by press and pulpit as well as by politician and statesmen, as the recent treaties signed at Locarno, an insignificant and hitherto unknown little town at the foot of one of the mountains of Switzerland. The cause for this general rejoicing lies particularly in one of the treaties which has been drawn up by several of the great powers of Europe in which each nation promises that it will never attack the other, thus insuring, if this treaty is regarded in the future, perpetual peace between these powers whose past history has been one of much hatred, mistrust, and actual war and bloodshed. The joy and general favor which the treaty brings about is due to the fact that it seems, for the present at least, to lessen the possibilities of another great conflict in Europe,—an event which has been repeatedly prophesied and which would undoubtedly mean another world conflict and possibly the end of civilization.

There is of course danger that too much emphasis will be laid on the mere signing of a treaty, and that men will indulge themselves in a feeling of false security without sufficient reason therefor. The history of some of the nations signing the treaty has been such as would hardly justify overconfidence, even in a treaty, if it should happen to stand in the

way of what might seem to be an advantage along certain lines, but it is possible that the lessons of the past have not been altogether lost and that any nation will seriously consider before taking any step that will place it in the light of an outlaw among the rest of the world. There is good ground for hope, therefore, that something really worth while has been accomplished in these treaties, and that a real step has been taken toward the securing of world peace and bringing about the outlawery of war.

But the significant thing about the whole occurrence is the way in which the world has received the work of the conference at Locarno. It reveals something of the desire for a permanent peace and the hatred and fear of war. The world has tried war and is ready to admit that it is a failure. Justice cannot be assured through the use of arms. A better way is recognized, and just now the world is in search of that better way. The Church of Jesus Christ claims to have the secret of the better way, and the world is ready to listen today as it never has been before. Is the church ready to give it? A wonderful opportunity lies before the Christian people of the world, and especially of this country, to bring this better way to the attention of those who are responsible for the policies of the various governments of the world. War has been tried and has proved a failure. Let now the advocates of the cause of Peace present their solution in ths hour of the world's need.

The practical question as it affects the Mennonite Church is, "What shall we do in the face of this great need and opportunity?" Thus far, we must admit, we have done very little in the way of organized and systematic effort to rid the world of the curse of war. We have been satisfied to claim the exemptions which the government accorded to us in times of war, and have not particularly concerned ourselves with trying to win the world to our point of view. Our attitude has been largely negative, instead of positive and constructive. Whatever may have been the reasons for such an attitude, we may as well admit the facts in the case, let bygones be bygones, and endeavor to do our full duty in the future. It is highly important that we consider this matter seriously, and that we do not lightly turn from our responsibility in this hour of great need and opportunity.

It is not the purpose of the editor to here indicate or outline a course of procedure for the Mennonite Church at the present time. The matter is worthy of the best thought of our foremost leaders and educators. On another page of this issue of The Christian Exponent are some practical suggestions offered by one who has thought on this matter for many years. But the big problem just now is not only what to do but how to get our people interested in doing something,—how to get a vision of the need and the opportunity. If anything the Exponent can say will help to arouse us on this question it will have been effort that is very much worth while.

With four hundred years of history back of us, with our principles and ideals undimmed and unshaken, with a renewed sense and feeling of our obligation to the world about us, and with an unbounded faith and trust in God our Heavenly Father, let us humbly, prayerfully, and honestly face the task before us and give our very efforts to the solution of the problems which concern not only us but the Christian Church and the world in general. Only thus can we hope to save our own life, or to justify our hope for a continuation of the blessings which have so bountifully attended us during the past four hundred years of our existence.

The treaties just signed at Locarno will accomplish their purpose and justify the hope of the world if we, and Christians everywhere, will only bestir ourselves and will seek to bring the Spirit of Christ into the dealings of nations with nations, as well as into the hearts of men and women everywhere. That is our task and our privilege.

Our Unpaid Debt of Thankfulness

Ivan Groh

THERE are different degrees of gratitude. For some gifts we say "thank you" and at once forget. For other gifts we try to return equal value, and sometimes wait days or months for a sufficient opportunity to repay a friend. There are other gifts again for whch we are quite unable to express our thankfulness or pay our debt of gratitude. If a friend lends us a pencil or shares his umbrella we merely say "thank you". If some one gives us a meal or some needed assistance with our work we are not content until we have repaid our friend in something more substantial than words of gratitude. But when some one saves our life or the life of friend we are helpless. Words are a feeble expression; money is not adequate and will probably not be accepted, in short, we owe far more than we can pay.

Many gifts and blessings in every one of our lives call for more thankfulness than we can ever pay. There is the happy Christian home in which we were taught some of the elements of thankfulness; there is the loving mother who asks no pay for her priceless services; and there are the friends and friendships which we have never earned and which we can only try to merit. The givers of these gifts give freely and ask nothing but a loving and a thankful heart. To regard and treat them as friends,—this is often the purest and highest kind of thankfulness.

Friends who thus give and ask nothing teach us deep lessons about the Friend who is the greatest of all friends. Each of us, by cultivating the thankful heart can show the friendless sinners the forgiving love of the Friend of Sinners. His forgiving love forgets the debt and asks nothing but a thankful

heart. He gives the sunshine and the rain; He gives the seasons and their fruitful harvest; He freely offers spiritual gifts which cannot be bought with gold and jewels. His gifts are numberless. And what can we do to repay Him? Silver and gold can not pay for one drop of His blood. All the labor of our hands is a trifling thank offering for His love. Ceremonial sacrifices and offerings, be they ever so numerous and costly, are not acceptable as the price of our salvation. My debt of gratitude is unpaid.

Lord, what gift can I offer, what service can I render? All that I have Thou hast given me,—all but my sin and unthankfulness.

Lord, thou has given me a cell
Wherein to dwell,
A little house, whose humble roof
Is weather-proof,

'Tis Thou that crown'st my glittering hearth
With guiltless mirth,
And giv'st me wassail-bowls to drink,
Spiced to the brink.

Lord, 'tis Thy plenty-dropping hand
That soils my land,
And giv'st me, for my bushel sown,
Twice ten for one;
Thou mak'st my teeming hen to lay
Her egg each day;
Besides my healthful ewes to bear
Me twins each year;
The while the conduits of my kine
Run cream, for wine,
All these, and better Thou dost send
Me, to this end,
That I should render, for my part,
A thankful heart ,
Which, fired with incense, I resign,
As wholly Thine;
But the acceptance, that must be,
My Christ, by Thee.

—Robert Herrick.

Mennonites and World Peace

N. E. Byers

"I THINK we ought to have in the Christian Exponent some good practical suggestions as to just what Mennonites ought to do today, now, toward the promotion of world peace. We are all agreed that we ought to be in a position to do something because of the long time we have held to the peace doctrine, but we seem to be lame on practical suggestions as to what to do. There is no doubt that the world is about ready for something, and is looking for the way to peace." So wrote the Editor with a request for an article. I consented, not because I had a readymade plan to suggest, but because I was impressed with the truth of his statement. I write as one under command rather than as one having authority. I hope I may make some suggestions that will call forth fruitful discussion leading to definite action.

In order to secure permanent peace all concerned should strike to attain the following end: (1) convince Christians of all lands that war is essentially un-Christian, convince all people that it is very costly and utterly futile as a method of settling disputes between nations; (2) do everything possible to create good-will between nations; (3) remove all causes of wars; (4) create better means of settling disputes that may arise. The traditional faith and genius of Menonnite should make us a strong factor in promoting the first two aims, and we should be ready to give united support to any constructive statesmanship looking toward the solution of problems three and four.

What have we accomplished thus far in spreading the doctrine of peace and good-will among men and nations? Perhaps we can enumerate a few such efforts. The Intercollegiate Peace Association was organized at Goshen College and revived after the World War at Bluffton College. We have reason to believe that this organization with its oratorical contests has had considerable influence over a large number of influential young people. We must admit, however, that credit for the leadership and support of this organization must be given to Quakers and those of other denominations. Our relief activities in recent years should, I think, be given credit in this connection. Here again we must give the Quakers credit for leadership in the work in France and Germany, and to other organizations in the Near East, while in Russia we limited our service largely to those of our own faith. However, the successful co-operation of all branches in this enterprise gives hope that this kind of effort may be extended so as to create good-will wherever there is need.

The two organizations that have done most in the promoting the cause of peace and good-will are the Quakers and the Fellowship of Reconciliation. I am of the opinion that these socities both consider Mennonites not so much as an ally as a field for Missionary activity. The Peace Conferences of Quakers, Brethren and Mennonites held at Bluffton, Juniata and Lancaster have not been meetings to plan co-operative work so much, as an effort on the part of the Quakers to convert the Brethren and Mennonites to their own principles and arouse them to action. As to the Fellowship of Reconciliation, we have thought of them not so much as an organization that support but as one which can give us strong speakers for our conventions and retreats and provide us with convincing literature for our own needs. This brief survey shows us to be interested and ready to help in the cause of peace, and yet on the whole we are a mission field rather than missionaries in this great enterprise. Our problem is first to become self-sup-

porting and then become a real factor to help make the cause prevail.

Our first need is strong leadership. We need at least one man of the type of Kirby Page, Sherwood Eddy, George Collins or Fredrick Lynch; a man of good scholarship, well-trained in the Bible, history and social sciences, a good writer and speaker, who could devote all his time to travel and study of international problems, and then be available for addresses at conventions, retreats, colleges, churches, etc., and write books, pamphlets and articles; to first of all inform and inspire our own people and then lead in carrying our cause beyond our own borders. We need another man as organizer and executive to unite our forces and direct our activities. One plan that might be considered would be to put these two men at the head of a Mennonite Peace Society and have them devote themselves to working out some plan whereby we could best serve the cause of peace, and unite all our forces to promote the plan.

Another plan, which seems to be more feasible, is to start with the committees that conducted the two retreats at Bluffton and Bethel this year and organize an All-Mennonite Young People's Society and employ an active executive secretary to promote all our young people's work through retreats, Christian Endeavor Conventions, etc., and have our other leader, the peace scholar and publicist, act as secretary of the Committee on Peace as one department of the Young People's Society. If at first we cannot support two men perhaps the movement could be started by combining the two offices temporarily. Perhaps the Christian Exponent might be used as an organ for the movement and the editor give some time to promoting the activities of the society.

I favor this plan because I believe that a new, aggressive movement of this kind must depend largely on the young people. Those who are older can give counsel and financial support, but the work must in the main be a youth movement. Furthermore, I think we do better not to isolate the war problem entirely from our other Christian interests. What we desire is to find the Jesus way of life, and make it prevail among men. Only thus can we save men and civilization. Society is complex but it is one and love is the remedy for all its ills, including war as one among other symptoms. The plan also seems feasible because the retreats this year give a real starting point for a more general movement.

May I be bold enough to make a definite suggestion for getting started? If so, I submit this plan. The Bluffton and Bethel Retreat Committees in co-operation with representatives from the Eastern district and the Pacific Coast District carry out the plan, previously suggested, of conducting perhaps four retreats next year under the direction of one team of leaders. After these meetings provide for an All-Mennonite Young People's Convention to organize for a definite program of work. The whole series could be so conducted as to gather up the best wisdom of the retreat groups by real group thinking and then bring it all to a climax in a strong convention with a large attendance of all who can be interested through local Christian Endeavor societies, district conventions and conferences. If the whole plan can be carried through successfully we should be able to close the convention with definite aims, a strong organization and ample funds subscribed to launch the movement.

My faith in our cause and our youth gives me confidence that under the guidance of the Prince of Peace some such plan can succeed. Why not?

The Stranger at Our Services

Rudy Senger

"Given to hospitality."—Romans 12:13.
"Be not forgetful to entertain strangers."—Hebrews 13:2.

RECENTLY, I heard of a stranger and his wife visiting a church; and when they came away, the wife said: "Don't take me there again." She may have expected too much of social recognition; and yet this church is somewhat exclusively inclined.

During one of my frequent visits to a certain church, I noted an elderly couple whom I took to be chance visitors, and at the close they left immediately. The pastor hurriedly pushed his way down the aisle and overtook them upon the front steps. They were week-end visitors in the city, and the pastor gave them the most cordial welcome I ever heard. One may well imagine the impression these people carried with them.

At another church, I invariably find a welcome that is at once simple but most courteous. Visitors receive prompt attention. Unless they are near the door, they will not get away without numerous greetings, like this: "We are very glad to have you with us, come again." This generous spirit prevails regularly at this church. At my last visit, the S. S. bulletin said: year ago, 54, previous Sunday, 77, and current Sunday, 82; showing an interesting growth, although this church has been without a pastor for a year. They talked about bringing others, even of recent comers tc the community.

One sits among such worshippers with the comfort of a home-like peace. Should the visitor be seeking a church home, he surely would give such a place a high rating in the consideration of his choice. For to be coldly indifferent toward the chance visitor does not impress him that our religion possesses quality; all of which means an impaired influence and a squandered opportunity. The unselfishness that should mark a believer in Christ presupposes goodwill and hospitality.

Having during the past year visited no less than fifteen congregations, representing seven denominations, not counting sub-divisions separately; I have found the reception accorded me uniformly similar.

Wherever I was a total stranger I found little difference; but where I was more or less acquainted, I could not judge so well, for friends will notice friends. There are at least several of the above number that manifest a degree of cordiality higher than the average. Generally, however, the situation seems quite uniform.

Denominational characteristics do not stand out in any marked degree. The form of services (not having visited any of the more ritualistic churches) and the kind of sermons and the subject-matter showed very little difference. Several times did I hear the same topic discussed. According to these limited observations, our religious experience, our daily problems and our individual and congregational aspirations seemed not only similar but almost identical. Probably we have more in common than we give ourselves credit. And why not? Does not our modern daily life bring us into much the same kind of associations?

But during these visits, the leading item to claim my special observation was that of the congregational sociability as manifested toward the visitor. Practically everywhere I was accorded a courteous handshake and a "come again" from those who happened to pass me at close range. Very few seemed to come near on purpose, aside from those officially appointed to receive all comers. It was seldom that Iwas particularly engaged in a conversation, except in the case of friends. I nowhere had reason to doubt the good-will or the welcome; but equally so, was there little effort to win the stranger.

The situation seems to resolve itself into a case of thoughtlessness, with a welcome that seemed conventional rather than aggressive. This is most unfortunate. Some are excusing themselves from churchgoing on the ground of not being welcome, an excuse easily invented by those not so inclined. The church people could undermine this excuse, if they would go more out of their way to welcome the people who come to their services. To make our welcome count as sincere and permanently real, it is not enough to affect sociability upon an occasion and not maintain it, should the visitor choose to come again and abide awhile. Just as important as it is to win people upon their initial visit, just so important is it to make them feel a continued welcome after a longer acquaintance. It requires a second-mile religion to bring people into the church, and it takes a consistent faithfulness ever after to hold them.

The Church is first of all responsible. She cannot excuse herself by merely blaming unchurched people for their indifference, nor by assuming an apostasy to be due, and therefore things are as they are, providentially predicted, why attempt to change matters? Such attitudes and such reasoning could only be interpreted as negligence, if not in itself an evidence of apostasy. In our zeal to fight sin, whatever that should mean, there is danger of abusing the sinner. But to blame whom we have misused or scarcely welcomed is only to invite failure.

Stationing an official at the door to receive the people as they enter is good in its way, for it manifests good intentions, at least on the part of the organization. But this organic attitude need not prove that the members generally are personally or generously hospitable. The stranger may only take it as a custom to be expected, while the members my assume too much that this business is now provided for, and so neglect to adequately receive their visitors.

I recall the story told of a brother many years ago. He visited a church somewhere and received little attention. This treatment so impressed him that he resolved that no stranger should ever visit his church without a royal welcome. It is said he would climb over pews to carry out this resolve.

Shall our cordiality be merely an official convention, or a pew-climbing personal effort to make strangers feel at home among us? It were best in most cases to engage the visitor in a brief conversation and enthusiastically, yet courteously, introduce him to others; and in this way manifest our interest in him as a friend and not as a mere transient toward whom we entertain no obligations. Care should of course be taken not to embarrass visitors by any stiffness on the one hand, or by crudeness on the other.

We may never really know how our visitors have been impressed by our reception. But as they tell others, it may help or mar our influence, or it may even reflect upon the cause in general.

In both the home and the church, young people should be early impressed with the need and the way of hospitality. They are apt in this direction and can easily learn the essentials of Christian courtesy. And while we have been stressing social gatherings for our young people, it may be well that we also recognize one of the dangers that may comethrough this method. For it we cannot think of sociability except in terms of social gatherings, we become too conscious of invited guests to the exclusion of uninvited stay-aways, and our cordiality can function only within cliques. We thus become aristocrats having a very narrow conception of our social obligations, and so disqualify ourselves for spiritual usefulness.

Snobbishness cannot introduce a Christian, and social timidity can be overcome. So these extremes are inexcusable. Christ was well within the bounds of sound reason when He insisted: that if we love only our own, publicans do as much; and if we greet only our friends, we have nothing over pagans (Matt. 5:46,47).

In winning the stranger, we also need to guard against the temptation to proselyting. Proselyting is parasitic— preying upon the ingatherings of others, and it violates the principle of Matt. 7:12. We may surely invite and should receive members of other churches as we do our neighbors; as friends and co-

workers, making no effort to draft them in to our family.

Have we appreciated all the implications of Christ's testimony: "I was a stranger and ye took me in?" Do our works corroborate any strong faith in the import of this idea?

The Conversion of Garib

Martha Burkhalter

ONE day (about two years ago) a man named Garib, of the grass-cutter caste, came to my bungalow and asked if I had any work for him to do. He was poor and had a family of four children to support. After a short conversation he expressed his desire of becoming a Christian. I wondered what his motive was, whether to gain merely physical blessings, which means food and clothing, or whether there was truly a repentant spirit in him which prompted him to come to us and seek the true way of salvation. Upon questioning as to when he first heard the Gospel of Jesus Christ, he said that many years ago he was a cart-driver and nightwatchman for Rev. Kroeker, and it was then that he first heard that all men are sinners and that all need a Savior to obtain eternal life. Afterwards he moved away to a village several miles distant, and for some time was engaged in farming there. Time and again he felt the desire of hearing more of Jesus Christ and often realized his sinful state. But he was not brave enough to express his desire openly for fear of his caste brethren.

Now he was feeling the burden of his sins so keenly that he decided to confess Christ openly and accept him as his Savior, regardless of the persection which he knew would surely follow. He was at present living with his cousin who was not a Christian. One great difficulty in the way for Garib was the fact that he had married off his daughters, aged eight and ten, several years before as is the custom among these people to marry their children when they are very young. The husbands of these two girls and their relatives would naturally make it difficult for Garib and his family when they would hear of his intention of becoming a Christian.

I invited Garib to attend our church services and asked Rufus Asna, our native evangelist, to instruct him from the Bible in the fundamentals of faith and the way of salvation. Nearly every night for several weeks he came for instruction and we were glad to see the progress he made. He not only memorized many Bible verses but learned to read the Bible as well. His wife came to my bungalow for instruction, but she was not so eager and showed much fear and doubt.

As soon as Rev. Penner came down from the hills, where he and Mrs. Penner had gone for a much needed rest, I spoke with him over the telephone about Garib and his desire of receiving baptism. He thought it best to baptize Garib the following Sunday. He came to Janjgir on Saturday and tested Garib as to his faith and knowledge of the Bible. Garib was very happy in his confession, but was worried about the land which he was trying to buy from the malgusar who is the owner of Janjgir village. He thought it would be difficult to buy land after it was known that he had become a Christian, because the malgusar is no friend of the Mission, and makes it very difficult for Christians to buy land. On the advice of Rufus Asna and several others, it was decided to put off the baptism until the land question was fully settled, which we hoped would be in a week or two. Who can tell whether it was God's leading? We believe it was, because all were praying very earnestly for Garib and his wife. (After all they were not able to buy the land.) Besides, they had to pass through a time of testing which proved later to be a blessing not only to him and his wife, but to all the Christians at Janjgir.

It was only a few days after this occurrence that Garib's wife ran away with all her children, induced by her relatives and caste people. Her faith in Christ had been too weak. They went away one afternoon while Garib was at work. It was reported that they had gone to the village where the husbands of the two daughters lived. In the evening when Garib came home he found the house empty; sadly he came and told me. At once we sent one of our servants to follow them up. Later he reported to us that he came to one village after another, and always they said that they had just left a few hours before. Sometimes he would have a hard time to get any trace of them at all, and by giving a few pice (cents) to some village children, these would direct him through fields and byways over which they had seen them pass. Finally he found them in the home of one of the husbands of the girls. He returned and told us. Garib at once set out to bring them back if possible. When he came there the people were very angry with him and in their half-drunken state they threatened to kill him if he took his family home. For a week Garib remained in that village. We became alarmed, and sent out another man to investigate. After a few days Garib came back with his eldest son about six years old. A father may be compelled to give up his daughters but not his sons. However he thought it wise to leave his younger son with the mother hoping that she would return soon.

Garib returned to his work on the Compound as a mason. In this work he found a steady job, as we were doing building work at that time. In a week or two he came to us and said that he would wait no longer for baptism. Satan was tempting him hard and he felt that he wished to make an open confession before all Christians and Hindoos that he had accepted Jesus Christ. He felt that this would help him to become stronger in his faith. As long as he would not receive baptism his caste people would do their best in trying to persuade him to remain in caste.

Hardly a happier man could be found than Garib was on the day when Rev. Penner baptized him.

Often he came during the next few days to express the joy he felt in his heart. "Now, I can face my hardships and trials. I know Jesus will help me," he would say. Of course his caste rejected him but our church brethren took him in. We gave him a small room in which to live. If we asked him concerning his wife he would say, "I have given up all for Jesus." But after all he felt lonesome for his children and hoped and prayed that by some means they might be given back to him. Special prayer-meetings were held by our church members in which we asked God to open some way by which the whole family would be reunited.

One day Garib came to the bungalow and complained of fever and headache. In a few days it developed into a severe case of pneumonia. For a week he lay very sick and the church brethren took turns staying by his bed-side day and night to give him medicine and proper care. Always he kept his Bible by his pillow, and often asked for passages to be read to him. One night his lungs filled up so that he was not able to talk above a whisper. He fell into a semi-delirious state. We began to wonder whether God would call him home so soon and we watched for the crisis. Oh, how our Christians prayed that some good might come through his sickness or through his death, as it pleased God. Always they remembered his wife and children in their prayers.

A few days afterwards he told us that he had seen Jesus and talked with Him. He had told Jesus that he was ready to go home if only he might see his wife and children converted. Then he said that now he felt sure that they were coming back soon. We saw that the crisis had passed and Garib improved from that day on. The next day his wife's brother came from the village where the rest of the family were staying. Rumors of his sickness had reached them and he came to say that his wife was worrying about him. Two days later one of the Christians came to my bungalow very much excited saying that Garib's wife had come, not to see her husband but to steal her eldest son, who was living with Garib. It proved to be true that while he was on his way home from school that afternoon, she induced him to go with her. At once we sent men after them and brought them back. The little boy was weeping and trembling for fear. The mother's heart seemed cold and hard. But the Holy Spirit was working within her, and although she was trying to resist, yet she yielded so much that when we asked her to go and see her husband, she came with us to his house, but said that we could never keep her here.

During the next hour strange things happened. All our hearts beat fast and we prayed silently that all might turn well. What was she saying to her husband, lying so sick on his bed, and what was he saying to his wife, who was causing him so much sorrow? We all wondered as we stood silently outside the door. We heard his gentle voice while he was speaking to the children, as one after the other came to his bedside. Our tears rolled down as we saw him holding their hands and stroking their heads. Three-year-old Juget jumped for joy to see his father again and tried to climb on the bed to get nearer to him. His wife with her three months old child in her arms looked on silently. That a struggle was going on within her could be plainly seen. After a while I asked her whether she did not wish to stay with her husband, instead of going back as she first intended. She said she must go back. Her people threatened to do all sorts of things to her if she did not bring the two girls back. She turned to leave and was going to take the children with her. Our hearts sank, and we thought the opportunity of winning her over to Christianity and turning her back to heathendom, no stay. But Garib said, "Let her go. When she really loves Jesus then she will want to stay and live with me. Let the children go with her and let all come back together." She said, "Ask the children if they wish to stay. They all want to come back with me."

We asked the children whether they wanted to go back with their mother or stay with their father. The oldest girl with fear written on her face said, "I will go back. Those people want me to return." Little Juget hid himself in the folds of his mother's sari when we asked him. He did not realize the meaning of it all. The older boy wept and said nothing. Then little eight-year-old Sanmihi went from her mother and taking her father's hand, said very sadly, "I want both." A more touching scene I have never experienced. A miracle happened in that moment. For the conversion of a soul is truly a miracle. The woman wept. She began to look around for something to do. Someone whispered, "She is going to stay." Although she had said nothing at that moment she had opened her heart and let Jesus come in. She was accepting Chrisitianity and turning her back to heathendom no matter what the consequences might be. And yet some doubted. They said, "She will run away again when night comes. Let us test her." So someone cooked food for her and she sat down and ate with all her children. At once the news was spread among the Christians, "Garib's wife has eaten of our food and she is really going to stay." Needless to say there was much rejoicing and prayers of thanksgiving were offered that night by many. I asked, "Shall we baptize her at once so that she may not fall back so easily?" Garib said, "No, let her first learn of Jesus and what it means to be a Christian. I will teach her."

And so it was that Rev. Kliewer had the privilege of seeing this woman baptized with three others on December 19, 1920. She has remained faithful, and will never go back into heathendom. Garib soon regained sufficient strength to be back at his work. I have hardly ever seen a happier family. They have become outcasts before the heathen. But what have they become before God? Elect and chosen ones, to inherit eternal life.

OUR BI-WEEKLY SERMON

The Unfailing Goodness

W. W. Oesch

Thou crownest the year with Thy goodness." Psa. 65:11.

AS THE season approaches when we are bade by proclamation to express our gratitude to the Great Giver, it might be well if we would search out our reason for gratitude. It is well that a special day should be appointed for some need to be reminded of what they have received and opportunity provided for the expression of their gratitude.

Men are generally prone to rejoice when their material wants are well supplied. It has become quite usual for us to hold forth our material property as a main cause of gratitude. One can well understand why our Pilgrim Fathers—their numbers terribly decimated by disease and hunger—should regard a bounteous harvest as a sufficient cause for a day of Thanksgiving. But that this should through the years remain a chief incentive for gratitude is not without its perils. It tends to create a false sense of values. Men are not always blessed when they are well fed. When we are told that we have produced so many millions of bushels of wheat; that the products of our factories can be expressed only in terms of billions; that our natural resources are thus and thus; we know not whether we are blessed or cursed with them. For the mere possession of these, apart from a corresponding toughness of the moral fiber or a deepening sense of stewardship, may indeed bring woe upon the heads of the possessors.

Before the day of Jesus the number of a man's flocks and herds, the number of his household was regarded as the measure of Divine approval upon him. We know that the Patriarch of Uz is restored in favor with God when his herds and flocks are given back to him; that the father of the Hebrew race is regarded as having the special blessing of heaven upon him because of the magnitude of his material possessions.

It is evident that some souls of clearer vision rose above this conception of life. When the Hebrew Psalmist calls upon his people to extol the loving kindness of their God, he says nothing about the number of cattle or sheep that were browsing on the hills of Judea; nor the expansion of their kingdom, which was then the greatest in their history; nor of the merchandise which the fleets of Tyre and Sidon had brought to their shores. He finds a very sufficient reason for gratitude in the simple unchanging goodness of God; a goodness that enfolded his people like a mantle and followed them—yea pursued them—into every experience of life. Like undiscerning children, who rejoice in the love of the parent only when some gift is received—not knowing that this love is constant and knows how and when to withhold as well as to give; so men are inclined to measure the goodness and the love of God by the bounties of earth. The Giver is greater than His gifts, and His goodness is revealed quite as much in that which He withholds as that which He gives.

For products of farm and field, of shop and factory, and those things which minister to our comfort and well-being, we may well thank God. It shows that He has placed us in a world where labor and industry are rewarded. These things—which are but dross in vulgar hands—may under the alchemy of Divine love in the soul, be transformed into the gold of character and service.

But if those only can be thankful whose material wants are well supplied, it is evident that Thanksgiving must be limited to a few. For only a comparatively small proportion of the people of earth are secure against want. In the past decade we have seen whole populations reduced to the direst want through catastrophies beyond their power to prevent. We should hardly hold forth as chief ground for thanksgiving, blessings due merely to a fortunate geographical location. Our material prosperity as a nation as well as our freedom from the peril of war belong to this class. When I hear these things put forth as a chief cause for gratitude I think of Jesus' story of the Pharisee and Publican who went to the temple to pray. The Pharisee's prayer was also a prayer of thanksgiving but it was a prayer based upon a wrong conception of God, and a wrong conception as to wherein real blessedness lies.

Jesus, in the Sermon on the Mount, tells us who the fortunate or happy people of earth are. They are the meek, the poor in spirit; the merciful; the pure in heart; they that mourn; they that are persecuted. Men are prone to feel grateful only when life moves in smooth and easy channels, when nothing transpires to ruffle the even current of life. Yet thoughtful men know that such conditions are not conducive to the development of the best that is within us. The Great Ages have never been comfortable ages; and the noblest lives have not been the product of times of luxury and ease. Few of us—if we could choose the time of our advent here—would choose to live in the twelfth century, with its gross ignorance; its crass superstition; its crude morals. Yet it was just such an age that nourished Bernard of Clairvaux, with a soul radiant with the love of God and man. The Apostle Paul was not a product of a comfortable, ease-loving age. Those very conditions in their environment, those limitations in their natures, which men are inclined to regard as misfortunes are the very things that clarify their vision, strengthen their wills, lure them into nobleness, and sting them into strength.

Then, let us be grateful for all things that further us on our way toward God. Let us be grateful for

the opportunity to serve; the trust we repose in others, and they in us; for the progress we make toward the realization of our ideals, for all those tender ties that bind us to one another, and to God; for the privilege to live in a world which—notwithstanding its many imperfections—is replete with evidence of the sustaining goodness of God.

Granted, then, that we have a Heavenly Father who loves and cares for His children; and that life here may be lived as a fellowship with Him; we have in that simple fact the highest possible reason for Thanksgiving. A Thanksgiving that is not confined to times or reasons; as spontaneous as the song of birds; as universal and mankind.

THANKSGIVING PRAYER

Elsie Byler Burkhard

When autumn winds blow keen and cold
And skies are chill and gray,
And little brooks have ceased to sing
Their summer roundelay;
When all the harvest's golden grain
Is safely stored away,
We come with joy to celebrate
The glad Thanksgiving Day.

We thank Thee, Lord, for all Thy gifts,
For blessings of the field;
For all the wealth of fruitage that
Our vines and gardens yield.
We thank Thee for our love-lit homes
Where friendship blossoms true;
For God above whose tender love
Recrowns each day anew.

Grant us, Dear Lord, our gratitude
May all unselfish be;
That praise with loving deeds be blent
Ere it ascend to Thee.
Help us to share our festal board
With those that want its cheer;
Our love-bright homes to open wide
And bid all welcome there.

Let Friendship's mutual kindliness
From hearthside outward flow,
For through its pleasant interchange
Thy larger love we know;
And heart and hand be Thine, dear Lord
To help Thee speed the day
Thy children everywhere may have
A glad Thanksgiving Day.

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

THE DOLLAR IN THE UNITED STATES.

A page of facts in the Year Book of the Y. M. C. A. for 1925 is of interest because of its relation to our individual consciences as Christians. This page deals with the American dollar and the way in which it is spent. From those figures the compiler of the Year Book draws the following deductions about the people of the United States:

1. They spend nearly as much for luxuries as for living costs.
2. They spend one-half as much for investment as for luxuries.
3. They waste more than one-half as much as it costs to live.
4. They spend only one-fifteenth as much for school and education as for luxuries.
5. They waste nine times as much as they spend on school and education.
6. They spend six times as much for crime and its punishment as for school and education.
7. They spend twice as much for school and education as for church and religious interests.
8. They spend eleven times as much on crime and its punishment as on church and religious interests.
9. They waste $19 for every $1 they spend on Church and religious interest.
10. They spend $29 on luxuries for every $1 given to Church and religious interests.

If our Christian people could be made to realize what these figures mean, and to set resolutely toward making a change in them for the better, then certainly they could have influence and power enough to decrease that large total which is now being spent "for that which satisfieth not," and to increase that very small total which is now being spent on the Church and the development of Christian character among men and women.

ARGENTINA

Far to the southward, lies a land of open door;
Long is the journey to that distant shore;
And within its borders, there are souls in darkness drear,
Knowing not our Savior, nor His love and cheer.

(Chorus:)
Great land, Argentina,
We have heard our Master's call
Fear not, oh, despair not,
Jesus died for all.

Great Argentina, land of stream and rolling plain;
Land loved by sunshine, land of wondrous fame;
'Tis so long you've waited for the Gospel we can bring:
Are your children dying, knowing not their King?

Far, over yonder, in the land of wondrous fame,
Millions are dying, lost in sin and shame.
Let us haste to save them, let us toil and let us pray,
For the Lord has called us, we must haste today.

(Sung to the tune, "Juanita")

—Words by J. W. Shank.

THANKSGIVING TRANSLATED INTO THANKSLIVING

Do something to show your thanks. Has the year been prosperous? Help somebody who is in need. Has your faith comforted you? Tell it to somebody who is staggering under his load without your assurance of the divine love. Are you thankful for 1925? Try to lift somebody else into the sunshine. It is said that ants will drop the load of sweetness they are conveying to the nest and carry in any wounded or sick ant. "Go to the ant, thou sluggard, consider her

ways, and be wise." Do not fall into the error of making your thanksgiving a "down-to-date version of the Pharisee's prayer, "Lord, I thank thee that there are a thousand people worse off than I am—our family is well, where others have been ill, our land blessed with abundant crops while other have suffered famine, etc." No true Christian smacks his lips in content over favors extended to him and his alone, but rather suffers a Christ-like discontent till all have had opportunity to enjoy the richest blessings. How many people are breaking their alabaster boxes on themselves?"

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

PAUL BEFORE AGRIPPA

Lesson Text: Acts 26:19-32
November 29, 1925

PAUL is again summoned to the court room of Festus. King Agrippa, as it appears, was making an official call upon the newly appointed governor of Judea. Festus, the governor, desired Agrippa to examine Paul. Festus, himself, had already heard the charges against this prisoner whom he had found in the prison at Caesarea, when he came to the province. But he had found nothing worthy of death in him and now since the prisoner had appealed to Rome he was obliged to write something to the emperor. There were no established charges. Festus was at a loss to know what he should write. He hoped that Agrippa would discover some charge which would be proper to place before the emperor.

The royal party is seated in the court room. The court is convened. Paul rises to speak Once again Paul answers the charges preferred against him. Paul welcomes this opportunity. In a courteous and convincing manner he addresses King Agrippa.

Paul tells the story of his conversion and his call to preach the Gospel of Christ. He declared that his manner of life since his conversion was determined by what he felt God wanted him to do. "O King Agrippa, I was not disobedient unto the heavenly vision."

Paul's great career grew out of the simple fact that he was conscientious in doing what he believed God wanted him to do. Paul might have disregarded the call as it came to him on the way to Damascus. He might have continued as a persecutor or have become a respectable Jewish rabbi. If he should have refused to obey the clear call of God, Paul's life story would read altogether differently. The likelihood is that he would not have received any mention in the pages of history. He would have been wholly forgotten. Paul never would have enjoyed a career of usefulness and service as he did had he disobeyed the heavenly vision. The call of God was certain. Paul obeyed. And what a glorious life.

The choice to obey is all important. We may miss a life of real usefulness and happiness if we fail to use the God-given opportunities that come to us all. Are there not many openings which present themselves to us which are the good gifts of God. Every opportunity is a call. And let no man disregard the promptings of the Spirit of God which come as a still small voice. There is power and joy for those who obey God.

There is a certain minister of many years of experience who insists that the power issuing from obedience multiplies many times. This has been his experience. It was also Paul's experience.

This was not a passing impulse with Paul. It was a persisting purpose. It was a daily passion. Perhaps the religious enthusiasm which Paul, the prisoner in chains, displayed led Festus to say, "Thou art beside thyself." Paul replies, "I speak forth words of truth and soberness." Paul's enthusiasm is the enthusiasm of a sober man. A steady, firm purpose to serve the Lord Jesus was the prevailing purpose of Paul's life day by day. Such a determination makes the least of men great.

O God, we purpose to obey Thy will and word.

PAUL'S VOYAGE AND SHIPWRECK

Lesson Text: Acts 27:30-44
December 6, 1925

AFTER having been driven to and fro for fourteen days on the tossing waves of the sea, the sailors perceived that they were drawing near to the land. In the darkness of the night they could not see the country. To what shore they were being driven by the winds they did not know. They were afraid that their vessel might be thrown upon a rocky coast and be dashed to pieces. The sailors accordingly were making preparations to escape. They were lowering a small boat in which they hoped to get to the shore safely. Although it was in the early hours of the morning Paul was present to see all that was done. He discovered at once the evil purpose of the crew. He reported to the centurion in charge, "Except these abide in the ship, ye cannot be saved." The soldiers cut the ropes that held the boat which was being lowered into the sea. All remained on board until the ship was driven ashore. Then every one escaped safely.

On this storm-tossed ship there was a little company of Christians. Paul, Aristarchus and Luke were together. They doubtless were often together in prayer. And, as the events of the voyage proved, this group, especially Paul, was a center of power in the company of two hundred seventy-six people aboard the ship. They were a power by virtue of their connection with God. During this perilous voyage, Paul was virtually the captain of the ship. His life shone out on this hazardous voyage. We see the strength of his character and faith in this trying situation.

We may inquire why he appeared as such a commanding figure in this hour of distress. The storm was raging. The angry waves at any moment might overwhelm the ship, and drive it to the bottom of the sea. Paul was calm. Paul's faith gave him triumphant confidence. God had spoken to him, "Fear not, Paul." Paul said, "There stood by me this night an angel of the God whose I am." Paul was strengthened by the confidence that he belonged to God. He trusted God—"God whose I am."

When in the midst of danger, when forced to face a situation which one dreads it is well to remember the One to whom we belong. If we stop and consider whose we are it gives us poise when we are anxious and fearful. No real harm can befall him who belongs to God let come what may.

We must still notice that Paul was a very useful man in the voyage and shipwreck. Paul was a useful man in every situation. He was willing to be used and to do what he could. A man of God in any time of distress does not stand off and watch. He is at hand ready to be used. He is a willing man. Through such God will work. In every congregation and community distressing situations arise. Who should be the first to offer sympathy and help? The disposition to be ready to give help in every time of need is Christ-like. God ministers unto people in distress or sorrow or need through willing men and women

O God, we are Thine. May the calm confidence of trust always be our strength.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

A SOCIABLE MAN

Mr. Perry was an exceedingly polite and temperate man. One day he met an acquaintance who called out: "Hello, Perry! I was just going to take a drink. Come in and take something."

"Thank you," said Perry, "I don't care for anything."

"But," persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry. "I am anxious to be sociable, but I can't drink with you."

"All right," growled the friend. "If you don't want to be sociable, I'll go without drinking."

The two men walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry suddenly halted in front of a drug store.

"I am not feeling well today," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor oil. Will you join me?"

"What!" exclaimed the other, "a dose of castor oil!"

"Yes; I'll pay for it."

"Ugh," cried the sociable man, with a wry face, "I hate the stuff."

"But I want you to take a glass of oil with me just to be sociable, you know."

"I won't do it."

"Indeed, my friend," said Perry, gravely, "your sociable whisky is just as distasteful to me as my sociable oil is to you. Don't you think I have as much right to be offended with you as you have with me?"—The C. U. Herald.

DO YOU KNOW

That the United States' mails represent the biggest single business in the world, and that this business uses annually more than 300 tons of stationery and type-writing paper; nearly 4,000,000 sheets of carbon paper; also 175,000,000 envelopes and millions and millions of blank forms of one kind or another?

To write on this vast amount of stationery, and to fill the thirsty ink-bottles from New York to San Francisco, requires 770,000 quarts of ink This vast ink-reservoir is supplemented by hundreds of thousands of rubber stamps, while the mucilage requirements are 35,000 quarts.

In addition to all this, it takes 1,620,000 lead pencils, nearly 6,000,000 steel pens, 100,000,000 paper clips, rubber bands by the ton, and 2,331,445 pounds of twine.

Nearly 12,000,000 mail sacks are used, and it requires annually 6,000,000 yards of canvas to make new ones.

Other interesting figures show that the army of rural letter carriers travel daily 1,173,473 miles, and, annually, 360,256,-364 miles.

Fifteen and a half billion stamps and 1,250,000,000 postal cards are sold yearly by the Post-office Department to the American Public.—Evangelical Messenger.

THE INDIAN'S TWENTY-THIRD PSALM

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved.. The following is a translation of the Twenty-Third Psalm, which can easily be interpreted in sign language:

The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me to where the grass is green and the water not dangerous and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be long, long time, He will draw me into a place between the mountains. It is dark, there, but I will not draw back. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head, and al the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with Shepherd Chief forever.—Missions.

DO IT NOW

If you've found a task worth doing,
Do it now.
In delay there's danger brewing,
Do it now.
Don't you be a by-and-byer
And a sluggish patience tryer;
If there's aught you would acquire,
Do it now.
If you'd earn a prize worth owning,
Do it now.
Drop all waiting and postponing,
Do it now.
Say "I will!" and then stick to it,
Choose your purpose and pursue it,
There's but one right way to do it,
Do it now.
All we have is just this minute,
Do it now.
Find your duty and begin it,
Do it now.
Surely you're not always going
To be a "going-to-be" and knowing
You must some time make a showing.
Do it now.

—Success.

CONFERENCE OF PACIFIST CHURCHES HELD AT FRIENDS' UNIVERSITY, WICHITA, KAN.

November 13th to 15th Inclusive, 1925

PROGRAM

Friday, November 13th, 1925

Afternoon Session—3:00 O'clock—
Devotional Period.
Welcome by Friends' University.

Summary of joint work to date. (Speaker to be announced.)
Reports of Recent Peace Work:
Brethren—J. W. Deeter.
Friends—Wm. B. Harvey.
Mennonites—Chris. Graber.
Evening Session—7:00 O'clock—
Devotional Period.
The Christian Basis of Pacifism.—H. D. Penner.
J. W. Kliewer—(Subject to be announced).

Saturday, November 14th, 1925

Morning Session—9:00 O'clock—
Devotional Period.
Discussion of Methods.
What an Individual Can Do—Introduced by P. C. Hiebert.
What a Denomination Can Do—Introduced by D. I. Kurtz.
Can We Coordinate?—Robert E. Pretlow, D. E. Harder.
Afternoon Session— 2:30 O'clock—
Devotional Period.
The Scripture Basis for our Work—J. H. Langenwalter.
What Needs Doing: Organization for Peace—Richard R. Wood.
Education for Peace—Paul Erb.
Evening Session—7:00 O'clock—
Devotional Period.
European Peace Movements—Thomas R. Kelly.
International Work of the Fellowship of Reconciliation—Wilfred Wellock.

Sunday, November 15th, 1925

Attenders at the Conference will plan to visit near-by churches in the morning.
Afternoon Session—2:30 O'clock (Final Session)—
Devotional Period.
Individual Responsibility—Frederick J. Libby.
Summing up the evidence—(Speaker to be announced).

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Notes from Here and There

Kathryn, daughter of I. W. Royer, Orrville, Ohio, is canvalescing from an attack of typhoid fever.

S. C. Yoder, president of Goshen College, Goshen, Indiana, spent some time in Canada recently in evangelistic services.

Prof. Jasper A. Hoffman, of Marion College, Marion. Indiana, preacher at the Brenneman Memorial Church, Goshen, Indiana, on the morning and evening of November 1.

Hesston College and Bible School is planning a Special Bible Term, to be held January 5th, 1926, to February 12th, 1926. J. A. Ressler, of Scottdale, Pa., will have charge of several classes running throughout the term.

The North Lewisburg High School, W. Wilbur Miller, superintendent, has issued the first number of a large and well-gotten-up high school paper, which reflects much credit on the school and those in charge.

Special all-day services are to be held at the Oak Grove Mennonite Church near Smithville, Ohio, on Thanksgiving Day, November 26th. Bishops I. J. Buchwalter of Dalton, Ohio, and O. N. Johns of Canton, Ohio, are among those whose names appear on the program.

N. O. Blosser and wife, of New Stark, Ohio, are planning to spend the winter in Cuba, visiting Bro. Blosser's brother who has lived in Cuba many years. In Bro. Blosser's absence the teachers and students of Witmarsum Seminary will supply the Sunday services at the Chapel Church.

Albert Penner, a Bethel College student, won second place recently in the national peace oratorical contest which was held at New Bedford, Mass. More than a dozen states participate in this national contest, and all of the contestants have first been winners in their respective local and state contests before being eligible for the national event.

The .Mennonite Home Mission, Chicago, S. M. Kanagy, superintendent, is having splendid success in the use of the Entzminger System for the Sunday school. A recent canvass of the territory within a radius of about a mile from the mission revealed over 1000 prospects for attendance at the mission, and the Sunday school is now working for an enrollment of at least 500. All of the classes have been enlarged and new ones formed.

A spiritual life Conference was scheduled for the First Mennonite Church, Kitchener, Ontario, Nov. 8 to 15.

New students recently enrolled at Tabor College bring the total enrollment of that institution to exactly 200 students.

Joseph R. Krabill, a highly honored and and respected member of the commounity and church at Wadsworth, O., died recently, aged 56 years.

The Johnstown Bible School is again announced for the coming winter—January 4 to February 12, 1926. S. G. Shetler, Johnstown. Pa., is head and one of the leading instructors of the school.

The Fall Quarter of the Witmarsum Theological Seminary closes on November 25th, and the Winter Quarter opens on December 8th. President Hartzler is spending about three weeks on a western lecture tour in Iowa and Kansas.

A special Missionary Day folder has been issued by the Mennonite Board of Missions and Charities and the General S. S. Committee, giving information and statistics which will be of value in arranging programs for the observance of Missionary Day which is annually observed. The date this year is November 15th.

The Report of the Fifth All-Mennonite Convention, held at Nappanee, Indiana, in September, is in the hands of the printer and will soon be ready for distribution. The report contains nearly all the addresses in full, full minutes with proceedings and resolutions adopted. Copies can be secured from Paul E. Whitmer, Bluffton, Ohio, for 25 cents.

The Goshen College Record has again made its appearance. Edwin Weaver is the Editor, and C. L. Graber the Business Manager. It has the usual amount of interesting articles, news, and information concerning the work of the college.

The Mahodi Station of the American Mennonite Mission at Dhamtari, C. P., India, is having a difficult time with the Malguzar or head man of the village, due to his hospitality to Christianity, and the Christians. He threatens to drive out the Christian families living in one of the Hindu communities, and finally to drive out the entire Christian community. Work in the surrounding villages is being affected somewhat, but the effect on the Christian community itself is said to be very wholesome. Special prayer is requested from the church at home, that the present situation may work out for the good of the Cause.

Eastern Mennonite School, Harrisonburg, Va., has an enrollment of 132 pupils.

The choral society of the Berne, Indiana, church is practicing the cantata, "The Wondrous Light", by Stultz which will be rendered at Christmas.

November 9-18 marked the date for a series of evangelistic meeting at Middlebury, Indiana, with Rev. Wm. B. Weaver as the evangelist.

The subscription price of The Gospel Herald, Scottdale, is shortly to be raised from $1.50 to $2.00 per year. A Doctrinal Supplement, in addition to the regular Mission Supplement, is to be furnished occasionally.

J. B. Brunk, formerly of Elida, Ohio, is located at Lyman, Miss., where he is engaged in evangelistic work under the auspices of the Missouri-Kansas Mission Board. The South furnishes a large field for home missionary work, and Bro. Brunk is meeting with large success in his work.

The Young People of the North Danvers Mennonite Church, Danvers, Ill., gave the missionary pageant "Lovest Thou Me?" to a full house on Sunday evening, November 1. On November 8, Sunday evening, the young people were invited to give the same pageant at the Carlock Mennonite Church. A full house again greeted them there.

O. B. Gerig, who is a teacher in Simmons College, Boston, Mass., is doing some practical service in arousing peace sentiment, by devoting some time to speaking on the peace question. He is also responsible for helping to find material for and training a group of about thirty other speakers who are sent out by the speakers bureau of the Fellowship of Youth for Peace.

An interesting folder announces a Christian Worker's Institute to be held at Carlock, Ill., Nov. 22 to Nov. 29. There will be regular class work during the day along the lines of church music, Sunday school, Bible study, Christian Endeavor and missions, while the evenings will be given over to inspirational addresses and devotional services. Walter E. Yoder, A. M. Eash, Wm. B. Weaver, O. J. Sommers and Emanuel Troyer will be those who have charge of the regular departmental work, while a large number of other speakers will have a part in the evening services. Similar conferences are also to be held at four or five other points in Indiana and Illinois during the winter under the auspices of the Central Conference Mennonites.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

DECEMBER 4, 1925

THE EVIL OF CLASSIFICATION

An Editorial

SOBRIETY

MODERNISM IN THE MENNONITE CHURCH

GROWING A SOUL

Our Bi-Weekly Sermon

THE LIFE OF CONRAD GREBEL

Selections

SWALLOWED BY WHALE LIVES TO TELL TALE

Like Jonah, James Bartley, an English seaman, claims to have been swallowed by a whale. The story is related by the Rev. John R. Straton, famous fundamentalist and enemy of evolution.

Bartley was serving on a whaling crew off the coast of Labrador. The whaleboat was struck by the tail of a giant sperm whale, causing it to capsize. All the men were immediately saved except two who were thought to have drowned. The whale was killed and tied to the ship.

On the second day after this adventure members of the crew proceeded to cut up the whale. To their astonishment they found Bartley in the stomach of the sea monster, and alive.

HOW THE KATYDID MAKES NOISE

The loud shrill noise of the katydid is made only by the male, and is produced by raising and lowering the wings. The noise-making organs consist of transparent drum-like structures at the base of the wing covers. The sound is produced by friction. The katydid is seldom heard except at night, although occasionally he is heard in the daytime. The noise made in the daytime differs from the night note. He is heard most frequently in the early evening. The notes suggest "ka-ty-did." Hence the name. Following each shrill "ka-ty-did" there is a pause of several moments. The female answers with a chirp. Katydids belong to the grasshopper family.—Publisher Unknown.

HOW A MAN LOST HIS DOG

When Mr. Moody was in London he said that he was anxious to visit the Zoological Gardens, especially because of the story he had heard long ago. It seems that there was a man (a rough sort of fellow) who owned a little dog of which he was very fond, in his way. The dog was a fast runner, and the man gave him training, so as to bring out all his speed. Then he went to a dog race, where he entered his dog for a prize. He was so sure that the dog would win that he bet a large sum of money on him.

But, for some reason, the little dog would not run at all, and the man lost all his money. This made him very angry, and he gave the poor dog a terrible beating. Then, passing the lion's cage, he pushed the little fellow through the bars, hoping that the lion would eat him up.

But the dog crept up to the lion, whimpering, as if he would ask the big beast to take pity on him; and the lion seemed to understand him. He did not eat the dog, nor even growl at him. He nosed him over and licked him where the blows had bruised his flesh. From that time they were friends.

After a while the man got over his rage and then called to his dog to come out. But he would not come. He coaxed him, and offered him meat, and did everything he could to get him back. But the dog preferred the lion to him. So he began to complain to everybody around that he could not get his dog. The manager came and heard his plea. "That is my dog in your cage and I want you to get him out for me." But the manager asked him how he got in there, and so the man was compelled to tell him. "So?" said the manager. "Then you had better go in and get him yourself."

Of course, the man was afraid to do this, and he lost his dog. The story goes that the dog lived with his lion friend for twenty whole years.—Publisher Unknown.

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CHRISTIANS IN WAR

I have read of a certain regiment ordered to march into a small town and take it. It chanced that the place was settled by a colony who believed the Gospel of Christ and proved their faith by works. A courier from neighboring village informed them that troops were advancing to take the town. They quietly answered, "If they will take it, they must." Soldiers soon came riding in with colors flying and fifes piping their shrill defiance. They looked around for an enemy, and saw the farmer at his plow, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers, with feathers and bright buttons, "the harlequins of the nineteenth century." Of course none of these were in proper position to be shot at. "Where are your soldiers?" they asked. "We have none," was the brief reply. "But we have come to take the town." "Well, my friends, it lies before you." "But there is nobody here to fight." "No, we are all Christians." Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. "If there is nobody to fight with, of course we cannot fight," said he. "It is impossible to take such a town as this." So he ordered the horses' heads to be turned about, and they carried the human animals out of the village, as guiltless as they entered, and perchance somewhat wiser.

He who thinks favorably of himself, or highly of his own soul, because he has partaken of grace, has not yet begun to lay his foundation right. Consider Jesus: from what height did He, the Son of God, descend! and to what sufferings! even to the death of the Cross; for which humiliation He was exalted to sit at the right hand of the Father.—Author Unknown.

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THE
CHRISTIAN EXPONENT

VOL. II. DECEMBER 4, 1925 No. 25

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Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio. Correspondence intended for the Editor should be addressed to The Christian Exponent, 204 E. Henrietta St., Wooster, Ohio
All communications pertaining to subscriptions, requests for back numbers, sample copies, book orders, etc., should be addressed to D. S. Gerig, Business Manager, 1137 South Eighth St., Goshen, Indiana.
Entered at the post-office at Berne, Indiana, as second-class matter.

SUBSCRIPTION RATES, $2.00 PER YEAR—PAYABLE IN ADVANCE

The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

AN IMPORTANT QUESTION

ON THE seventeenth of December, according to the present outlook, there will come before the Senate of the United States a question of far-reaching, world-wide importance. It is then that the question of our participation in the World Court is to be considered, and the United States will once more decide whether she is going to continue to hold herself aloof from those who need her and whom she has the power to help, or whether she is willing to lend her aid and her encouragement toward the earnest efforts now being made to secure order out of the present condition of chaos in Europe. It is a momentous issue, and because of the very definite effect which the outcome may have on the future history of the United States, the world and civilization in general, every Christian man and woman should be directly interested in the outcome. It is not our intention here to discuss the issue in detail, but merely to urge that all of our readers should feel deeply concerned and should aid in every way possible to do his or her Christian duty in this important crisis of our national history.

The question of isolation, by the way, as contrasted with a full acceptance of responsibility and a serious effort to remedy conditions which are not what they should be is a very real and live one for the Mennonite Church, as well as for the United States. The principle is somewhat similar in both cases. What right have we to withhold a good thing from our fellow men? And is not the fear of contamination after all a very selfish reason for refusing to accept our full measure of responsibility? If we believe in the power of God then certainly we have every reason to believe that His power will be exercised in our behalf while we are seeking to discharge our duty toward our fellow men. And if we fail to do our duty have we any right to expect the blessing of God to rest upon our efforts to isolate ourselves and shirk our responsibilities, even though we are seeking to avoid temptations? This applies to us as individuals, as a church, or as a nation.

But, coming back to our original subject, every Christian man and woman should be interested in the outcome of the World Court issue which is soon to confront our legislative body. We may not be able to do much in a direct way, but we are responsible for doing what little we can to see that the forces of righteousness and truth prevail over the forces of selfishness and greed. And it has proven true again and again that God has blessed small efforts in a marvelous manner, so that none of us have a right to refuse because we feel that we cannot do much. It was He Himself who said that His strength "is made perfect in weakness." We have no right to despise little things.

Let us pray that God's will may be done, and that our United States may yet be a lighthouse and a beacon for the nations which are groping in darkness and distress. And let us do our part to make the light we bring them the light of heavenly wisdom and truth which cometh from the Father above.

WORKING OUR RELIGION

IF ALL of us would work our religion as hard as we do our business a great many things could be accomplished which now seem impossible. The trouble

with most of us is that we do not really take our profession seriously. We take it as a secondary matter which is all right as long as it doesn't interfere too much with our business or draw too heavily on our purses. But as soon as we are asked to do something which really means some sacrifice or threatens to interfere in any way with out business or comfort we are apt to find some excuse which satisfies our none too tender consciences and earnestly seek to convince ourselves, as well as others, that it is quite unreasonable to expect us to do anything which would mean a considerable sacrifice. It is remarkable, indeed, how important we are and how easy it would be for other people to do some of the things which they seem to expect of us.

But have we ever stopped to think of what we as Christians could really do if we worked our religion as hard as we do our business, and if we were as much concerned about serving our fellows as we are about providing for ourselves? We always manage to find time to do the things we consider most worth while. A small group of people can accomplish remarkable results when they have a mind to work. And it ought to give us some material for sober and serious thought when we see how much ought to be done and then note how little we are really doing to accomplish the needed work. The practical conclusion of the whole matter is that we do not consider our religion sufficiently worth while, and, therefore, we do not get it done. When we have a determination to do anything it is usually accomplished.

It is when our actions fail to harmonize with our profession that we become the laughing stock of the world and bring reproach upon the cause of Jesus Christ. If we work our religion as faithfully and earnestly as our business we may look for large results. Great tasks remain to be accomplished and serious responsibilities need to be shouldered. The church has scarcely begun to realize her possibilities. Once we fully wake up to our individual and collective opportunities and possibilities, and when we are able to correctly understand and appreciate the real values of life—in other words, when we begin to take our religion seriously and work it hard—then we can hope to accomplish great things for God and to enjoy life accordingly.

A CHRISTMAS SUGGESTION

THE season of the year is rapidly approaching when Christmas suggestions are in order, if they are ever in order. It is usually at this season of the year when we are told about the various ways by which we should remember our friends, and publishers and manufacturers vie with each other in telling why the particular thing in which they are interested would serve as the best medium through which to remember our friends at this particular time. It is not our desire here to press any particular claims, but merely to make a suggestion which we believe will appeal to many of our readers.

It has been proven time and again that the great majority of the readers of the Christian Exponent are a loyal and devoted group, and they have shown their loyalty and devotion in some very substantial and unmistakable ways. The letters which frequently come, expressing appreciation for and satisfaction with the paper have been a source of much encouragement, and make us feel the suggestion which we are about to make will not be misunderstood or out of order.

There are a great many people who are not now reading the Exponent who would undoubtedly enjoy its pages and who would appreciate getting acquainted with it. Unfortunately the business manager does not know just who these folks are, and many of them will continue to remain ignorant of the Exponent and its helpful messages unless our readers take it upon themselves to render a bit of service both to us and to others by helping to introduce the paper where it is not now well known. There is probably not a single subscriber of the paper who could not easily name several persons who ought to be subscribers but are not. If our readers will only make it a point to personally see these people and speak to them about the paper, offering to send in their subscriptions, it will result in a large number of new subscribers. From the standpoint, then, of doing a good turn to someone else, we suggest that you make a real effort to introduce the paper to someone who is not now a subscriber. The spirit of Christmas is the spirit of service, and you will be doing a real service in this manner.

But may we carry the suggestion one step further? There are those who should be readers who, for various reasons will not see their way clear to subscribe for it. Doubtless most of our readers have some friends of this type. Perhaps you are wondering what to give them for a Christmas gift that will mean something to them and carry the right kind of a message. May we suggest, with all humility and reticence, that a subscription to the Exponent for one year might prove to be a most enjoyable and acceptable gift. Each two weeks it will be a faithful reminder of your thoughtfulness and good wishes. And the cost to you will be comparatively small, certainly very small in comparison to the good which may be accomplished. If you so request, a letter will be written to your friend, so as to reach him about Christmas time, stating that he is to receive the paper a full year through your thoughtfulness and kindness. We hope there will be a number of people who will avail themselves of this opportunity, and assure you that it will be highly appreciated on our part.

If all of our friends will make use of the above suggestions it will mean more to The Exponent than most of you can realize, and will, we hope, prove to be a real blessing to others as well.

The Evils of Classification

THERE are many evils which Christian people have to fight—some from without and some from within. In the latter class comes one which is extremely subtle and dangerous, and which it often is very difficult to overcome. It is the temptation to classify our fellowmen into certain groups, and then imputing to each one who happens to have certain characteristics of these groups all of the motives, opinions, and ideas which are held by extremist members of the group. It is a real Christian who is able to avoid classifying his fellowmen (and especially those who fail to agree with him) in this manner, and who can restrain himself from wittingly or unwittingly allowing others to assume that those who do not agree with him have all the characteristics of the class to which they are supposed to belong. We often do most serious injustices in this manner.

A striking example of the thing we refer to above is shown in the present Modernist-Fundamentalist controversy about which we have heard so much recently. Fundamentalists are quick to place into the Modernist class anyone who fails to endorse their program in full, and to impute to them all of the beliefs and attitudes which the most rabid and extreme Modernists espouse. Modernists, on the other hand, are equally prone to label as rank and unreasonable Fundamentalists, all who fail to endorse their own position in full. And it must be remembered that "Fundamentalism" as that word is generally understood and interpreted is far from being synonomous with Mennonitism, or the established faith of any of the other denominations and sects common today. We may have more to say about this in a later issue.

It is most unfortunate, indeed, that especially among Christians it has become so common to classify our fellows. No two individuals are exactly alike, or think just alike. No two people fit exactly into the same mold. Yet we persist in making of everyone either a Fundamentalist or a Modernist. We allow no middle ground. He is one or the other. If he is a Fundamentalist then he believes in all of the things which the outstanding leaders and proponents of Fundamentalism stand for and advocate. If he is a Modernist, then he denies the deity of Christ, miracles, the Virgin Birth, the atonement, and so forth. We stick to these classifications in spite of the fact that many of those whom we classify do not at all fit into the class in which we place them. And worst of all, we sometimes attempt, by inference, evading points at issue, undue emphasis, half truths, etc., to throw out false impressions concerning individuals which will place them into a class which does not at all correctly represent them and their religious convictions, and puts them into a false light which seriously hampers them in their possibility for accomplishing anything definite and worth while for the Kingdom of God.

Only in recent years it came to the ears of a certain brother that another brother was circulating some very incorrect and damaging statements concerning certain beliefs which he was supposed to hold. When approached and asked concerning the matter the latter readily explained his activities somewhat as follows: "Oh, yes, I did say thus and so, but I thought it must be true because that is what Blank and Jones believe and I understood that you defend them on such and such a point so I thought of course you would think as they did on the other point also." It is needless to say that serious misrepresentation occurred in this case and great injustice was done.

Fundamentalism has some very commendable and worth while points which none of us can afford to ignore. Likewise, there is in Modernism much that the true Christian will fully accept and endorse. But there are few of us who wish to be classified wholly and completely with one group or the other, nor is it necessary that we should be. We need not be concerned as to how men may classify us, but only that we meet the approval of the Lord Jesus. On the other hand, we need to be extremely careful that we do not misjudge others, and put them into a wrong light before the world. It is our Christian duty to be fair, honest, and thoroughly Christian in all of our attitudes. We need not classify our fellows into groups, but accept them for what they profess and what their lives show them to be. Otherwise, we are sure to do them a serious injustice and take upon ourselves a responsibility which cannot be lightly cast aside.

Sobriety

A. R. Eschliman

THE more we study our modern society the more conscious do we become of the complexity of its structure and of the utter dependence of one individual or group on the other. While sitting in his drawing room or at his table eating a meal one needs only to begin to think of the different hands, machines, organizations, etc., that have taken part in the making of his immediate surroundings till he is convinced of how dependent we are upon one another. In a previous article we discussed honesty, but next to honesty, sobriety is probably the most important element in this interdependent state in which we find ourselves. In fact the two overlap in many places as we shall presently see.

While abstaining from strong drink is by no means the only phase of sobriety it serves well to illustrate the point. If you were planning a long trip on a train and had your choice of two roads, one on which strong drink was strictly forbidden to the employees, while the other was not so strict about this

matter, other things being equal, there is little doubt as to which road you would take. Who has not thought, while riding on a train, of how completely we are dependent on the engineer's reading the signals correctly or of the conductor's carrying out orders perfectly? But if these men were not sober how could they perform their duties efficiently?

When one takes his family or friends for a ride in an automobile he is more or less dependent on the sobriety of the other people using the same highway. Not long ago a man took a great risk passing another car. When his attention was called to the greatness of the risk he said "I was depending on the other fellow's good sense," thereby admitting that he had not been as careful as he expected the other fellow to be. Is it not a fact that a great many of the accidents on the highways are due to carelessness or craze for speed each of which, in my mind, is a form of intoxication. We may see a train coming and rather than lose a few minutes rush across ahead of the train. We may succeed and even feel the thrill of adventure but someone has wittingly said that if you do this successfully twelve times and get killed the thirteenth time you don't have anything to boast about. In a town in a neighboring state there lived two men each owning a fine car. They were making frequent trips to another town and the one succeeded in making the trip in an almost unbelievable short time. When the other heard of it he said that he could do it quicker. He, of course, knew that it would be a dangerous run so he watched one side of the road for cars from side roads, while his wife watched the other, but in spite of all this watching a car crossed the road and before they could stop they had struck it, and quicker than it can be told the driver of the fast car had struck a telephone pole and was instantly killed. Sobriety in this case might have avoided all this and made it safer for others on the same highway. I am glad to be living in a state that takes the auto license from a man who tries to drive his car while under the influence of alcohol. I hope the time is coming when we somehow put a check on the other kinds of intoxication that lead to accidents. It would make one feel just a little safer when you think of how much you are forced to depend on the other fellow's "good sense". In the above illustration the man who had crossed the road claims he looked carefully both directions but there was a small hill and no doubt the fast car was just behind it and approached with such speed that the man had not time to get across the road even though the other car was not in sight when he started.

I think I have already illustrated that strong drink is not the only intoxicant, or at least not the only thing that disqualifies one for this interdependent state in which we find ourselves. Anyone could quickly enumerate a number of accidents that have been caused by drunkenness but could we not just as easily and perhaps more profitably enumerate the tragedies that have come from the lack of sober thinking?

I have in mind a young couple that were married some years ago. They have been blessed with several children but something was wrong. Finally they discovered that they do not love each other and never did. Another divorce tragedy will, in all probability, be the result. When these young people were contemplating marriage they were warned by older and wiser people but they were so—dare I say intoxicated?—at least it proved later to be something else than love, that they hardly belonged together and under existing conditions were hardly in a position to be trusted to such an all-important decision. When one compares the homes that have been built on a foundation of sound, sober thinking and the joys and blessings that radiate from such a home with the homes that have not been so founded one is forced to conclude that here is another field in which we need sobriety. It is not my intention to preach a sermon on this subject here. I will leave that for someone who is better qualified. But I might just suggest the story of Tannhäuser, the Knight of Song, for it brings a message to young people that is worthy of meditation. In this legend the hero had within his reach everything that was worth having: wealth, happiness, power and love, but because of lack of sober thinking in the time of temptation he lost everything. He underestimated the things he had and over-estimated the pleasures of the moment, or perhaps did not do any estimating at all, and the result was disaster.

Not long ago two men were having a heated discussion and as the discussion continued the heat became more evident. As I happened to know quite a few facts in the case I was forced to the conclusion that lack of sobriety was the cause of the entire uprising. One was intoxicated with modernism and the other with fundamentalism. Both were beyond the stage of responsibility and each was absolutely sure that he was called by God to defend His cause. They parted, each one determined to do his best to kill the other's influence, which according to the Master's verdict, is nothing less than murder. I could hardly help but think of a little story I once read when I was in the grades, "Beware of the First Drink".

So we might go on examining our social evils and find in each one that the cause is lack of sober thinking on the part of someone. What individual or organization would consent to the conditions we find when we study women in industry—thousands of women working for starvation wages—if it was not for the fact that they are intoxicated by the profits they are getting from such labor? Or who is not almost stirred to the fighting point when confronted with the fact that thousands and thousands of children are literally worked to death or left to live a life that is worse than death and yet this condition continues because some people have lost their reason because of greed for wealth and there are not yet enough sober thinking people to say it shall not be.

I have seen people in my social science classes

gasp with horror when confronted with the conditions in the sweat shops but on investigating some of them were wearing products of that hideous system. I am not condemning them for they were ignorant of the whole system but here we have another one of the intoxicants and I sometimes think one of the worst—ignorance! When we become informed on social conditions some of them, at least, will have to disappear. The above mentioned people are excusable if they profited by their knowledge but how about the people who go on from year to year hoarding large sums at the expense of these unfortunate victims of the above mentioned evils as well as others that might be mentioned. But we have mentioned sufficient to illustrate the importance of this great virtue. If enough of the good people would begin to do sober thinking these evils would have to disappear as does the darkness of the darkest night at the approach of the morning sun.

Can we hear the Master saying, "These ye ought to have done and not to have left the other undone"?

Modernism in the Mennonite Church

J. C. Meyer

"In the field of Church Government Mennonites were the original Congregationalists. Each congregation was an independent unit. Conferences were held occasionally to settle matters of controversy, but they had no power to legislate for the entire church."—C. Henry Smith, The Mennonites, page 329.

"Every soul, through Christ, has direct access to God and all believers are PRIESTS OF EQUAL RANK AND AUTHORITY, and they may at all times and in all places approach God without the aid of a priest or minister or consecrated church building or holy place or any ceremony, needing no meditator but Christ."—John Horsch, The Mennonites, page 31.

These quotations from works of living Mennonite historians should be of interest to anyone who observes the present tendencies in some branches of the Mennonite Church. The second of the above-mentioned authors emphasizes the fact that the Mennonites were organized as a protest against the Roman Catholic Church (which undoubtedly was the constituted authority of that time) in which the priesthood had assumed powers and functions unwarranted by the New Testament. He writes:

"The Christian principle of universal priesthood of the believers, that all Christians are priests of equal rank, and that Christ is the only Meditator between God and man, was superseded by the doctrine that the church, or rather the clergy, is to stand between God (Christ) and the believer; that the church is to be held as the only administrator of divine grace, and that salvation is only for those upon whom the church bestows it, ...

"The Christian ministry was looked upon as a priestly order in distinction from the laity. The priests ASSUMED THE AUTHORITY THAT THEY ALONE HAD A VOICE IN DECIDING RELIGIOUS QUESTIONS. The first Christians called themselves a congregation, a gathering of the brethren and sisters, indicating that the MEMBERS AS A BODY ARE THE HIGHEST AUTHORITY. Soon, however, the priests took authority to themselves and as a result their religious organization was changed from a congregation to a hierarchy."—Horsch, The Mennonites, 1, 2.

Both of these authors agree that the early Mennonites were organized because they opposed a priest-ridden church. Unlike the followers of Luther, Zwingli and Calvin, the Mennonites opposed the assumption of any special authority by the ministry. Their ministers were to be the servants of the congregations that called them. They interpreted the Bible as opposed to any form of church organization which would deny to the brethren and sisters equal authority, in matters of church government, with ministers and bishops. Luther advised the princes "to slay, smite and stab" the peasants who held such views. On the other hand the Catholic Church in the Council of Trent pronounced these views heretical. But the Mennonites accepted martyrdom rather than to admit that they were wrong in their interpretation of the New Testament.

In the seventeenth century the Mennonites came into contact with the Pilgrims in Holland, and if we can believe some historians one reason why the Pilgrims left Holland was the fact that many of their number accepted the Mennonite faith. At all events it is a well known fact that the Pilgrims and the Mennonites held practically the same views on church polity. Bradford in his History of Plymouth points out the difference between the episcopal theory and that of the Pilgrims. He writes:

"The one side laboured to have the right worship of God and Discipline of Christ established in the church, according to the simplicitie of the Gospell without the mixture of men's inventions and to have and to be ruled by the laws of God's Word. . . . . The other partie, though under many colours and pretences, endeavored to have the episcopal dignitie (affter the popish manner) with their large power and jurisdiction still maintained. . . . .

"And lamentable it is to see the effects which have followed. Religion hath been disgraced the godly greeved, afflicted persecuted, and many exiled, sundrie have lost their lives in prisons and other ways."

In our time the Mennonites in some localities seem to be going back to the episcopal system which they were originally organized to oppose. The ministers, bishops, and deacons meet in conferences and a few among them seem inclined to look upon the action of conference as binding on the congregations and the individual members of the congregations. At first conferences claimed no more than advisory powers and the congregations sometimes voted whether they would accept the advice or not. The resolutions that were sent out were the ideals of the ministers, bishops and deacons, but had no further authoritative basis. With the development of church institutions there grew up a demand for increased efficiency and to attain that efficiency some church leaders felt the need of a more centralized control. Modern business methods took the place of the New Testament methods and even Mennonites began to put their trust in boards and committees rather than in the power of the Holy

Spirit. No one denies the need of cooperation if the church institutions are to be efficient. The question, however, remains as to whether the machinery will develop a spirit of cooperation better than the New Testament method.

In some regions the element in the conference that believes in the episcopal system, as opposed to the congregational system, has obtained control of the conference with the result that resolutions are now to be binding on the congregations. This is the Roman Catholic and the Episcopal Church system which the Mennonites were organized to oppose. The system may be efficient but it is not Mennonite. I am not unalterably opposed to episcopacy but if we want an episcopal system why not go back to the Roman Catholic Church and make our peace with the organization that Menno Simon left? Some may even try to prove that Christ ordained bishops to "bind and loose" but on that point there seems to be disagreement and the Mennonites have thus far been among those who denied it. The conclusion seems to be that episcopacy is a form of MODERNISM that is creeping into the Mennonite Church. In its wake come division, strife, envy, jealousy, hatred, and other signs that seem to indicate that the Holy Spirit is conspicuously absent.

The way out of this difficult position is easy—almost as easy as Elisha's cure for the disease of Naaman. The congregational system which was one of the fundamentals of Mennonitism must be reinstated where it has been broken down. Each church as an organization in itself must discipline its own members, ordain its own ministers, and set the standards for its own fellowship. The New Testament is the basis, but the interpretation must be left to the congregation. The bishop and the ministers must work with their churches—their people, and not on the basis that they are a part of a hierarchy like priests in the Catholic Church. Bishops are responsible to God but not to a conference—a hierarchy. They must lead their people—not drive them—if they would be like the Master.

Some may ask in all sincerity, "Would you have no church conferences?" For those I, too, have a question. "Is the power to legislate, to coerce, to drive, the chief function of a church conference?" If it is then I would be glad to see the end of the last conference for the whole Christian Church. Christ never busied Himself with such worldly functions. A real church conference must inspire to greater effort and higher ideals. It must concentrate the prayerful consideration of the leadership on the issues that confront the church. It must prepare the leaders for the life in the valley that comes after the transfiguration scenes on the mountain top. It must create a feeling of a greater fellowship than that of a single community. In short it should be a communion of leaders.

Anyone who has attended the Student Conference at Lake Geneva appreciates what I mean by a real conference of religious workers. No legislation issues from that place but young men and young women go out from that place as new creatures. Missionaries go from there to the uttermost parts of the earth to carry the message of the Gospel. Who ever heard of a minister or bishop going home from a legislative conference with his countenance all aglow with new zeal and inspiration for the cause. The wire-pulling and political maneuvering that are the concomitants of legislative bodies are depressing in politics and their effect is no better in religion.

Many of the Protestant denominations have adopted more or less of the congregational theory of church polity. It seems to have worked as well as any other system. It makes the burning of heretics out of date; it needs no sword to enforce its decrees, for it is based on the fellowship and goodwill of the Christians in the church. Are we as Mennonites ready to give up this type of polity to accept that of the MODERNIST MENNONITES? Have we lost faith in love and good will to the extent that we are ready to try the sword of coercion?

> "But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
> "But so shall it not be among you: but whosoever will be great among you shall be your minister: and whosoever of you will be chiefest, shall be servant of all." Mark 10:42-44.

"Acquaintance is a growth. Sometimes it brings strange surprises; sometimes it deepens our reverence and strengthens our esteem, and sometimes it destroys them both."

ANNIVERSARY HYMN

A. J. Neuenschwander

(The hymn below was composed for and sung at the celebration of the 60th anniversary of the founding of the First Mennonite Church, Philadelphia, Pa.—Editor.)

On this glad day, O Lord, we come to Thee,
Hearts filled with song; to Thee our praises be
For life, and growth, and usefulness to men;
For tender care, through fifty years and ten.

Thy saving Grace has been to many a soul
The joy of life, the anchor, hope and goal;
For Thou hast led those who have gone before;
Lead us today, and on, forever-more.

Let us bring praise for visions that will lead
In paths of service, to the souls in need;
Bless gifts and talents, which to Thee we bring,
That countless hosts may learn Thy praise to sing.

Upward we look, where Thou dost lead the way;
Upward we reach, for guidance day by day,
In faith and hope, in love and purity,
O Christ, our King, unto eternity.

Tune: "Ellers"—Again returns the day of holy rest.

ON THE TRAIL OF A TUBERCULOSIS CURE

Helena Lorenz Williams

"WILL a cure for tuberculosis ever be found?" For centuries mankind has asked this question of its gods, its scholars and, as nowadays, of its scientists. Nations have risen to power and fallen into oblivion while learned men have labored and experimented to find a panacea for the dread disease. Now in 1925, is there still none forthcoming?

The question of a cure is no longer being met with the old silence. Quite unknown to the average citizen, a group of famous men is earnestly at work in hospital and university laboratories upon the cure which has eluded scientific research for ages. The work headed by Dr. William Charles White, who is chairman of the Committee on Research, is under the direction of the National Tuberculosis Association, which, for the past twenty-one years, has led the campaign against this disease. Every one of these men is stalking the tubercle bacillus according to his own methods and his own theory of cause and treatment. While none of them is willing as yet to state that a cure will be discovered in the near future, their very reluctance to hold out any false hope is a sure guarantee that when one is finally found it will be genuine. It will not smack of the "fake cures" advertised in newspapers and magazines. It will certainly not be a "charcoal burner with healing fumes", nor a "lemon cure", nor another "turtle serum" of secret formula. And it will not come to the patient in an extravagantly labeled bottle wrapped around with printed circulars of testimonials from "cured sufferers".

At the present time there is but one reliable cure for tuberculosis. It is fresh air, nourishing food, rest and sunshine. Which of these is the most important it would be difficult to say, but a famous doctor has said that the greatest of these is rest. A famous climate reached at the expense of nourishing food and vitally important rest will not bring about a cure, nor will good food and air be sufficient without absolute rest.

The eighteenth annual Christmas seal sale will be held in December throughout the country. Part of the proceeds from their sale will be used to finance the work of the Research Committee. It is a costly undertaking, for the equipment necessary to do the work is expensive and difficult to obtain. Every Christmas seal that is purchased will help to hasten the discovery of a cure for the dread disease, tuberculosis.

OUR BI-WEEKLY SERMON

Growing a Soul

A. J. Neuenschwander

Text—II Timothy 1:3-14.

"WHEN God wants a great man He usually begins by developing his parents." This statement shows that the task is of very great importance. It shows that a two-fold interest is exerted—an interest by God and man. God is interested because a higher than human end is to be attained. Parents are usually very careful about the physical well-being of their children, but leave the soul or the spiritual wholly to God. This is a grave mistake.

The growing of a soul is a serious business, and the hope that nature will take care of itself both physically and spiritually is not sufficient. We may well draw a lesson from the creation story. When God completed His creation of man He breathed into him the breath of life. But creation was not complete until man had a companion, and the closing words of God as they are recorded were addressed to Adam and Eve when He said: "Be ye fruitful and multiply." There is indeed a significant meaning in the close connection that exists between these acts. The giving of a soul and the commandment to parents shows that the two have much that needs to go together.

1. Growing a soul is, therefore, the first great task of parents. This task faithfully executed will be a blessing, but if neglected will be a great menace to society and to the individual. The task of growing a soul evolves around a proper home. No wonder that a noted judge of Chicago said some time ago that the 10,000 boys and girls of Chicago that had no homes, worthy of the name, were the city's greatest and most serious menace. The proportion of this number seems small, you say, to constitute such a grave danger. Their number is small but the danger that they constitute to all the citizens is indeed enormous. A similar condition exists in any city or community.

Proper home conditions are, therefore, an essential for the healthful growing of a soul.

What are some of the conditions that are needed? First: Parents ought to be Christian, consciously following Christ. Second: Children ought to be surrounded by clean and wholesome influence. Third: The reading and following of God's Word ought to be the daily rule in this home. The reading of God's Word ought not to be a "novelty" but the natural practice. We need more of the Timothy influence in our homes. Fourth: Careful and prayerful observation of the child's friends, reading and surroundings.

What will be the result? A child will grow up in such a home with a noble example and a keen appreciation of right and wrong. He will see the right fol-

lowed because of its blessings to self and others. When such a child grows older the natural thing will be for that child to make his confession of Christ as Savior and join church. This all without ever having the feeling of being an outcast and doomed sinner, bound for eternal destruction.

In the experience of this soul there will be a natural and gradual growth into an intimate relationship with God. Although the growth was gradual, it was God that was drawing, directing and holding him in the right way. A second point is that at some time the individual must definitely and consciously accept Christ as personal Savior, and that from that time on he seeks communion with Christ because he feels a need and a hunger for such an association. There may be stormy days, when the troubles are near but the soul will feel a oneness and an intimacy that is sweet and refreshing.

The fact of not having tasted all the dregs of sin is no handicap; in fact it is a great gain, since he will be a more wholehearted and unstained worker in the Kingdom.

2. In growing a soul without the help of a Christian home, physically the child will undoubtedly receive all the attention that is needed. He may grow up a veritable giant in strength, but morally and spiritually he will be a weakling. What is the consequence in so many of these cases? That soul will not grow in the way of truth and righteousness, but he will drift into the downward ways of sin. There is a possibility that the soul may be saved and some are saved, in their younger days while a few are rescued in later life. One's heart is made to ache because such a large proportion will never be reached and will be lost eternally.

Many parents may have neglected this side of their child entirely, but the soul is of such great value to God that He seeks to find it and bring it into fellowship with Him. A soul may be found in so many ways, by testimony, preaching, a song, or by personal work. The returning to the cross requires a complete change of heart, and is called conversion. Conversion is the result of sincere sorrow for sins committed; a feeling of abject isolation and estrangement from God, which is turned into a deep and satisfying joy at being received again, as a child of God. This soul had experienced a "lost" condition, and a greater than human power was needed to bring salvation. He may know the place, circumstance and hour of his decision and choice of Christ as Savior. He, too, must continue in constant communion with Christ if he wishes to continue in this blessed state. From this point the growing of a soul in each case is quite similar. You say, "What is the difference? Both have the sweet consciousness of salvation." There is a great difference. The former is the natural and normal transition into the church, with a comparatively small loss. In the latter case the loss is very large because many never return. How much better then is the proper home influence and training, than taking the serious risk of being one of the many who are lost forever.

3. **Growing unto the harvest.** What makes for growth in both cases?—Growth so that the soul may develop properly as God has ordained that it should. In every case it depends on the individual. First: Regular personal devotion and Bible study. Feed the soul as regularly as the body to insure regular growth. Many courses can be followed, i. e., Daily readings in the Sunday school quarterlies, or in the Christian Endeavor booklets, or there are many other courses. Second: Treat your soul to specials at times. The family that cannot occasionally have some special treat is indeed to be pitied. How well we recall the occasional special dishes our mothers used to prepare. Even so the soul needs special treats. Let these treats be in some special devotional Bible study, some rich and helpful book, or special articles by religious leaders. Third: Get in touch with great religious movements. Catch the vision and spirit of what God is doing and see the movements among the masses or among smaller groups. Deepen your faith and broaden your horizon by catching the spirit of the onward march in the Kingdom of Christ. Fourth: Service in every day life. In botany we learn that trees give off a great deal of moisture. This moisture helps to bring rain. Often men take great pains to plant trees in semi-arid regions and keep them growing by irrigation. In course of time these trees will help to furnish moisture so that the region will become rich and fruitful. Christians giving service to the church will help themselves and others about them. Last, but not least: Keep in constant and close touch with the Master. Walk and talk with Him often, and listen to His kind words. Then your soul will grow until some day the great Husbandman will say, "Well done."

The Life of Conrad Grebel

Christian Neff

(Translated by Harry F. Weber)

Translator's Note

CONRAD Grebel can rightfully be called "the Father of Anabaptism" which would also imply that he was "the Father of Mennoniteism". Recall that Menno Simon was not the founder but the systematic organizer, who made his contribution over a decade after the movement had actually begun. Grebel if he had been permitted to live would no doubt have himself been able to organize the followers, for he was firm in his convictions and had the capacity for such a task. One can imagine that if his untimely death had not interfered with his work the church might have been called "Grebelite" rather than the present appellation. But Grebel never sought to attach his name to the group for he was not addicted to such selfishness. Since Grebel was such an important figure it is not out of place for this paper to devote considerable space to his life. The biography presented herewith is a translation of "Conrad Grebel, the leader of the Taufers (Anabaptists), at Zurich", by Christian Neff, which appeared in the October, 1922, and January 1923 numbers of the "Mennonitische Jugendwarte". These copies were very kindly loaned for translation by Harold S. Bender, Goshen, Ind. The original source material from which Bro. Neff evidently got the most of his

information was the letters of Grebel in the Latin language. Neff's article being in part a translation from the Latin made the German a bit unclassic and in turn rather difficult to render into the English. The reader will please forgive errors of translation and awkward sentence construction. The Mennonite Historical Society of Goshen College has brought forth an interesting book on the "Life of Conrad Grebel" This translation is not designed to conflict in any manner with that volume but instead should promote an interest in that book. All Mennonites are urged to purchase the Grebel book and give a more complete study to the life of this early and important leader.

His Youth and Years of Study

I shall tell you about Conrad Grebel the first and oldest leader of the Baptists; that is the request of your "Jugendwarte". What do you know about Grebel? Perhaps only his name. And if one or the other of you should know more, some perhaps that he is born a son of an Alderman in Zurich, and founded (together with Felix Manz and Georg Blaurock) our denomination, and worked for it till he died in 1526, in prison, his wisdom will be at an end. Much more is not known about him. We should be ashamed that the knowledge of our history is so small amongst us, and yet it is so rich in sacrifice and faith. This is shown, especially in the biography of Conrad Grebel.

He came out of a highly esteemed aristocratic family of Zurich, that on the 27th of October, 1386, coming from the Kaiserstuhl, in Canton Aargau, settled in Zurich. There the ancestor Leutard Grebel, became a citizen. He soon participated in the administration of the city and republic of Zurich. Following that there seldom happened anything of importance in city or state with which the family Grebel was not connected. Conrad's grandfather, Ulrich Grebel, was a friend of the famous Bourgemaster, Hans Waldmann. When the latter was beheaded Grebel left the city but returned in honor in 1490.

His only son, Jacob Grebel, spent some time in the outlying countries and married in 1489, in Zurich, Dorothea Friesin the daughter of the landlord of Uri. 1494 he became a member of the Great Council and in 1499, the landlord of the district of Grueningen. He held this office 13 years. In 1512 he returned to Zurich and became a member of the small council. In this office he was very prominent in different important commissions. For instance he worked in the commissions negotiating for peace with France in Freiburg in Breisgau. He was a warm friend of the Zwinglian Reformation, which he promoted in every way.

His public life being rich in honor and success, his private life was deprived of the quiet and peaceful happiness in concordance and harmony. He kept a big house, entertaining many all the time. A foundry was the source of his income but he lived beyond his means. That cast a dark shadow over the family of two sons and several daughters. The daughters married well known citizens of Zurich, St. Gallen, and Schaffhausen, except one. To the two sons he tried to give a good education. The money for that purpose he got by splendid "presents". Those foreign gifts were called "pensions", and to accept them was considered high treason and was punished by the death penalty.

At first, he received for his oldest son, Conrad (the younger one, Andreas, stayed at home and died early, 1519) a big scholarship for two years from Kaiser Maximillian the First, for study at the University of Vienna. In 1512, Conrad went to Vienna. That was then a long and expensive journey, which was made on horseback. In Vienna, Grebel met his Swiss friend Jochim von Watt, who later became famous as bourgemaster and reformer of St. Gallen, under the name Vidian. This man at that time already played an important part at the University of Vienna. He was a professor of the Latin and Greek lauguage, and was considered the most eminent humanist of Vienna. As poet he was crowned with the Imperial laurels. He devoted with zeal and success a part of his time to the study of geography. His main profession was medicine. Conrad Grebel, scarcely more than twenty years old, associated closely with him. Oftentimes he calls Vadian his fatherly friend, and constantly talks of him in terms of highest adoration and love. A beautiful tie of friendship connected both master and disciple. Soon Conrad Grebel acted as match-maker for Vadian. It was his oldest sister which he secured for him. In 1519 they were married.

In Vienna Conrad formed new acquaintances with other eminent men of his time. So he wrote on the fourth of Setember, 1517, to Zwingli, the reformer who then was engaged in Einsiedeln. He told him about his studies and how he was thinking of going to Paris to visit Glarean. A second letter he wrote to Zwingli on the first of August, 1518.

When Vadian in the middle of 1518 left Vienna to return to his home he was accompanied by Grebel. Perhaps they traveled at first through the Karpaths, where they visited the salt mine at Gracau. Then through the Carst, that peculiar Austrian mountain country, and finally to Triest. Soon after they returned, still in August of the same year, they climbed together with Myconius, the Pilate mountain, at that time an exceptional climb. Of interest is a description of this climb made by Vadian:

"Early in the morning we left the city Luzern and made the difficult and rough way up to almost half the height of the mountain on horseback. When this became impossible we brought the animals on to the next pasture, hired a shepherd as leader, and climbed on foot on a small path that winds up in zigzag fashion between monstrous heaps of stones, and which not everyone would undertake to follow. Finally we arrived, dropping with sweat, on the shore of the Pilate sea. The mountain itself is here covered with pasture while the other parts slope off perpendicularly. In an immense circular depression has been formed a deep valley in the midst of which the sea is located. It is surrounded by few rushes and hidden in a dense grove whose deathly silence fills the visitor

with holy awe. The sea has no inlet or outlet. The water is of dark color like that of the underworld and has not as much motion as a pool. Even the winds are not able to disturb its silence easily for against the south and west wind it is protected by the enormous ridge of the mountain; on the East and North by the deep formation of the valley and the aforementioned dense grove. Moreover, it is remarkable that neither the winter rains nor the dry summer change the level of the water. I will mention yet that we were obliged to promise under oath by our leader during the climb that we would do nothing indecent at the sea or even throw anything into it. He explained to us how his life was in danger, and always again and again he cautioned us to moderation and silence, as if he led us to a holy place. Therefore, I was inclined to believe the old story which was told about this place, that Pilate in his official dress as Tetarch, was to be seen in the water and that he who had seen him would not survive that year, though stories like that belonged definitely to the realm of fable. How high the mountain is is revealed by the following: Early in the morning we left for the Pilate sea, then climbed the whole mountain, returned without having stopped after a long march to our horses, and finally arrived after sunset in Luzern. Dinner and the rest on the "half-way" had taken only two hours."

(To be continued)

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

A MISSIONARY DOXOLOGY

Praise God for His commission, "Go
And spread glad tidings here below";
Praise Him who leads the mission host—
Praise Father, Son and Holy Ghost.
Praise Him for consecrated gold,
For all His arms of love enfold,
Praise Him, who came to save the lost—
Praise Father, Son and Holy Ghost.

HIS RELIGION

In India there are 50,000,000 untouchables. One hot day in a railroad station the waiting passengers stood under the shade, but one untouchable walked about in the sun, for he could not come near the other passengers. He walked until he fainted with the heat and fatigue, and fell on the railroad track. A train was approaching, but none stepped out to lift him. A white man, a missionary, leaped down and lifted him on to the platform and out of danger. A Hindu came forward and said to the missionary: "That was a beautiful friendly act." "Why did you not do it yourself?" the missionary asked. "My religion would not allow me."

SOME POINTS IN EVANGELISM

Evangelism must be the one aim of every mission and every missionary. Regardless of what our immediate task may be, its goal must be evangelism. Every department of work must be made to center in evangelism. To make Jesus known and to bring people into willing obedience to Him is our work.

We must remember that we are fishers of men, and our purpose is to bring them into the kingdom of God through faith in the Lord Jesus. It is not sufficient to meet men, to tell them the story and pass on. That is not evangelism. They are to be baptized and taught to worship and obey their Lord.

Again we must learn to deal with men as we find them. We may wish they were different, but how can we make them different until we win them? They may be fearful or prejudiced or indifferent or antagonistic; do not blame them, for there is some reason for it. We must learn to work with people as they are and love them regardless of their attitude. Fish are fish and must be caught; men are men and must be won. We are not successful evangelists unless we do win them.

Avoid giving offense. "Give no occasion of stumbling, either to Jews, or to Greeks, or to the Church of God." (I Cor. 10:32). This is fundamental and must be observed. Be friendly and aim to avoid that which will drive people away from you. Why make your work harder by putting unnecessary difficulties in the way? You want to win people and as quickly as possible; hence this rule must be observed. Paul understood this perfectly: "I am become all things to all men, that I may by all means save some." (I Cor. 9:22). Make yourself acceptable to the people you want to win.

Know your people. In order to avoid giving offense it is absolutely necessary that we know the people whom we set out to reach. So choose your people and study their ways and manners of life, their religion, their customs, attitude, etc. Classes of people are very different from one another, so we must learn to adapt ourselves to them and avoid the thing that is an offense to them. For this reason it is impossible to use the same methods among all classes. People are different, so methods must be different.—J. M. Blough, in The Missionary Visitor.

"Are we ego-centric or Christo-centric? The test lies in this; what difference does Christ make in us, and what difference does He make in others through us?"

"Study that you may know;
Know that you may love;
Love that you may give."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

PAUL IN MELITA AND ROME

Lesson Text: Acts 28:16-24, 30-31.

December 13

PAUL now finally is almost in sight of Rome. His long, dangerous journey is ended. The stormy voyage, the shipwreck, and the months on the island of Melita are all events of the past. Paul, an old man, a prisoner in chains, in company with his guard and a few humble friends are moving along the Roman road leading to the great city.

Many thoughts were coursing through the mind of the apostle. He had looked forward eagerly for years to the day of his visit to Rome. But he had not expected to enter the city in the manner in which he now came. He had hoped that when he reached the city he might preach the Gospel there. But what could he do when bound with chains? Paul might easily have become disheartened. Were not his hopes crushed and his plans defeated? No, his plans were not defeated. In spite of his chains, in spite of the hindering circumstances he pressed on to accomplish a great work in the city of Rome.

Some little distance out from the city two groups of Paul's fellow Christians from the city met him. When Paul saw them he "thanked God and took courage". Paul was deeply moved at the sight of these brethren. His fears were dispelled. This unusual expression of human sympathy and interest encouraged him greatly. Many men and women of our day would bear more cheerfully their load of responsibility and give themselves with a new measure of zeal to their work if their fellow Christians would give expression to their confidence and interest.

Is there anything more worthy than to be such a true man or woman that our fellow Christians receive encouragement through us? Is there any one who thanks God and takes courage because of me? Jesus brought cheer to those among whom He moved. The poor, the sick, the burdened, the disheartened are about us. They need the daily presence of those who bring joy and cheer.

While Paul lived in Rome as a prisoner he enjoyed the privilege of living in his own hired house. There was constantly a soldier by his side but he was free to receive his friends and consult with his fellow-workers. From this small room to which Paul was confined there has gone forth influences which have spread far and wide. Paul was never idle. No circumstance could keep him from the work which he loved. It must have been almost intolerable to Paul to have a chain constantly upon his wrist. Nevertheless he was able to turn this most trying situation to good account. He had many long conversations with the soldiers who served as his guards. Some of them he won to Christ. Paul had many visitors. To them he spoke of Christ. Philemon's servant had run away and had come to Rome. He found his way to Paul's house. Paul led him to Christ and then sent him back to his master. Paul wrote letters and sent them out to the churches during these days of his imprisonment. There is a depth and a richness in these letters that is impressive. If some one should have asked Paul by what power he lives and is sustained he would have said, "I can do all things through Christ who strengthens me." It may be true that Paul accomplished more for his Lord because of his imprisonment than he would have been able to accomplish if he had been free.

The power and the life which Paul enjoyed is what we want and need today. The source of Paul's power was Christ and His Gospel. We have access to this source of power and life just as Paul had. It is ours to receive and use. Why not?

Our Father, we would not be ashamed of Christ and His Gospel, for we believe that it is the power of God unto salvation and that there is no other name than the name of Christ whereby men may be saved.

PAUL'S SUMMARY OF HIS LIFE

Lesson Text: II Timothy 3:10-11; 4:6-18.

December 20

THERE is a stirring challenge in Paul's second letter to Timothy. It is a letter for young people. Think of a few of the phrases that cling to one's memory—"Give diligence to present thyself approved unto God as a workman that needeth not to be ashamed", "Stir up the gift of God which is in thee", "Suffer hardship with me as a good soldier of Christ Jesus" (Revised version). Who can read such words and be content with himself? The words in this letter have stirred the hearts of many men and women since the days of Timothy. Many have been moved to live nobly because of these earnest words of Paul.

Wherein lies the inspiration which this letter bears from one generation to another? Back of every line of this letter is the great life of Paul. His life gives weight to each word. A man's words partake of his character. They reach no further; they rise no higher than the life of him who speaks them.

Timothy must have been deeply impressed by this letter. For he was familiar with Paul's manner of life. He had lived and traveled with him. He knew him almost as intimately as he knew himself. He saw clearly by what strength Paul lived and worked. Flowing deeply through Paul's life there was a stream of sustaining faith. Timothy could easily see how vital Paul's faith and charity and patience were. It was apparent to every one who knew Paul that he lived by certain great realities. God and Jesus Christ were profoundly real to Paul. Such a life cannot fail but make an impression. And when one such as Paul speaks, his words give inspiration and courage.

Paul's life has multiplied itself many times. His influence has passed on from generation to generation. No one can set bounds to the influence of a strong and noble life. In every church and community there are humble men and women who are exerting an uplifting influence on the life of the neighborhood. There is power in a godly life.

It is important to remember that the virtuous and the upright man is not exempt from hardship, suffering and ill-treatment. The godly Paul was persecuted and ill-treated. The world has abused its prophets. And not infrequently a man of God is ill-treated by his brethren.

Paul, although in chains and broken in health, had not lost his interest in his churches and fellow-workers. Paul's hardships and his reverses never embittered him toward life or men. He was still interested in his books and parchments. Paul was bound in body but free in spirit. Gloom, despair, and disheartment settle down on us so quickly. This ought not be. Our trials are but light when compared to those of Paul. Paul was always strong to bear up and carry on.

With courageous faith Paul looked forward to the time of his departure. Death had no fears for him. He had fought a good fight. He had finished his course. He had kept the faith. The consciousness of a life spent in faithful service was a joy and comfort in these last days. But the thought of the "crown of righteousness" which God Himself would give, kept Paul strong to the end.

Life is a race. We press on toward the end. It is a race in which not one but all may win. In the end we want to be crowned as a victor. God intends us to win. Man was not created to die and fail. Man was created for victory and for eternity.

We ask Thy help, O God, that we may fight the good fight, be strong in the faith and finish the work Thou givest us to do.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

CASH ON HAND

By J. Roy Zeiss

It's not the money you are worth,
It's not your place upon this earth,
It's not your greatness or command,
The thing that counts is how **You** stand.

It's how **You** stand upon the books,
Not your creed, color, nor your looks,
But, **You,** the **Man** you are right now,
Be you statesman or he with plow.

It's not your conquests far and wide,
It's not your gains, nor pomp, nor pride—
It **is** the **Man** you are **inside**
That puts **You** on the credit side.

—Selected.

IF I HAD THE TIME!

"If I had the time to find a place
And sit me down full face to face
With my better self, that cannot show
In this daily life that rushes so,
It might be then I could see my soul
Still stumbling on toward the shining goal,
I might be cheered by that thought sublime,
If I had the time!

"If I had the time to let my heart
Speak out and take in my life, a part
To look about and stretch my hand
To someone sinking in the sand.
Ah, me! If I could just sit still
And let God talk to me as He will
I think the bells of life would chime
If I had the time!

"If I had the time! My friends, have you
Ever found yourself saying these words, too?
Does God ever call you to do something good
And you pass it and 'If I had the time I would'?
Yet you find time for business, society, jest
And pleasure and pastime and all the rest,
But when God calls, is your excuse like mine—
I haven't the time?

"Ah, friend, we have the time, 'tis true
If we use it as God would have us to do.
God lends us the time that we use here below
And some day an account we must give Him, you know,
Of how we have used each moment He lends,
And how we have passed on each blessing He sends,
And so, if we wish our lives sublime,
Let's take the time—
Let's take the time!"

—The Georgia Bulletin.

OUT OF THE RUNNING

In any competitive sport a man is "out of the running" if for any reason he cannot take part. He may be in too poor health, he may have played unfairly, he may be wholly outclassed by the other players; he is in a bad way, so far as that sport is concerned. But in the great game of life no one need ever be out of the running. This is not a competitive game, when rightly played. Each player runs by himself. Each sets up his own goal. Each may run at any time he pleases. If there is any competition, it is with his own previous record, which he will try to beat. There is nothing so hard about getting into the running in the great game of life.—Sel.

A GREAT TRUTH

God has given you one face and you make yourselves another, says Shakespeare. Is he right? You remember how Ernest, in Hawthorne's beautiful allegory, daily gazed on the Great Stone Face. admiring its dignity, serenity and benevolence, until he came, all unconsciously to himself, to possess the same qualities. He became so transformed that at last he was revealed to his neighbors as the long-promised one who should be like the Great Stone Face. This allegory teaches a great truth. We grow like that on which we think and meditate: we grow like that which we earnestly wish to become. And if we wish to grow like Christ we must keep much in the company of Christ.—Selected.

WHAT TO COVET

If I covet one high grace,
It is this—upon my face
Just to show an inner light
To illumine others' night.

Give me such a look—so high—
That the saddest passer-by,
On a sudden glad, shall say,
Somewhere shines the sun today!

—Anna Burnham Bryant.

IMPORTANT NOTICE

The first two volumes of The Christian Exponent will be completed by January 1, 1925. The two volumes will be bound together and will be sold at the following prices:

Buckram, cloth	$3.00
Leather back	3.50
Postage extra, per copy	.25

Only twenty-five copies will be available, and of these no more will be bound than are ordered and paid for by February 1, 1926. We, therefore, urge anyone desiring a copy of this work to send in their order at once, as a number have already been sold. Orders will be booked in the order of their arrival.

Send all orders to

THE CHRISTIAN EXPONENT CO.

1137 S. 8th St., Goshen, Ind.

ILLUSTRATIONS FROM LIFE

Mr. Dan Crawford was recently traveling through Luanza, Africa, in the rain, with a company of native Christians. When they came in sight of the swollen torrent of the Mufufushi River they found that the bridge had been swept away. "And must we sleep in the cheerless forest waiting for the subsiding stream?" wrote Mr. Crawford. "Not a bit of it! for the angels of God are the Royal Engineers of Heaven, and they bridge the gulf before my eyes. And what do you think? The self-same flood that destroyed the bridge is now swirling round the roots of a famous tree, a tree hundreds of years old, growing on the bank. Many a flood has so attacked it in the past, but the river lost the battle year after year, and the great tree stood strong. But the end of all things has come at last, the long-defeated river wins the day, and crash falls the giant tree right across the river, bridging it automatically as never engineer could dare to do! Can you blame us for raising our voices half an octave in a joyous cry of thanksgiving?"—Selected.

A little boy was crossing his father's farm alone and was attracted to the "pond hole" where a little spotted tortoise was sunning itself in the shallow water. He lifted the stick he had in his hand to strike the harmless reptile; for, though he had never killed any creature, he had seen other boys out of sport destroy birds, squirrels, and the like, and felt a disposition to follow their example. But all at once something checked this desire, and a voice within him said in clear and loud words, "It is wrong." He held the uplifted stick in wonder at the new emotion—the consciousness of an involuntary but inward check upon his actions—till the tortoise vanished from his sight. He hastened home and told the tale to his mother, and asked what it was that told him it was wrong. She took the little boy in her arms and said, "Some call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear, or disobey, then it will fade out little by little and leave you without a guide. Your life depends on heeding this little voice."—Selected.

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Notes from Here and There

Raymond Hartzler of Topeka, Indiana, is assisting in Bible Normal work in the vicinity of Carlock, Ill.

Rev. J. A. Huffman of Marion College, Marion, Ind., is the author of a new book, "Young People and the Christ Life", recently published by the Christian Witness Company of Chicago.

John H. Mosemann of Lancaster, Pa., and N. E. Miller of Springs, Pa., are to be the instructors in a special Bible term of six weeks to be held at the Eastern Mennonite School, Harrisonburg, Va., January 6 to February 17.

The congregation at Sugar Creek, O., is enjoying a spiritual revival in the form of nightly services conducted by Rev. E. Troyer, of Carlock, Ill. Communion services were observed on Sunday, November 29th.

Due to the failure of Mrs. T. K. Hershey to recover sufficiently from her accident of several months ago, the sailing of Brother and Sister Hershey for South America has again had to be canceled and Sister Hershey has been taken to a hospital in Baltimore for further treatment.

Edwin Yoder, of Topeka, Indiana, was recently ordained to the ministry by what was formerly the conservative element in the Maple Grove Church, now worshipping in a new church building near Topeka. The aged bishop, Jonathan Kurtz of Ligioner, Indiana, formerly of the Maple Grove Church is the bishop of the new congregation.

Rev. S. M. Musselman, pastor of the First Mennonite Church at Bluffton, Ohio, recently filled appointments at Nappanee West, Warren Street Middlebury, and Maple Grove Topeka churches, on his return from Illinois where he delivered several missionary addresses.

Communion services were held by the Roaring Springs Mennonite Congregation on Nov. 8, with Rev. S. D. Yoder in charge. Five new members were added to the church. The congregation has recently withdrawn from the Southwestern Pa. conference.

C. Z. Yoder, of Wooster, Ohio, is engaged in an evangelistic tour among the churches of Kansas and Oklahoma. Brother Yoder, who is past eighty years of age, shows remarkable vitality, and besides preaching every night conducts children's meeting preliminary to the regular services and engages in visitation work through the day.

J. N. Kaufman, missionary on furlough from India, is spending considerable time in the prepartion of a new book, "Building on the Rock," which is being published in commemoration of the twenty-fifth anniversary of the founling of the India Mission. It will be published at Scottdale.

The organized relief work in Russia of the Mennonite Central Committee is soon to come to a close, according to recent reports. A. J. Miller, who has been the director of the work in Russia, is to return to this country as soon as the office at Moscow can be closed and the work closed up.

Mr. and Mrs. B. F. Stoltzfus who sailed for Bulgaria last August, are now located at Samokov, Bulgaria, devoting themselves to the study of the language, besides assisting in the work of the schools there as much as possible. Their work will be chiefly in the American School for Boys located at that place.

B. D. Smucker, field secretary for Bluffton College, recently visited the Independent Congregations of Northern Indiana making preliminary arrangements to canvass for funds for the Byers Chair of Philosophy. The Nappanee congregation subscribed $3,000 for this cause, and a friend of the college at Topeka gave an annuity gift of $12,000 for the endowment fund. The work at Middlebury will be done early the coming spring.

A cablegram from India announces the safe arrival at that place of the missionary party composed of Doctors Bauman, Mrs. Burkhalter, and Miss Burkhalter. Another missionary party consisting of Joseph Graber and wife, Ada Hartzler and Minnie Kanagy, sailed for Bombay, India, on Wednesday, Nov. 25th. The former party sailed under the General Conference Board and will be stationed at Champa, C. P., while the latter goes under the Mennonite Board of Missions and Charities and will be located at Dhamtari.

An outstanding event in the history of Bluffton College during the past year was the appearance there of the Westminster Choir of Dayton, Ohio, at the conclusion of a trip of several weeks' duration to the important cities of the Eastern States and Canada. The Westminster Choir is internationally famous among musical organizations, and besides it there is but one other of its kind in existence. Perhaps chiefly responsible for its appearance at Bluffton was the fact that "Dad" Lehman, who until the present year was at the head of the voice department at Bluffton, has become a member of the choir and accompanied it on its extended trip.

W. B. Weaver, of Danvers, Ill., recently completed a series of meetings at the Warren Street Mennonite Church, Middlebury, Indiana.

C. L. Graber, business manager of Goshen College, is scheduled to begin a series of revival meetings at Hesston College on December 4th.

J. E. Hartzler, of Witmarsum Seminary, made a tour through various parts of Kansas recently. He conducted a series of meetings at the Hillsboro Mennonite Church from Nov. 22 to Nov. 29th.

The annual Bible lectures at Bluffton College this year will be given by Rev. Frederick Watson Hannan, Professor of Biblical Theology at Drew Theological Seminary. The lectures will begin Sunday, January 31, and close Friday, February 5.

The North Danvers Mennonite Church had a Father and Son Banquet on Saturday evening, November 7th. Ninety-one men were present. Supper was served by the Ladies' Aid of the church. President J. E. Hartzler gave the principal address of the evening.

Work has been started on a Sisters' Home in connection with the Deaconess' Hospital at Mountain Lake, Minn. The cost of the building will be about $20,000, and the first story is expected to be completed by the time winter sets in. The new building will accommodate about twenty sisters.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

DECEMBER 18, 1925

MERRY CHRISTMAS!

"AMERICA FIRST"

Two Editorials

CHRISTMAS MINUS THE CHRIST

WEEK DAY RELIGIOUS EDUCATION

THE LIFE OF CONRAD GREBEL

INDEX FOR 1925

The Editor's Chat

The Editor hopes that the non-appearance of this department for some time past has not given readers the idea that there was nothing which we wanted to share with them. On the contrary, there were many things which could have been said, and many confidences which we would have been glad to share with you. Circumstances, however, made it almost impossible for the Editor to care for this department, and the result was that the page was filled with other material, much of which, we are sure, was of more real value than the Chat would have been.

As we now come to the close of another year we naturally think back over the past and wonder about the future. The past two years have been enjoyable ones indeed in many respects. They have had their share of problems too, but who would have it otherwise? Altogether, all of us can no doubt feel that they have been just about what we have made them, aided by the blessings of a kind Heavenly Father.

With the beginning of the new year some changes take place in the editorial staff of the Exponent which we wish to announce at this time. Aside from the change of editors, announcement of which is found on the editorial page, several of the departments will be taken over by new editors, and a number of changes are made in the staff of contributing and consulting editors as well.

The changes in the editorial staff which are made from year to year are not made because the old staff of editors is unsatisfactory, but solely because it has been one of the settled policies of the Board from the beginning to bring a large variety of effort into the work of producing the Exponent. There are a great many people who can successfully do much of the work that is to be done, so why confine the effort to a few? By frequent changes there is less danger of falling into a rut, and fresh ideas and methods are continually being introduced. There is also avoided in this manner the danger of establishing precedents toward what amounts practically to life tenure of office, with the consequent result of an embarrassing situation when for some reason or other it seems desirable to make a change. These situations are not unknown in the Mennonite Church today, and in the minds of many people have been detrimental to the highest efficiency of many of our organizations. The Exponent wishes to use its influence against this system.

At the same time, every effort must be made to insure a continuity of progress toward the accomplishment of certain definite and desirable results and ideals. It would not do to make too drastic changes at any one time. With this in mind the Board has been careful not to go to the extreme of securing an entirely new staff of inexperienced persons, and a fair proportion of the experienced members have therefore been retained.

Among the Departmental Editors, only one is to be continued for the coming year. Bro. A. E. Kreider, who has written the expositions on the Sunday school lessons for the past two years will continue in this capacity. The work of writing these expositions comes directly in line with Brother Kreider's teaching work, and it was felt that it would be difficult to find anyone who could do the work as satisfactorily as it has been done in the past. His careful, painstaking, and scholarly efforts have certainly been appreciated, and we are sure that the sacrifices which he makes will not be unrewarded.

IMPORTANT NOTICE

Subscribers will please note that all communications concerning subscriptions, advertisements, books, magazines, requests for back numbers or sample copies of the Exponent, etc., should be sent direct to D. S. Gerig, Business Manager, The Christian Exponent Company, 1137 South Eighth St., Goshen, Indiana.

All communications intended for the Editor of the Christian Exponent should be addressed to the editorial offices at 204 E. Henrietta St., Wooster, Ohio. Do not send matter intended for both the Editor and the Business Manager in one letter.

By complying with the above requests, subscribers will greatly facilitate the work of the Editor and Business Manager, and will insure prompt attention for all of their communications.

After two years of highly satisfactory work and effort as editor of the Mission Department of the Exponent, Sister Crissie Shank will give over her work in this department to Esther Smucker, of Tiskilwa, Ill. We are sure that we are speaking for the great majority of Exponent readers when we say that we have highly appreciated Sister Shank's efforts, that we are loath to lose her in this capacity. Her work has been done at great personal sacrifice, and the Board felt that it would be unjust for this reason alone to ask her to continue for another year. At the same time it was felt that the training, experience, and personal enthusiasm for the cause of Missions which Sister Smucker possesses, would insure the Mission Department against any loss in excellence and helpfulness, and so the change was made. We welcome her to the Editorial Staff, and feel confident that she will be a welcome personality in the make-up of the paper.

The Young People's Department, which was more or less in the nature of an experiment this year, will be continued for next year, but under the editorship of Elmer J. Yoder, formerly of Columbiana, Ohio, now of Biglerville, Pa. Bro. W. Wilbur Miller, of North Lewisburg, O., has done faithful and fruitful work during the past year, and the Editor and the Board wish to thank him heartily for his efforts. Bro. Yoder comes to us with a splendid record in scholarship and Christian activities, and a great interest in young people, and we are sure that he will be able to make this department equally as interesting, as helpful as it has been in the past, and one that will be enjoyed by older people as well as by younger folks. We welcome him to our staff.

The list of Consulting and Contributing Editors will be announced on the regular page of the next issue of the Exponent. We thank all those who have given us their services in the past, and wish to assure them of our sincere appreciation of their efforts. But for the cooperation of these and other friends of the paper there could be no Exponent.

(Continued on Page 415)

CONTRIBUTORS FOR THIS ISSUE

Herman H. Kreider, Wooster, O.
College student. For several years with the Near East Relief in Syria.

Ruth A. Yoder, Bluffton, O.
Head of the Week-Day Religious Educational Work of Bluffton, O.

Christian Neff, Germany
Bro. Neff's article on Conrad Grebel was first published in a German paper and was translated into English by Harry F. Weber, Sterling, Illinois.

We are sorry that our Christmas sermon, scheduled for this issue, failed to arrive in time and consequently no sermon appears this week.

THE
CHRISTIAN EXPONENT

VOL. II. DECEMBER 18, 1925. No. 26.

VERNON SMUCKER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Crissie, Shank, Missions; W. Wilbur Miller, Young People's Page. **Consulting Editors:** Lester Hostetler, Paul E. Whitmer, S. S. Yoder, Wm. B. Weaver. **Contributing Editors:** N. E. Byers, Ruth Yoder, A. R. Eschliman, I. R. Detweiler, A. M. Eash, Elsie Byler Burkhard, Hervey Schnell, Ivan Groh and J. Boyd Cressman.

Published every alternate Friday, by The Christian Exponent Co., Berne, Ind., and Wooster, Ohio. Correspondence intended for the Editor should be addressed to The Christian Exponent, 204 E. Henrietta St., Wooster, Ohio
All communications pertaining to subscriptions, requests for back numbers, sample copies, book orders, etc., should be addressed to D. S. Gerig, Business Manager, 1137 South Eighth St., Goshen, Indiana.
Entered at the post-office at Berne, Indiana, as second-class matter.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

MERRY CHRISTMAS!

THE Christmas season is again with us, and to every one of our readers we extend hearty and cordial greetings, and wish for them a MERRY CHRISTMAS.

There are many people who do not realize the true significance of the season which we are about to celebrate. The many strange and inconsistent practices and ideas which some folks hold concerning Christmas are in striking contrast to the real spirit of the event, and the true Christian cannot but feel grieved to see these things. At the same time, the predominant feeling for the Christian is one of real Joy and Happiness,—a Joy and Happiness which no outward circumstance can steal away from him. It is in the sense of wishing for each one of our readers this inner and deeper feeling of real Joy that we here use the expression "MERRY CHRISTMAS."

We cannot begin to fathom the meaning of Christmas to the world, and to our own innermost experiences. Without Christ the world would indeed be meaningless and dreary. With Christ our gloom is turned to joy, hope, and peace. The greater part of the world has not yet accepted Him or learned to know Him, but we who have done so owe it to the world to give them the knowledge which they fail to possess. In doing this we render the greatest possible service, whether it be by going directly to foreign nations and telling them the message, or whether we uphold the standards here in our own land. He who is truly happy and unselfish will be eager and willing to bring others the message of happiness, and to share the joy which he possesses.

May every reader of the Exponent feel it a personal obligation to pass on this message of happiness and joy, and to honor the Master whom we serve by doing his part toward making the anniversary of His birth one that shall be recognized and celebrated in the truest and best sense, so that every Christmas will indeed be a MERRY CHRISTMAS in the real sense of that term.

VOLUME TWO

THIS issue of the Christian Exponent completes Volume II. In another column will be found an index covering the principal articles and departments published during the year, and we believe that a careful study of that index will convince any unprejudiced person that much valuable material has been included in the Exponent during the past year. If you have saved your copies you can now turn, by the help of the index, to any article published during the year, and can find access to many vaulable facts, helpful truths, and interesting items. Such a study ought to convince all of us that even the price of two dollars per year is a very small and nominal one considering all the helpful material which is furnished.

And now may we again remind you of the possibility of doing your friends and us a great favor by calling the attention of those who should be readers of the Exponent to its helpful features, and endeavoring to persuade them to become subscribers during this Christmas season and at the beginning of this new year. Furthermore, you can readily and easily solve the troublesome gift problem by remembering many of your friends with gift subscriptions to the Exponent. Why not take advantage of this privilege and give a gift that is really worth while?

We will appreciate the co-operation of everyone in this matter.

As for Volume III which is soon to begin, we trust that all of our regular readers will continue to enjoy it, and that each copy will be carefully preserved throughout the year so that the complete file will be on hand at the end of the year. The little time and effort required will be well spent, and much real pleasure and profit will no doubt be secured.

"AMERICA FIRST"

THIS is the title of a declaration which has been published in poster form by the National Council for the Prevention of War, and which so beautifully and fully expresses what we believe should be the Christian's attitude toward the subject of patriotism that we reproduce below the sentiment expressed by the declaration. It was first expressed in a sermon by Bishop G. Ashton Oldham, of Washington, D. C., and reads as follows:

"AMERICA FIRST,

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous co-operation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love and understanding.

Not in treading again the old worn bloody pathway which ends inevitably in chaos and disaster but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in the spirit and with these hopes, I say with all my heart and soul, 'America First'."

The question sometimes arises whether those who are unwilling to fight for their country can be called patriots. If the essence of patriotism is included in the above declaration, and we doubt not that it is, then who has a better right to be called a patriot than the men and women who believe that war is wrong in method and principle, and who covet earnestly for their country the things which are expressed above? True patriotism and Christianity go hand in hand, and to be loyal to the best interests of one's country requires nothing that in any way conflicts with the principles of Christianity. The sooner we understand this the better it will be both for ourselves and our country.

We believe that the declaration of Bishop Oldham is worthy of the serious consideration of every Christian, and that it expresses an attitude which the true Child of Christ can endorse with heart and soul.

THE EDITOR RESIGNS

IT is with a feeling of regret that the Editor herewith announces his resignation from the editorship of The Christian Exponent, to take effect with this issue of the paper. An explanation in the following column gives the full reasons for this action, and also announces the plans for the future editorship of the paper. The work during the past two years has been enjoyable and satisfying, though of course not without its difficulties and discouragements, and we lay down our editorial pen with much the same feeling that one has when he bids adieu to a host of good friends not knowing whether he shall ever see them again.

But the feeling of regret is tempered by knowledge of the fact that the Exponent will not suffer by the change, but will probably be made better and stronger than ever. If it were not for this we would feel reluctant indeed to take such a step, for our conviction concerning the need and place of such a paper as the Exponent has tried to be has not abated one whit, but rather is stronger than ever. We believe firmly that it has a work to do, and that the blessing of God has been attending it from the beginning. We feel confident also that this will continue in the future as it has in the past.

Many times the Exponent has been misunderstood and unjustly criticized in the past. No doubt it will need to continue to bear the same things in the future. Mistakes have no doubt been made, and never have we claimed perfection for our weak efforts, but we wish to emphasize again that our efforts have been honest and sincere, and that those who have criticized them have done so only because they have not fully understood what we have tried to do. We entertain nothing but the kindliest of feelings toward those who disagree with us and ask pardon for anything we may have done which may needlessly have offended or which seemed uncharitable or wrong. We assure you again that such things have not been done intentionally.

We are entirely willing let time justify our efforts, and do not wish at this time to make any further defense of the work which the Exponent has tried to do in the past and which it will continue to do in the future.

AN EXPLANATION AND ANNOUNCEMENT

It was during the spring and summer of 1923, almost three years ago, that a growing conviction on the part of a number of people began to be translated into action, and active steps were taken for the beginning of a new periodical which has since developed into The Christian Exponent. In October of that year the present Editor moved to Wooster, Ohio, and in the

course of the next few months completed arrangements for the appearance of the paper, the first issue of which came out under date of January 4th, 1924. During that year the present editor gave his whole time to the new venture, endeavoring by the aid of the Board of Directors and the editorial staff to meet the many perplexing problems and difficulties which always arise in connection with the beginning of a new periodical. The response was most gratifying and beyond expectations, showing conclusively that there was a real need and demand for the thing which the Exponent was trying to do. Those who have been instrumental and active in the beginning of the paper have never doubted for a moment that it was a venture which was blessed of God, and they have been definitely conscious of the guidance and blessing of the Holy Spirit. There have been trials and problems of course but always the blessing of God has been in evidence, and never more so than during the past year and at the present moment. There has been no faltering or hestitation in the conviction which prompted the beginning of the paper.

By the close of the year 1924 certain definite problems, chiefly financial, made it seem to the Board that there would be a distinct advantage in reducing the editorship of the paper to a part-time basis. The Editor shared this view, and beginning with 1925 accepted a full-time teaching position in the Wooster High School and took care of the Exponent during spare time outside of school hours. Few can know just what this meant in the way of added responsibilities, nervous strain, and working hours, but again the blessing of God was in evidence and the year has been successfully terminated. We are grateful for this manifestation of His goodness.

The Board desired to continue the arrangement for the coming year but during the past few months, the conviction has been steadily growing on the present Editor that some other arrangement should be sought for the year 1926. Both our editorial duties and school-room duties have been very exacting and called for the best that could be given to them. We have keenly felt limitations in strength and lack of time to perform both tasks as well as they should be performed. For the present it does not seem advisable for the Board to employ a full time Editor for the Exponent, and the duties of the school-room can not be reduced to a part time basis. The present arrangement does not give opportunity for the reading, study, and travel which should form such a necessary part of an Editor's work and without which one cannot possibly do his best work for any length of time. Physical limitations alone make it almost imperative that a change should be made, for a day in the school-room does not leave one in physical shape to perform the duties of an editor properly. It was because of these things that the Editor decided to hand his resignation to the Board of Directors and to ask that he be relieved from his editorial duties beginning with the new year. A meeting of the Board was called and after due consideration the resignation was accepted and Lester Hostetler elected to take up the work of the Exponent on a part-time basis. He will take up his work with the next issue of the paper.

Brother Hostetler is well fitted by training and experience for the work which he is now to take up. He needs no introduction to our readers, having served for the past two years as the President of the Board of Directors, and having on a number of occasions contributed helpful messages for our readers. The pursuit of his pastoral duties and his study and preparation for that work are much more nearly in line with the kind of work demanded from an editor than are the duties of the school-room. From the beginning he has been prominently connected with the movement leading to the beginning of the Exponent, and has been heart and soul in the cause. We believe that the Board has made a wise choice, and that he will give good and efficient service. We bespeak for him the same hearty support and co-operation on the part of the readers which has been so abundantly given the present Editor.

It only remains for the Editor now to thank most heartily those who have contributed so much to the Exponent in the past. Our loyal subscribers who have given so much encouragement in so many ways are especially remembered. The Departmental and Contributing editors who have so faithfully rendered their service, especially the former, deserve especial commendation and thanks. Seldom has more devoted and painstaking service been rendered anywhere than on the part of those who issue after issue furnished material for their departments, often under great handicaps and without financial remuneration. There have been many faithful contributors also who are not connected with the paper but whose efforts deserve our hearty thanks. The Editor wishes also to take this opportunity to thank the Board of Directors for the considerate and kindly way in which they have co-operated in this enterprise, and the very helpful and fine spirit which they have always shown. A finer group of men to work with could not be wished for. And a final word of gratitude is due to the many many readers who have written such kind and encouraging messages to the Editor during these few trying but enjoyable years. These messages and appreciations will never be forgotten.

As we now hand over the paper to the new Editor we wish to express to him our best wishes for a successful and a pleasant experience in editorial work, and to assure him of our prayers and support in this worthy task. We bespeak for him the same consideration from all our readers.

"Do not rake the fire out from under the boiler; keep the steam in the boiler; you want it — all you have. Be angry! and sin not."

Christmas Minus the Christ

Heman H. Kreider

IN a play called "The Fool," a modern writer has very forcefully suggested what would happen to a man who would actually make the ideals and principles of Jesus the law of his every word and action in this world in which we live. The sham and hypocrisy of much that we call Christian is brought home to us in the very opening of the play. The pastor of a wealthy church in a great city is preparing his Christmas sermon. The men of the church are busy laying out the program. The women are making elaborate plans for the entertainment; the whole atmosphere is that of feverish eagerness to see that no physical detail is left unprovided for.

But out in the city these same members of his church are gaining wealth by fair means or foul, are making slaves of their employees, and are oppressing the poor. One of the the "pillars of the church" finds a poor, exhausted tramp on the doorstep of the house of worship, gives him a rude kick, and gruffly orders him to move on. And the ironical climax of it all appears in one woman's violent outburst of temper as the light in the star at the top of the tree fails to respond when the current is switched on.

In the late fall of every year tons and tons of merchandise are rushed about from one part of our land to another, acres and acres of space are devoted to the display of gifts and decorations. Merchants lie awake at night trying to estimate in advance the volume of holiday business. Store clerks rush from customer to customer all through the lengthened days and rush hours of this season, selling short-lived and useless trinkets of clothing or furniture, or possibly quite ordinary articles of some use, offered in special Christmas wrappers and sold at twice the usual price.

The great day draws near. We spread out our laboriously purchased gifts and decorated greeting cards, nurse doubts in our minds as to their acceptability, earmark them for our respective friends, then finally pack them into the over-laden mails. Simultaneously we are receiving greetings and gifts. The gifts we use if we can, and feel grateful to those of our friends who read our needs or desires aright. The attractive little cards we read over several times, shift them from table to drawer, from drawer to box, and finally, reluctantly enough, yield them to the fire.

Meanwhile, at our very doorsteps, unfortunate widows lay their little ones down to sleep in cold, damp rooms, barred from every hope-inspiring ray of sunshine. Strangers in our midst, lured to our shores by tales of unlimited opportunity, wearied with unrequited toil, try to eke out an existence in the hovels to which we confine them simply because they are foreigners. The tasks we would not touch they have performed; the conditions we would not endure they have accepted. Now in return we offer them the great pleasure of watching us gorge ourselves with the dainties "which God has provided for us." For some mysterious reason our system keeps even the necessities of life almost out of their reach. Perhaps God is the God of the native-born Americans only.

Farther away fatherless, motherless children are in anxiety watching the days grow shorter and shorter, the nights longer and colder. Up to the present time there has been clothing, shelter, and food,—often not enough food,—but now winter is coming, winter with its dark uncertainty. Somewhere in the world,—so they have heard,—every child gets a triple portion of food on Christmas day and more toys than it can use.

In many lands even today there are countless innocent sufferers of recent wars. Since we last commemorated the birth of Christ hundreds of thousands have looked for the last time at the home which had been theirs, their father's and their fathers' father's before them. December 25th finds them wandering among the desolate ruins of a strange land, searching, not for a place to set a Christmas tree, but for a cave in the mountainside to protect themselves and theirs from this winter's storms. God has blessed the Americans, so it is reported, with surplus food, even with luxurious cars with which they may journey in ease to visit their friends and kindred on this festive occasion. But, that is in another world, a world with a God whose special favorites are the white people.

So this is Christmas. Perhaps it is all a product of somebody's dream Perhaps it is the outgrowth of an old fairy story the influence of which has long sufficed to captivate the imagination of certain people through one day out of each year. Seeing that the original emphasis on sharing one's abundance with those in need is now advocated by but few people and practised even less we are forced to conclude that there is an error somewhere.

Yet, nestled amid the vine-clad hillsides of Judea lies a peaceful little plain, a fertile pasture field. From that pleasant spot a well-worn path winds its way up toward Bethlehem, toward the spot where once stood a dilapidated inn surrounded by tottering stables which had sheltered faithful beasts from many distant lands. Up that path climbed the puzzled shepherds on that first Christmas morn, probably wondering what could be the meaning of "Peace on earth," in a Judea which was chafing under Roman rule, awaiting the signal to a rebellion which would bring them either freedom or utter ruin.

That path we too must tread if we are to have a real Christmas,—that path to Jesus who can put life, love, and supreme happiness into what, without Him, is merely a pagan holiday.

Following that path we leave behind our pride, our selfish desire to be profusely thanked by our friends, and whatever of hypocrisy there is in our "Merry Christmas." For if we search Him at the end of that path we shall find Him, inasmuch as we have found one of His little ones. And even while we are

absorbed in the joy of bringing our gifts to Him we shall be aware of a new joy which we have not known before. We shall see that Christ has come back into our Christmas.

Resolutions

(The following Resolutions were adopted at a Conference of Pacifist Churches [Mennonite, Brethren and Friends] held at Wichita, Kansas, November 13th to 15th.—Editor.)

THE Wichita Conference, composed of members of the Church of the Brethren, Mennonites and Friends, reaffirms our repudiation of the whole war system and our faith in the "more excellent way" that is in Christ. We declare:

1. War on any ground is utterly abhorrent to him who is living in the spirit of Jesus Christ; and it is impossible for him when in that spirit to kill one for whom Christ died.

2. Education that promotes goodwill between nations, races and classes is our duty through home, school, church and every available agency.

3. Military training in our High Schools, Colleges, and summer camps under the National Defense Act of 1920 is militarizing the thinking of our youth and should be abolished.

4. Conscription, compulsory military training, and the interpretation of the oath demanded of applicants for citizenship as an oath to bear arms conflict with the right of private conscience which is inalienable whether in peace or in war.

5. The foreign policy of our country should be the consistent expression of fairness, friendship and co-operation in relation to all nations, large and small, and such co-operation should be organized through such institutions as may be necessary.

We recommend that a peace committee be organized in every local church of the various groups here represented.

That a full-time Secretary on Peace be maintained by each group represented in this meeting.

We recommend that these groups co-operate by appointing a joint representative commission to—

(1) Plan for joint regional peace conferences throughout the various portions of the United States.

(2) Select and prepare a suitable number of Sunday School Lessons and illustrative material on peace for submission to the International Sunday School Committee.

(3) Encourage textbook publishers to give less space to war and to devote more space to the subjects of international understanding and goodwill.

(4) Encourage and help outline courses for colleges on International Relations and peace.

(5) Encourage the officers and laymen of the various denominations, as a means of information regarding the entire peace movement, to subscribe for the Monthly Bulletin, published by the National Council for the Prevention of War.

(6) Urge public libraries, newspapers, radio-broadcasting stations, Chautauqua lecturers, labor groups, various clubs and other organizations having the welfare of the world at heart to be more active in the promotion of this, the great cause of our time, World Peace.

Week Day Religious Education

Ruth A. Yoder

RELIGIOUS Education is the process of creating and developing attitudes in the individual that will help him to apply the principles of Jesus in his own life. In other words, religious education is the process of helping the individual to live in the spirit of Jesus,—living, loving, serving as he did.

Week Day Religious Education is the name given to this process of religious education carried on in an organized way, in a co-operation with the public schools. This co-operation, however, is not in matters pertaining to what is taught, but rather in the matter of the time at which the pupil may be released from his regular studies to have a period of religious education.

The public school is also concerned that the instruction and procedure of this process shall at least approximate the standard of the public school. The teachers of religious education are to be trained for their work as the public school teacher is for his. In one city at least where this work is carried on quite extensively the teachers are required to have had teaching experience in the public school. The discipline is expected to be at par with that of the public school and the lessons should be adapted to the group and grade as are also their regular lessons.

While these standards have not always obtained, they are the standards toward which Week Day Religious Education is aiming.

This movement is quite new among Protestant churches. Fifteen years ago we had no such schools. The first schools of this kind were opened in Gary, Indiana a little more than ten years ago. A few years later such schools were opened in Van Wert, Ohio. For a number of years these were the only two in evidence. The last three or four years have seen the opening of many such schools, in large cities, villages and a few rural communities.

At the present time there are at least sixty such schools in Ohio. On October 30th and 31st of this year 80 Professional Week Day Religious Educators, working in Ohio alone, met in conference.

While it may be true that some schools have opened through the spirit of contagion chiefly, most of them have been opened through the conviction of a real need. The Christian church has accomplished a great work through the Sunday school but it is becoming more and more conscious that the Sunday school alone cannot give the child adequate religious

training. Out of this quest for more adequate training has grown the Vacation Bible School movement, Bible Study in the High School for credit, and the Week Day Religious Education movement.

The world survey of 1920 has revealed some startling facts with reference to the religious training of childhood and youth in our own United States. There are 27,000,000, Protestant and nominally Protestant children and youth under 25 years of age receiving no systematic religious instruction. Of all the childhood and youth of this country 693 per cent. or two out of every three attend no religious school.

"Millions of children in Protestant homes are wholly untouched by the present educational program of the church."

We are told that the Protestant churches of the United States, spend 24 hours per year for the religious education of its childhood and youth; the Catholic church 200 hours and the Jewish church 335 hours, 250 of the latter being in week day schools of religion.

Statistics show us that the period of greatest spiritual peril is at the same time the period of greatest responsiveness to educational and spiritual agencies. They show us too that converts brought into the church through the teaching agencies of the church are much more permanent than those brought in through the revival meeting alone.

In view of such facts and statistics it is little less than tragedy if the churches are not awakened to the consciousness of the great need of more extensive and efficient training of the religious life of childhood and youth.

We are ready to admit that the child's life is not complete without growth and development in the Jesus way of living. We may go so far as to say that they are as important or even more important than Arithmetic or Geography but what evidence do we show that we believe this?

Twenty-four hours of the year distributed at seven-day intervals for religion, compared with ninety hours of the year, distributed in five periods a week for nine months in the year would not convince the doubtful mind of the importance of the religious nurture of childhood.

One man says, "The marvelous racial tenacity and religious individuality of the Jew is due to the fact that in ancient times the Hebrew people learned to carry their treasures in their hearts and to teach them diligently to their children." They literally obeyed the commandment, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Is it not possible today to make the religion of Jesus an integral part of the life of the child?

Week Day Religious Education has the tendency to help the child to realize that religion is not something for Sunday only, but that worship, and loving service are just as appropriate and necessary on week days as on Sunday. It also helps the child to put his religious education on the same basis as his public school work. It helps him to carry his religion over into every day life. It adds from one to two hours per week to the time given for the cultivation of his religious life, which places religious education and his public school studies in better proportion and also brings the recitations close enough together to be of real value. A class session only once in seven days and often only once in fourteen days is not often enough to retain real continuity of thought and efficiency in results.

More time can be given in week day religious education to relating the experiences of the people of the Bible and other noble lives to their own experiences. The appreciation of nature and of great hymns may be emphasized. A greater emphasis can be placed upon expressional activities which plays an important part in religious education.

Attendance at Week Day Religious Education classes can be expected to be as regular as the public school attendance of the individuals in the classes. This is no small advantage.

One of the great contributions of Week Day Religious Education is, the teaching of many children who otherwise would be spiritually untaught.

The Week Day School is calling together and developing a body of trained teachers of religion whose task is a serious yet a hopeful and happy one.

In the light of present day needs for the religious education of childhood and youth; and the advantage and purpose of Week Day Religious Education, is it not possible that the church may find in the organization a valuable aid in the training of childhood and youth, to live, love and serve in the spirit of Jesus?

The Life of Conrad Grebel

Christian Neff

(Translated by Harry F. Weber)

(Continued)

WHEN Conrad Grebel had arrived at home he went to a resort in Switzerland (Baden). A bad tumor in the back impaired his efficiency; he felt weak and miserable and complained about it bitterly. His health was affected and never again did he recover fully. As soon as he felt better he followed his decision to go to Paris. His father had a promise from King Franz I of France which provided Conrad yearly with three hundred crowns if he should study in Paris. His desire and intention was to enter the Bruse, that is the house and the fellowship of his famous friend Glarean. With references from his father and Myconius he started his journey accompanied by two citizens of Zurich. He was kindly received by Glarean. Together with three Swiss fellow-students he lived in

the house of Glarean. He studied very intensely. But soon his relation with him was strained. Grebel complained about insufficient heating, so that study was made difficult. A change of room was made, but conditions were not improved. They had hard words about it. Moral excesses of Grebel aggravated the situation. Finally Grebel left the place and so they ended their friendship.

His father was very much offended by this quarrel and over the fact that he wasted his money in bad company. He therefore cut down his allowance to the limit. Not even the money for the journey to the marriage of his brother-in-law Vadian was sent to him. Bitterly undeceived Conrad tells of it in a letter written on the sixth of October to Vadian from Melun whither he had fled when in Paris the pest had broken out. He only staid there a short time. "When the winter had driven away the pest," he returned to Paris. There he ran short of money. His father had sent him nothing as yet. All he had brought with him from home had been used for "body, books, and clothes." Twenty ducats his father intended to send him in a letter carried by a messenger; the letter of the 24 of September he received on the 9th of January but not the money. His father asked of him that he should unconditionally avoid the company that twice had brought him into the greatest financial shortage and danger of life; if he should happen to fall a third time into such a condition he would forever withdraw his support from him. Conrad defends himself pretending that he never did any evil. "My conscience is clear and I am not afraid of slander; but he (father) does not know what I have to suffer on account of him since I was first supported by the Kaiser and then by the French king. If he had taught me to get along with little, but supporting myself as it is the custom in our home country (forbidden presents as I hope were not accepted by him), if he had not wished me fly higher than I could (he does the same with his other son), I would not be offended in my honor publically and privately, I would not need to care when those who want to be the fathers of the country, curse the traitors. They probably mean my father too—I hope they do not think of me—because they think perhaps that even he receives a big salary from the king because his son is receiving one. If it were not for this I would not need to blush or faint when those things are mentioned; the knights and perhaps others would not say my father was a French hirling; I would not be vexed; I would not have to be afraid of everyone knowing it, though many know it even though my father tries to hide it, (Oh, that such a wise man does not know that in time, even today, everything could be revealed); then I would not need to think of giving back the money; sorrows would not disturb my heart; I would not be a slave to the money as a proverb says about the average man; I would not have sold my freedom for money, my honor for cheap gold, and would now have my good name more precious than diamonds and imperial presents; I would not have given my soul away."

Truly those words are touching. They make us look into the great hardship of a generous young man. He suffered very deeply under the dishonorable system of foreign money support. His moral feeling rebelled at the unfair play of his father who lived from the money of others and moreover educated his sons with it. He suspected, certainly, that this would have an unfortunate end. And this suspicion was right He did not see it himself. It was on the 30th of October 1526 that Jacob Grebel, "An old man with silver beard of hair" was beheaded at Zurich because he had accepted foreign "pensions." In vain he pretended that he had received money from foreign countries only for his son Conrad, who, studying in Vienna and Paris, had caused him many sorrows and expenses. Zwingli denounced him and he is most of all the one who brought this unfortunate man to his tragic end.

Conrad Grebel staid half a year longer in Paris. During this time he was not idle, for he wrote the preface to Vadian's edition of "Pomponius Mela," a Roman geographer who lived about 50 A. D. and he composed different epigrams and other poems that indicate wonderful poetical talent. But most of all he devoted himself to thorough study of the Latin and Greek languages. Furthermore he acquired knowledge of the Hebrew, and so he was well informed in the science of those days. Zwingli calls him in a letter of the 26th of August 1522, "a generous and literary youth." He did not like theology. He lived totally in the ideas and aims of humanism. This was a literary feature of that day that found its ideal in the life and literature of nations of the classic period and followed it in intensive study. This led off many from Christianity and into heathen conception and conduct of life. Conrad did not fall into this rut. He was not irreligious or resenting Christ. We believe his thoughts were true and honest when he assured once: "I am not afraid to die because I am prepared to meet Christ." (Letter of the 14th January 1520.)

In the beginning of July 1520 he went home. He was received kindly though not with exceptional friendliness as he perhaps would have liked and hoped. He describes his reception in a letter to Vadian: "As from the Scylla into the Charybdis I have come to my folks who are not my folks; to my friends who are not my friends; to kindly thinking parents who both received me in a friendly manner, he with a fatherly smile, she weeping like mothers do. Each time I did as they did, as is proper for parents and son. The sister Euphrosyne our Vestalin whom I have not made indifferent, had laid off all human emotions at my return. I never have felt more violent grief, and prayed to the highest God that pure life might be rewarded according to its effort." So he is conscious of the purity of his struggle. No morally spoiled man can write thus unless he is the greatest hypocrite.

Now he staid at home awhile. A short time he lived

with his brother-in-law in St. Gallen. His father sent a horse for him to ride home. (Jacob Grebel to Vadian on the 17th of October 1520.) In Zurich he followed his scientific inclinations. He began to study the writings of Zwingli with zeal. (Letter of 7th of Nov. 1520 to Vadian). Yet, he did not feel at home in the "prison" of his home. He intended to go two years to Pisa or Bologna with a papal scholarship that was secured by the legate Wilhelm de Falconibus for his father. But he did not go. In the main it was Conrad's aversion against the foreign money that frustrated this plan. "Why I am disgusted with Italy I might whisper in your ear, as much as I know. The scholarship that caused a bad name to father and son is daily mentioned to me by my relatives. I do not have to accept any imperial present if father should be compelled by that to be dishonest and to serve the Frenchmen with treachery to the republic and the freedom of Switzerland. Maybe every man thinks it is a fine thing to receive money gifts, but I consider it the worst evil and I do not wish to do it." (Letter to Vadian, Feb. 1, 1521.)

His position at home continued to grow more disagreeable. Conrad was not unkind towards parents and family. When his mother, in April 1521, took very sick he was concerned for her life, and tried to do everything to provide for her comfort and convalescence. "Mother has taken a severe case of pneumonia this morning," he wrote to Vadian on the 25th of April 1521. "She searches for salvation and she pleads for your assistance. That you may come very quickly is what we request of you." Later she recovered.

As he cannot stay at home any longer, he begins to make love passionately to his sister Barbara's friend. She was an Alsacian and her name was Agathe von Fynland. He calls her in his letters, "Holokosme" that is, "My Whole World". In February 1522, he married her, unknown to his parents and against their will. That led to a total estrangement for his family. He suffered painfully under this. "Mother," he writes to Vadian on the 6th of Feb. 1522, "is constantly weeping; she is tactless in her behavior against me, the most unhappy of all men. Should father continue to treat me in this way, and she in her way, you will have seen your Conrad the last time. Oh, my Vadian! If you would know how I have to remain with my relatives, how I am exposed to all grief and sorrow, how I fail to find confidence wherever I look! I would have chosen exile but the gray hair of my father withheld me"

(Continued in next issue.)

OUR MISSION DEPARTMENT

Conducted by Crissie Y. Shank

THROUGH YOU AND ME

"We can never evangelize our own land and leave the lands around us without the Gospel. We must get the lost world on our hearts. We must see things as God sees them. In other words, we must become friends and colaborers with God. God is working in China, in Africa, in Latin America, yes, all over the world. He longs to make Himself known to the lost world but He must do it through you and me. Are we willing to become friends and fellow-laborers with God so that God may make Himself known to all men?"—J. L. Hart.

"We who really believe that the best thing all around the world is that the body of men and women in whose hearts the love of Jesus Christ dwells, owe a debt to the world, or rather have an opportunity to serve the kindom of God in the world in a way that is not now being done. Many who can't preach a sermon, can take a photo, write up a story, paint a picture, or give a lecture course. This conception of service would give 'a job for Christ' to many 'who don't know what to do for Him.' Many have applied to mission boards but couldn't be sent. When Mr. Moody led me to see how I, a young London 'saw-bones', might really justify my poor existence in service to God, I asked a most evangelical clergyman what to do. He hadn't anything to tell me—except a thing I knew I couldn't do. A patient with a tubercular spine lying in our hospital one day asked, 'But what can I do?' 'Grin when the doctor hurts you,' I said, 'and smile when the nurse dresses you. It will help them all day long. It will help the patient in the next bed and it will be a real blessing to yourself.' "—Dr. Grenfell.

NO MONEY!

Must we call back the men from the vineyards of God?
Shall we fail to trace footsteps the martyrs have trod?
Shall we rest in our luxury, heedless of cries
From agonized heathen—of heartbroken signs?

Must we cry the word "Halt!" to soldiers awaiting?
Must we tell them to stop, in measured tones stating
That money is wanting, that heathen must die—
That still in their misery our brothers must lie?

FOUR GREAT COMMISSIONS

Four great commissions are given to us through four evangelists.

Matthew tells us why we are to go: "All power is given unto me, go ye therefore."

Mark tells us where we are to go: "To the uttermost parts of the earth."

Luke tells us in what order we are to go, and that order is fundamental: "Beginning at Jerusalem" —now, at college, at home, in your own city—out

into the uttermost parts of Turkey, China, Arabia, Africa.

John lays bare the heart of Christ in the great commission, and shows us the spirit in which we are to go: "Jesus came and stood in the midst and saith unto them, Peace be unto you. And when He had said this, He showed unto them His hands and His side. . . . . Jesus said to them again, Peace be unto you; as the Father hath sent Me, even so send I you."—Home and Foreign Fields.

NO SUBSTITUTE FOR EVANGELISM

There is no substitute for evangelism. The real task of the church is evangelism, making known the good news. Our heritage and our principles as a denomination make for us an obligation to help reach every one of the 110,000,000 people in our country in the spirit and love of Jesus Christ. The fields are white to harvest. It is true that evils and injustice abound and that men are seeking satisfaction in the things of the senses. But it is also true that there is a great tide of human interest flowing in the direction of the religion of Jesus Christ. There never were so many people attending church and Sunday school as at the present time. The constant temptation of the church is to substitute something for the good news of the Gospel. There is much preaching that is hardly in the spirit of the good news. There is much of value in our denomination and in the teaching of our faith but the preaching of the **Gospel** is what our country needs and what the world needs. We must realize that evangelism is the central thing in the very life of the church and that we dare cling to no substitute. The first task of the church is to bring the good news of Jesus Christ to bear on the needs of the present day. There never was a time more ready for the evangelistic message. Shall we give it?

AN AMBASSADOR'S TRIBUTE

Ambassador Matsudaira of Japan was given a dinner in New York by the Commission on International Justice and Goodwill of the Federal Council of Churches. He made an address in the course of which he paid this tribute to the foreign missionaries:

"Knowing as I do quite a number of the missionaries and school teachers you have sent to the East, and having closely followed, with a deep sense of admiration, the painstaking and noble activities of these spiritual workers, I do not feel that I am a stranger among you. The single-hearted devotion to their faith and the spirit of self-sacrifice in which the missionaries are carrying on the task of promoting the general welfare of the people in our part of the world can hardly be praised too highly. The service they render in the uplift of the inner life of my countrymen, as well as in the promotion of better understanding between our two nations is widely recognized, and we owe them a deep debt of gratitude."

THE HINDU'S WEARINESS

(Dr. Robert E. Speer clipped this poem, written by a Hindu, from a Madras newspaper.)

Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;

Weary of rights wise men condemn,
Of worship linked with lust and shame;
Weary of custom blind enthroned,
Of conscience trampled, God disowned;

Weary of men in sections cleft,
Hindu life of love bereft;
Woman debased, no more a queen,
Nor knowing what she once hath been;

Weary of babbling about l· ·th,
And of the mockery men call mirth;
Weary of life not understood,
A Babel, not a brotherhood;

Weary of Kali Yuga years,
Freighted with chaos, darkness, fears,
Life is an ill, the sea of births is wide,
And we are weary; who shall be our guide?

THE EARLY CHURCH AND MISSIONS

For the first three centuries of its life, the Christian Church was distinctively a missionary church. Its chief purpose was the spread of Christianity. It fought heresy bitterly, but for the great mass of the people, creeds were a secondary consideration. Preaching the Gospel took always the first place. From the little recorded, some have supposed that aside from Paul, Peter and John, and their immediate associates, there was little interest in the great mass of believers, in the carrying of the Gospel message to remote sections. That this is incorrect is manifest from the advance actually made. At the beginning of Christianity we can, on an ordinary atlas map, cover up all there was of Christendom in the world with the point of one finger, at the end of a century a whole hand will not suffice; at the end of three centuries the whole Roman Empire must be included. It is impossible that a new faith should have extended so rapidly over so wide a territory and against such fearful odds, in comparatively so short a time without great effort of the mass of Christian people. The rank and file of its membership was the great agency of the early church in the Missionary enterprise.

The supreme characteristic of the early Church is the missionary zeal and activity of the individual members. Women as well as men—merchants, sailors, craftsmen, voluntarily made it one of their chief objects, whether at home or abroad, in public or private life, to extend to others the Gospel message. Then, as in no period since, was it true that every individual Christian was a missionary, and it was to this individualistic evangelism that was due the marvelous extension of those three centuries.

Today the great mass of the Church knows little and cares little about the spread of Christianity a very few individuals commissioned by the Church bear the

burden of missionary work. The work of Laymen, for the most part, and even of leaders consists in the doing of immediate duties, or in the conservation of the faith rather than its extension. But we must remember also that as long as the Church was supremely a missionary Church it was a Church of great power.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

REVIEW LESSON

December 27

FOR six months our study has centered about Paul, the great Apostle of Christ. He is one of the most interesting men of all ages. "He had the greatness of a man with a single purpose." He had one task—to be a missionary of the Gospel of Jesus Christ. To this task he gave his life with its diversity of gifts. All of his powers were dedicated to the service of Christ. In that service the various gifts of Paul were employed to their fullest extent. In our study he has appeared in the capacity of a preacher, teacher, missionary, church founder and organizer, pastor, writer of letters, theologian, poet, saint. He was all of these and more.

It is in place to ask the question, Why should a disciple and servant of Christ not give His best and His all? Our Lord is worthy of all that we may have to give to His services. In fact we are His for "we have been bought with a price". Why withhold any gift from Him?

Paul consecrated his mind to the service of Christ. Paul was a keen-minded man. He was a thinker. He was the first great teacher of the Christian faith among the Gentiles. He understood the meaning of the Gospel as few others. He stated its message in such terms that the Gentiles understood. He saw that Jesus was not simply the Jewish Messiah but also the Savior of the World. He saw clearly the world-wide mission of the church.

The church today needs men and women of intellectual power. Let us rejoice and thank God when such rise among us. God in our day can use a dedicated intellect.

Paul was also a man of action. He was quick to obey. He had a clear purpose and an indomitable will back of it. Nothing could hold him back. No hardship or disappointment turned him aside. He went steadily on. In only a few years, he with his fellow workers established the new faith in all of the principal cities of the Roman empire. And this was no small accomplishment. He went from place to place facing opposition and surmounting obstacles with an undaunted will. He was completely devoted to one high purpose. As he began his mission he had no credentials except the story of his vision. That was sufficient for him. He could not be disobedient to the heavenly vision. With courage and earnestness he pressed on. In faith he ventured forth to new tasks among strange people. Paul was a man of action.

We need to be repeatedly reminded that high resolves mean nothing except they issue in action. We as Christians talk too much and do too little. When duty calls—go. Seek no excuse. When need appears meet it without delay. "Not every one that saith unto Me, Lord, Lord—but he that doeth the will of My Father."

Paul was also a man of large heart. He was capable of deep feeling. He loved Christ supremely. He hated all form of sin. His religious experience was a very vital thing to him. He knew from what burden of guilt he had been delivered. He rejoiced in the new freedom and peace that he found through Christ. He made love central in his teaching, and in his life. He believed that love never fails. He practised love.

The Apostle Paul inspires us with a new desire and determination to train and cultivate and dedicate to our Lord a keen mind and a ready will and a quick heart. The best we have to give is none too good.

Our Heavenly Father, raise up and send forth into the world many more who are strong and earnest for Thy cause.

THE SON OF GOD BECOMES MAN

Lesson Text: John 1:1-5; 10-18.

January 3, 1926

THE Gospel of John has been called the "spiritual" Gospel. It has perhaps been the most influential of all New Testament writings in shaping the religious experiences of men. In the deepest experience of life men turn to this portion of Scripture. "For nineteen centuries men and women sorrowing, hoping, sinning, repenting, marrying and dying have laid their hands on this piece of literature and heard its words with the irrestistible eagerness of the deepest emotions of which human nature is capable."

In these opening verses of the Book of John we are confronted with great truths and abiding Christian convictions. Let it be urged at the outset that these opening verses are the words of a devout believing soul. John speaks of the things which he knows and has experienced. Here is an expression of his faith. He had entered into a life of faith and joyous fellowship which is open to us all. These words are his testimony. Why should they not be ours?

Here in this passage, "The Word", is used as a title for our Lord. It was a term familiar to the readers. Pause a moment to consider how appropriate it is to regard Jesus as the Word—the Word of God. The Unseen Father has spoken to us. We have the Word. We are not left in ignorance of God. God has not hidden Himself from us. Jesus Christ in His life, His words, His death, His resurrection is the Word. He is God's greatest Gift and man's most precious possession.

"In Him was life". He was "full of grace and truth". Words seem to fail to express the faith and the feeling which welled up in the soul of John. He had lived in intimate association with Jesus during the days of His ministry. Since the resurrection he knew Him as the Glorified Christ. He was almost overwhelmed by the thought of the fulness of life in Him. John was impressed not so much by his knowledge of His power as the grace and truth in Him. His words and deeds revealed a beautiful spirit. The life within Him was rich in kindness and sincerity and honesty and purity. The very life of God was expressed in Him.

The life of Jesus is the light of men. The life in Him drives back the moral and spiritual darkness of this world. Jesus has revealed to us what God can do and what He will do for us. If we receive the Son, God will give us of the same fullness. He will make us to share the grace and truth that was in Him. John was moved to say, "For of His fulness we all received, and grace for grace."

It has been the oft-repeated testimony of men from every generation that through Jesus Christ they have entered into life. Through Him they have been born again. Through Him men have experienced a spiritual birth. We are not only lifted up out of ignorance, and hate, and superstition, and prejudice, and ill-will, and degradation but we are led into a new life of joy and love and trust. To "as many as received Him, to them gave He the right to become children of God".

"And the Word became flesh and dwelt among us." The historical Jesus was the living embodiment of "the Word". Jesus was a true Representation of God. No man has seen God at any time. But we may look upon the wondrous character of Jesus Christ and see God in Him. For "He hath declared Him." What Jesus was that we may confidently believe God the Father is.

O God, we thank Thee for Him who is full of grace and truth.

OUR YOUNG FOLKS

Conducted by W. Wilbur Miller

HOW OLD ARE YOU?

Age is a quality of mind;
If you have left your dreams behind,
If hope is cold,
If you no longer look ahead,
If your ambitions' fires are dead,
Then you are old.

But if from life you take the best,
And if in life you keep the jest—
If love you hold,
No matter how the years go by,
No matter how the birthdays fly,
You are not old.—Common Sense.

"SAYING" PRAYERS

By M. Wentworth

It is a great pity that we constantly use this expression just as we "say" a piece of poetry. Saying pieces or saying prayers may sometimes have a place in our life, but how would your father like it if you came downstairs every morning and spent the few minutes you have with him before school reciting something you had learned by heart—and not even something new, but something you had been saying in the same way, in the same words, ever since you began to talk? Yet many of us greet our heavenly Father so.

Don't "say your prayers", but pray! I believe that one reason why prayers seem unreal is because we use in them such words as thou and thine, which we never use in talking. No one wants to change the Lord's Prayer nor to discontinue using it. But suppose you try also something like this!

"Jesus, You were a Boy at Nazareth and it was a tough place. You know just how hard it was to have the other chaps laugh at You. Help me not to be ashamed to walk off when the crowd starts talk I wouldn't want mother to hear. Help me to study because dad wants me to and to play straight and hard because I want to myself. Take care of my folks and friends for me, please, and stand by me today, whatever happens."

Wouldn't it make Him real to you and your prayers a help instead of something you "say" when you don't forget them, because you promised mother that you would? Suppose you try!—Selected.

"May you have happiness enough to keep you sweet;
Enough trials to keep you strong;
Enough sorrow to keep you human;
Enough hope to make your heart sing;
Enough labor to keep you from rust;
Enough leisure to make you broad;
Enough Christianity to make your value the best;
Enough of the love of Christ in your soul
To make you glad to serve."—Sel.

"THE MAN MY MOTHER THINKS I AM"

Will S. Alkin

While walking down a crowded city street the other day,
I heard a little urchin to a comrade turn and say:
"Hi, Jimmie, let me tell you, I'd be as happy as a clam
If I only was the fellow that my mother thinks I am.
She thinks I am a wonder, and she knows her own true lad
Could never mix with anything ugly, mean, or bad.
Oh, lots of times I sit and think how nice 'twould be,
If a fellow was the fellow that his mother thinks he is."
My lads, be yours a life of hardship or of joy,
You can learn a wholesome lesson from that small, repentant boy.
Don't aim to be an earthly saint, with eyes fixed on a star;
Just try to be the fellow that your mother thinks you are.

WHAT SEEDS DO YOU SOW?

C. L. Paddock

One spring a woman, who was a lover of flowers, was planning a trip to the South; and as she prepared for her journey, she gathered together a large quantity of flower seeds to take with her. As the train sped on, she scattered seeds from the car window, and in time beautiful flowers sprang up along the right of way. The passengers who travel that railway line today are delighted for miles and miles to see masses of gorgeous poppies. Suppose some one had sown thistles instead, how different would have been the result!

You and I are taking a journey, and we travel the way only once; but others are following after. Some are traveling almost empty-handed, doing little sowing as they travel; some are sowing thistles and noxious weeds, and some are scattering flowers.

In our home, in our community, in our church, are we sowing seed that will yield fruits of joy, peace, and happiness? Shall we be glad in after years to have our children travel over the same pathway? Is our neighborhood a better place to live because of our presence? When the journey will have been finished, life's race run, and we look back, shall we find flowers or thistles growing along life's right of way?

Shall we not, then, be careful as we select our seed? Let us scatter good seed freely as we travel life's short journey.—Publisher Unknown.

IMPORTANT NOTICE

The first two volumes of The Christian Exponent will be completed by January 1, 1925. The two volumes will be bound together and will be sold at the following prices:

Buckram, cloth	$3.00
Leather back	3.50
Postage extra, per copy	.25

Only twenty-five copies will be available, and of these no more will be bound than are ordered and paid for by February 1, 1926. We, therefore, urge anyone desiring a copy of this work to send in their order at once, as a number have already been sold. Orders will be booked in the order of their arrival.

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THE EDITOR'S CHAT

(Continued from Page 402)

And now, since this is the last "Chat" which the present Editor will be privileged to have with our readers, we desire again in this informal manner to thank all of those who have so kindly cooperated in the past, and who have so splendidly assisted in the making of the paper. It would take space far beyond the limits at our disposal here to even attempt to adequately express our feelings on this point, so we shall make no effort to do so here. A statement is made in the editorial columns which fully explains the change, and we only wish to express here our continued interest and well wishes for the success of the Exponent.

To the new Editor who is to take charge of the next issue we extend our cordial and hearty good wishes. By training and experience he is well fitted to take up this task, and we predict that under his leadership the paper will become more helpful and valuable than ever. It would be with great reluctance and hesitation indeed that we would relinquish our tasks if we did not have this confidence and assurance. We wish to assure him of our hearty cooperation and support, and believe that we can do this not only for ourselves but for our whole family of readers and friends.

To all of our readers—A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

THE CUSTOM OF SHAKING HANDS

Have you ever wondered, when people were shaking hands, who started that custom and why? You do not shake hands with anyone you dislike, and you say it is a sign of your friendship. But the strange thing about it is that the opposite was true many years ago. In those days, as you have read, there was a great deal of fighting. Usually, after a certain length of time, a truce was called and some of the men from each side met together to discuss ways of settling the quarrel. Of course during a truce no one was supposed to fight. Occasionally some one would violate this rule and use the opportunity when his enemy was off guard to attack him. This treachery made everyone suspicious of everyone else. When enemies met, one would grasp the hand of the other to be sure he could not use that hand to reach for his weapons and attack. That was the beginning, and gradually it grew until one would offer his hand to be held as a proof that he meant no harm. Often this show of good will promoted a feeling of friendliness and the sign finally became an evidence of it.—Publisher Unknown.

The $10,000 drive for Hesston College has not yet been completed. At latest reports the amount stands at $8,600.

THE STORY OF SHORTHAND

Percy B. Prior

Although shorthand is widely known today, probably few people realize that in a different form it was popular in ancient Rome.

The first mention of an abbreviated system of writing was made in connection with the Roman poet, Quintas Ennius, 200 B. C., who devised a scheme of 1,100 signs for his own use. Then we have Plutarch's statement that Cicero's famous oration in the Roman Senate, in 63, B. C. was reported in shorthand.

References to shorthand were made in the works of Cicero, Horace, and Pliny. The poet Ovid bears testimony to the fact that by means of these characters, Caesar's political secrets were borne far over land and sea. There is evidence which shows that the Sermon on the Mount was reported in shorthand by Saint Luke. The writing was scratched onto tablets covered with a layer of wax. These tablets were afterwards fastened together at the corners by wire, thus forming a sort of book.—Our Boys and Girls.

Joy in the Holy Ghost will make its nest nowhere, but in a holy soul. A man will have no more comfort from God, than he makes conscience of sinning against God. A conscience good in point of integrity, will be good also in point of tranquility.—Author Unknown.

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Notes from Here and There

S. E. Allgyer, Field Worker of Mennonite Board of Missions and Charities, is spending the month of December among the scattered rural churches and prospective mission points in Louisiana and Mississippi.

Reports from Mexico indicate that the colony of Old Mennonites which migrated to that country from Canada in recent years is enjoying great prosperity and is succeeding in introducing modern methods of farming among the natives of Mexico. Between three and four thousand persons are said to form the colony, and they have literally succeeded in transforming a semi-arid desert country into a garden spot. It was near this spot a few years ago that the bandit Villa found his favorite retreats, and the Mexican peons lived in constant fear of the marauder who frequently swooped down from the mountains to destroy herds and crops.

Attorney Maxwell H. Kratz, of Philadelphia, a member of the Mennonite Central Committee, recently paid a visit to Hesston College while on a trip through the west.

The Southern District conference of the Mennonite Brethren (Bruedergemeinde), convened at Hillsoboro, Kans., during the latter part of October. The various churches of this conference are working on a $100,000 fund to be raised by 1928 which is to be applied to educational needs. It is to be a commemorative contribution to the younger generation reminding it of the founding of Mennonite Brethren Conference fifty years ago.

Ada Burkhart, a former student of Hesston College and a graduate nurse, has been appointed by the Mennonite Board of Missions and Charities as head nurse of the Old People's Home at Eureka, Ill.

Goshen College announces a six weeks' special Bible term to begin January 5th, 1926, and closing on February 12th. Special courses in Bible, Church History, Mennonite History, Music, Missions and related subjects will be offered, as well as special lectures, programs and public meetings.

The old tent of the Ohio Mennonite Sunday School Conference was recently sold at public auction in Logan county, Ohio. It was sold in parts to suit purchasers, and brought a total of $82.00. Many inspirational and eventful meetings were held under the protection of this canvas during its long period of service. A new tent was purchased by the Conference several years ago.

Raymond Hartzler, pastor of the Maple Grove church, Topeka, Ind., has been spending some time in Bible Conference work in Illinois.

A Bible Normal is to be held at the North Lima, Ohio, church, December 27-29. I. W. Royer of Orrville, O., and Noah Oyer of Goshen, Ind., are to be the instructors.

The new Mennonite church at Upland, California, has recently been dedicated. It is a handsome new edifice, thoroughly equipped, and erected at a cost of $40,000. The congregation at Upland now numbers 279, and the pastor is Rev. M. Horsch.

The third annual series of Bible Lectures at the Zion Mennonite church, Souderton, Pa., is to be given from Sunday, December 27th, to Sunday, January 3d, with President J. E. Hartzler as the instructor. His theme will be "Paul and His Teachings."

Only $4,420 of the $10,000 India Building Budget for 1925 allowed by the Mennonite Board of Missions and Charities had been raised on December 1st. The full amount for the Balodgahan church has been raised, but of the $2,000 for the Mahodi church only $120 has been received or pledged.

Fourteen girls of the Zion Mennonite Sunday school, at Donnellson, Iowa, have faithfully and successfully met the requirements of the three-year Standard Teacher Training Course as outlined by the International Sunday School Association. Appropriate graduating exercises were held on the evening of October 29th.

"The County Christian News" is the name of an interesting four-page monthly paper recently launched under the editorship of Rev. L. L. Miller, Wadsworth, Ohio. It contains quite a variety of notes and information concerning the work of the churches in Medina county, and is published by the Medina County Council of Religious Education.

It is expected that by the end of this year a total of about 11,000 Russian immigrants, Mennonites, will have come to Canada from Russia and have been cared for and located by the Colonization Committee of Canada. Many of those who came a year or two ago are already nicely settled and have been able to pay off, in part at least, the money advanced to them by the Committee for their passage to this country and the expense of equipping them on a self-supporting basis. About 1,500 arrived during the past two months, and the Committee is in urgent need of additional funds or loans.

C. F. Derstine, of Kitchener, Ontario, has been engaged in evangelistic work in Virginia, and also gave an address before the student body of the Eastern Mennonite school at Harrisonburg.

President Bender of Hesston College, recently made a trip to Colorado under the direction of the Santa Fe Railroad to inspect some land which is being offered for sale in small tracts. He also went to northern Louisiana on a similar mission.

An interesting and instructive lecture on missionary work in China was recently given before the student body of Bethel College by Missionary Ed. Kaufman, who is in this country on furlough. The lecture was thoroughly enjoyed by all.

The young folks of the Oak Grove church, near West Liberty, Ohio, turned in $146.13 to the Junior Quarter Fund from an investment in the spring of $14.50. The school observed Missionary Day in an appropriate manner.

The Men's and Ladies' Glee Clubs of Bluffton College are taking extensive touring trips during the Christmas holidays; the former going west and the latter east. Mennonite centers and communities will be visited by both groups.

The Western District Conference of the General Conference of Mennonites is considering plans for the erection of a Library and Museum Building at Bethel College, Newton, Kansas, in commemoration of the first Mennonite settlement in Kansas and other western states fifty-one years ago.

Mrs. T. K. Hershey, missionary on furlough from South America, who was taken to a hospital in Baltimore recently to undergo treatment for a limb which was broken some time ago is recovering satisfactorily and has again been brought to her home at Elverson, Pa. Readers will recall that the Hersheys were to have set sail for South America in October, and again in December, but on account of the accident and the slow recovery both sailings had to be postponed.

The Carlock, Ill., Mennonite church recently celebrated Armistice Day in a rather unique manner. The faculty of the schools, delegates from other churches, and the business men of Carlock were entertained at a cafeteria dinner in the basement of the church. As a mark of respect the business men closed their places of business at 10:45 a. m. Armistice Day was spent in the same manner last year, and the influence of the event is being felt in the community.